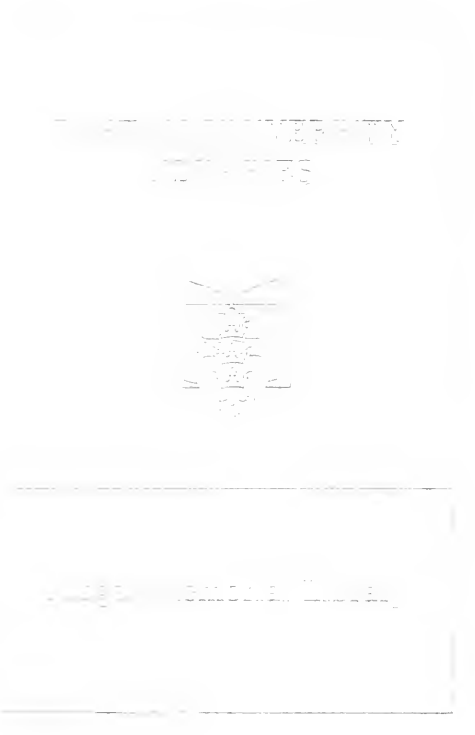


RIDPATH'S

BEING AN ACCOUNT OF THE ETHNIC ORIGIN, PRIMITIVE ESTATE, EARLY MIGRATIONS, SOCIAL CONDITIONS AND PRESENT PROMISE OF THE PRINCIPAL FAMILIES OF MEN

TOGETHER WITH A PRELIMINARY INQUIRY ON THE TIME, PLACE AND MANNER OF THE BEGINNING

COMPRISING

AND

COMPLETE IN FOUR VOLUMES

BY JOHN CLARK RIDPATH, LL. D.

AUTHOR OF A "CYCLOPÆDIA OF UNIVERSAL HISTORY," ETC.

PROFUSELY ILLUSTRATED WITH COLORED PLATES, RACE MAPS AND CHARTS, TYPE PICTURES, SKETCHES AND DIAGRAMS

BOSTON UNIVERSITY
COLLEGE OF LIBERAL ARTS
LIBRARY

NEW YORK:

599

Copyright 1894
Copyright 1896
Copyright 1897
The Jones Brothers Publishing Company.
All Rights Reserved.

PREFACE TO VOLUME IV.

THE Asiatic Mongoloids constitute the largest race division of mankind. The peoples of this stock are massed in Central and Eastern Asia. They present two general aspects: first, that of sedentary peoples established in dense communities in agricultural quarters of the globe; and secondly, that of nomadic and wandering races inhabiting vast regions of sparsely populated country and subsisting by flock and herd, by the chase, and by war. The first division constitutes the conservative, and the second the agitated and aggressive, form of Mongoloid life. In the present volume it is the purpose to consider the bulk of these peoples in their respective countries, and as revealed in their manners and institutions.

By far the greatest single division of the Asiatic Mongoloids is the CHINESE. So vast in extent is the race so denominated that it constitutes a very considerable fraction of the entire human race. It is believed that the aggregate of the Chinese has, until recent times, been overestimated. But it can hardly be doubted that they number as many as four hundred million. We thus have in a single homogeneous race more than one fourth of the entire human family.

There is a sense in which China and the Chinese may be regarded as the geographical and ethnical center of the world. In all other countries there are evidences of agitation, removal, and progress. But in China these signs of a developing race-life are wanting. The race constitutes a tremendous inert mass, fixed in institutions and manners, immovable, satisfied, devoted to the perpetuation of the past. All around this great region the races fluctuate, remove, develop into new forms of national life, invent new customs, and turn their energies to new adventure. This leaves the impression on the mind, as it looks down from a high point of observation, of a certain centrality in the position and character of the Chinese. The vastness of the race numerically adds to the concept of a central and original character.

In the first chapter of this volume we shall consider the environment and resources of the Chinese race. The subsequent chapters will be devoted to the domestic life and institutions, the language and literature, the industries, the constitution and laws, the religions, and the manners and customs of this great and unique people. In the progress of the inquiry we shall be impressed with the anomalous character of the race. In particular, we shall be surprised to observe the contradictory or reversed aspect of all the essential features of Chinese civilization. In hardly a single respect shall we find them conforming to those types of life and manners with which we are familiar in the West. The ethnic evolution seems to have gone forward by contraries, and to have resulted in the production of features and characteristics for which we should search in vain in any other quarter of the globe.

In the next place the JAPANESE will claim our attention. Here again we have general aspect of compactness and uniformity of race development. But the

other peculiar features of Chinese life are wanting. In the first place, the Japanese may not be compared in numbers with the vast aggregate of the Chinese peoples. The former do not number more than an eighth or a ninth of the former. But in other particulars the ethnic strength of the two peoples is more conformable. The geographical situation is in strong contrast. The Japanese are insular; the Chinese, continental. The Japanese are progressive; the Chinese, conservative. The Japanese move forward into new forms of national life and custom; the Chinese adhere persistently to the old. The Japanese seek by travel, intercommunication, and education to acquaint themselves with the prevailing forms of society in the West, and to adopt therefrom as much as seems available to the new institutions of the race. The Chinese seek for nothing, and adopt nothing which may be avoided, out of foreign countries. The Japanese seek in the changing forms of society, in the arts and industries, in government and administration, and indeed in all of the departments of national life, to take advanced ground and to assimilate their own institutions to the best forms existing in Europe and America. The Chinese avoid whatever has not been produced by themselves and reduced to fixed form by the usage of centuries in their own country.

The Asiatic Mongoloids are believed to be best represented in their original race character by the peoples whom we may define as MONGOLS PROPER. To the consideration of these we have allotted the third book of the current volume. They include a group of peoples in Central Asia, partly sedentary and partly nomadic in character—peoples who have extended themselves westward throughout a large part of Asia touching the eastern oceans of Europe. The original Mongols are represented by such peoples as the Manchus and Coreans, the Cossacks and Buriats, the Tartars, and in particular by the Uigur Turcomans and their descendent races, the Seljukians and the Ottomans. These peoples will furnish, in their institutions and customs, the subject-matter of Book XXIV, and will supply, by the peculiarities of their development, many points of interest to the reader. The institutions of Lamaism will be considered in connection with these races; also the literature and arts, the government and society, of the Turks. The latter race presents the Mongols proper at their best estate in modern times.

In the following book—the fourth of the present volume—we shall consider the scattered RACES OF NORTHERN ASIA. These lie against the Mongols proper on the south, extend territorially eastward and westward through the greater part of the continent, and reach northward to the frozen polar seas. The races in question are for the most part of Tungusic descent, and are closely allied in their ultimate origin with the Mongoloid divisions of mankind. The principal of the peoples whom we have defined as Northern Asiatics are the Yakuts, the Kamchatkans, the Koriaks, the Chukchees, the Samoyeds, the Ostiaks, the Esths, the Magyars, and in general the Ural-Altaic races.

In the next book of this volume we shall treat briefly the third general division of the Brown races; that is, the POLYNESIAN MONGOLOIDS. Of these there are two major divisions, namely, the Tarapons and the Sawaioris. In our progress through Polynesia, particularly in Hawaii, Samoa, the Fijian islands, and New Zealand, we shall find in the

native races many materials of the greatest interest to the inquirer, and shall discover the probable sources from which the original peoples of the New World were derived.

The lines of ethnic history encompass the whole globe. The human race is coherent to its remotest extreme. The dispersion of the races carries us here and there, through continents and islands, but always along predetermined paths. Along such lines we next make our way out of Polynesia to the three Americas. There can be little doubt that the distribution of the Mongoloids out of the central and south Pacific was in the direction here indicated. The lines of ethnic progress, coming up out of the Orient, touch the western borders of the American continent, and are dispersed throughout the same eastward to the Atlantic shores.

In the after half of this volume I pursue the inquiry by changing from the Polynesian to the American Mongoloids. Of the latter there appear to have been three or four distinct stocks. The northernmost line of distribution reached by the way of Alaska through the boreal parts of America as far as Labrador and Greenland. The second division extended through the major part of the present United States and contributed our copper-colored Indian races. A third branch extended from Hawaii to Mexico and Central America, contributing the ancient and in several instances civilized races of those countries. Still another branch seems to have reached out from Samoa to the mid-western coast of South America. From such original lines of dispersion the native races of our continents were derived. To the consideration of these races, their distribution, manners, ethnic traits, and tribal institutions, I have devoted the major part of this volume. These races, namely, the American Mongoloids, are the fourth and last general branch of the Brown division of mankind.

The remaining section of the volume, and the final division of the work, is that of the Black races. These I have taken up in turn in the manner with which the reader is already familiar, and have considered their ethnic characteristics, beginning with the African Nigritians. These races, more than a hundred million strong, constitute the body of the barbarous peoples of the Dark Continent. Closely allied with them, if not descended from the common stock, are the Hottentots, with the cognate tribes of Bushmen, Bechuanas, etc.

After the Africans proper, we pass to the second, or eastern, division of the Blacks. On this line we find first of all the native races of Australia. Closely connected with these by ethnic descent are the Papuans of New Guinea and the remoter islands. The race is distributed in this direction as far as the Fijis; while on the north it spreads out, beginning from Borneo, through the Celebes and Philippine islands, as far as Formosa, and probably to Japan. With this excursion into the remote seas we conclude our inquiry into the character of the Black races and, in general, our study of the ethnic history of mankind.

In taking leave of the theme which has so long occupied my attention, I am tempted to add some personal reflections in addition to what has been already suggested in the prefaces to the preceding volumes. There is no kind of task with which the mind becomes so deeply involved as with the literary task. The work in this case seems to spring, not from the collocation of visible materials put into form and fashion by the hand,

but out of the intellectual and spiritual vision of the mind. The product, if it be true, rises from one's inner self, and partakes of the nature within more intimately and profoundly than does any other result of human activity. It is one thing to construct a house, to build a wharf, to rear a column, to found or decorate a city; it is quite another thing to combine the materials of thought and information into a new organic whole, to give it an independent existence, and to send it forth, weak or strong, elegant or ugly, shining or obscure, among the entities of the intellectual sphere.

In this day of the final deliverance of my volumes to the public, I indulge with myself, in the privacy of my own study, reflections and sentiments of a kind which prudence and modesty might well restrain. I have aspired in this work to draw in tolerable fullness of outline a picture of our race in process of evolution from the beginning of man-life on the earth to the present day. It has been my hope to present such a delineation of the human race to the American public, and to gain therefor such recognition as the work may seem to merit. To me the effort has been in some sense critical; for it involves the promise of success and the hazard of failure. At any rate, I now dismiss the completed work with the reflections of one who, after devoting many years to the accomplishment of a self-imposed task, at last takes leave of it with a sigh of regret.

J. C. R.

GREENCASTLE, 1894.

GREAT RACES

OF

MANKIND

VOLUME IV

ASIATIC MONGOLOIDS

BOOK XXII—The Chinese

BOOK XXIII—The Japanese

BOOK XXIV—The Mongols Proper

BOOK XXV—Northern Asiatics

POLYNESIAN MONGOLOIDS

BOOK XXVI—Sawaioris and Tarapons

AMERICAN MONGOLOIDS

BOOK XXVII—Northern Aborigines

BOOK XXVIII—Central and South Americans

THE BLACK RACES

BOOK XXIX—African Nigritians

BOOK XXX—Australians and Papuans

CONTENTS OF VOLUME IV.

PAGE

PREFACE . . . . . III–VI
CONTENTS . . . . . IX–XXII
LIST OF ILLUSTRATIONS . . . . . XXIII–XXXII

Part Sixth.—Continued.

II.—ASIATIC MONGOLOIDS.

BOOK XXII.—THE CHINESE.

CHAPTER CXLI.—ENVIRONMENT AND RESOURCES.

China competes with Egypt for priority.—Broken character of Egyptian civilization.—Continuity of the Chinese race.—Classical names of the country; Cathay.—Carpini's sketch of the people.—William of Rubruk's narrative.—The Polos and the Church in China.—Position and boundaries of the country.—Sources of the Chinese rivers.—The Hoang-Ho, or Sorrow of Han.—The river a blessing as well as a bane.—Rise and course of the Golden Sands.—Character of the Yang-tse valley.—Importance of the Grand Canal.—Great fertility of the country.—Plentiful distribution of lakes.—Lake waters of Yang-tse and Hwai basins.—Abundance of the fresh waters of China.—Extent of the Chinese empire.—Dimensions and character of China Proper.—Area of the Great Delta.—General climatic conditions.—Comparisons with the United States.—Relations of climate to ethnic longevity.—Western errors respecting the Chinese environment.—Uniformity of physical conditions.—Productiveness prerequisite to the existence of the race.—Sugar and the sugar cane.—Rice and the other cereals.—Silk and silk production; cotton.—Citrus fruits, herbs, and garden products.—Forests and timber distribution.—The bamboo and its values.—Wild animals of China.—Domestic animals and their uses.—Land and water birds and reptiles.—Edibles and nonedibles of the Chinese.—Ethnic character a complex product.—Race impulses and physical environment. 33–49

CHAPTER CXLII.—DOMESTIC LIFE AND INSTITUTIONS.

Domestic life the source of happiness.—Falsity of the spectacular life.—Importance of the family estate in so great a race.—Custom the oldest of the kings.—In China custom is all and over all.—Prevalence of the rule of early marriage.—Laws of courtship and acquaintance.—The match-maker and her work.—Antecedents and details of betrothal.—The engagement and its fictions.—The marriage day and ceremonial.—By-plays of the wedding.—Preservation of established formulæ.—Polygamy under sanction of religion.—The institution limited by overpopulation.—Infidelity of the Chinese men.—Fidelity of women enforced by custom.—The woman does not feel her degradation.—Unequaled devotion of Chinese children.—Marriage is a matter of business.—Domestic paradoxes of the Chinese.—The curse of daughterhood.—Horrible practice of infanticide.—Sex and sentiment among the Chinese.—Subjection and drudgery of the wife.—Absence of chivalry and spiritual affection among Chinese.—Custom and conservatism resist reform. 49–58

CHAPTER CXLIII.—LANGUAGE.

Classification of Chinese.—Correlative importance of language and people.—Peculiar arrestment of Chinese linguistic development.—The language becomes crystallized.—Linguistic fixation follows literature.—Written Chinese and the spoken tongue.—Surprising departure of the two linguistic forms.—Illustrated with familiar fictitious example.—Variety of Chinese characters.—Origin of the system; Fou-hee.—Tradition of Tsang-ki and his writing.—Pictorial elements in Chinese.—General classes of characters.—The siang-hing, or hieroglyphics.—Characters representing invisible things.—The hwuy-i, or mixed symbols.—Secondary ideas difficult to catch by the learner.—The chuen-choo, or inverted signs.—The chia-chieh, or metaphorical

characters.—Chieh-shing, or phonetic symbols.—Multiplication of signs by combination.—Radical or determinative characters.—Analogies of Chinese to the Aryan languages.—Great difficulty of learning Chinese writing.—Nature of the process.—Multiplication of styles.—Narrow limits of the spoken language.—Methods of developing oral utterance.—Addition of classifying syllables.—Affixing of supplementary words.—Chinese distinctions elude the Western ear.—Long residence necessary for acquirement.—Absence of formal grammar in Chinese.—The parts of speech.—Interchangeability of the parts.—Importance of order in determining sense.—Expedients for denoting grammatical property.—Distinction of number; how indicated.—How case is determined.—Use of case-particles. 58–69

CHAPTER CXLIV.—LITERATURE.

Early appearance of Chinese literature.—Restraint of imagination by fixation of language.—Advantages of inflectional languages.—Ballads and lyrics of the Chinese.—Themes of the national songs.—Plaint and satire as a motif.—Prevalence of the drama.—True to the life and manners of the people.—Variety of Chinese prose; Wan Wang.—Theory of nature on principle of sex.—Che Hwanghi's holocaust.—The "Book of History."—Importance and form of the work.—It is saved from destruction.—Character of the "Book of Rites."—Subject-matter of the work.—Confucius and the Chinese classics.—"Book of Odes" and the Four Books.—Predominance of the Confucian element in Chinese thought.—Later literary evolution.—Encyclopædia of Ma Twan-lin.—Kang-hi and his encyclopædists.—Chinese biography impeded by etiquette.—Diffusion of letters and book learning. 70–77

CHAPTER CXLV.—INDUSTRIAL LIFE.

Equipoise of Chinese industries.—Law of universal interchange.—Aggregate industrial force of the people.—Significance of the Great Wall.—Extent and character of the work.—Manual character of Chinese industries.—A case of arrested development.—Progress ended in crystallization.—Chinese skill in handicraft.—Only the hands are needed.—Manual method in field and shop.—Necessity of fertilization.—Chinese economy regarding the soil.—The double crop.—Primitive method in all things.—Correlations of grass, grain, and animal life.—Pigs, poultry, and fish for food.—Expertness of Chinese fishermen.—Admirable economy of lands for cultivation.—Pressure of population on means of subsistence.—Probable results of labor-saving machinery in China.—Priority of the Chinese in the production of silk.—They claim the invention of navigation.—Also the invention of explosive compounds.—Impudence of Western peoples respecting the Chinese.—Mining, smelting, and metal work.—Skill of the Chinese carvers.—Fabrics and the materials of them.—Antique types of boats and ships.—Early development of Chinese shipbuilding and navigation.—Universality of commerce on river and sea.—Architectural styles and materials of building.—Aspects of the Chinese city.—Trade and vocations of the thoroughfare and alley.—Building sentiments respecting ancestors and posterity.—Interior and exterior decoration of houses.—Unaspiring character of Chinese architecture.—Absence of hurry and confusion in Chinese life. 77–94

CHAPTER CXLVI.—CONSTITUTION AND LAWS.

Custom tends to produce political legitimacy.—Importance of the Chinese constitution.—Supreme place and absoluteness of the emperor.—Necessary limitations of his office.—The nine classics a part of the constitution.—Custom concedes the right of insurrection.—Popular misapprehensions respecting the emperor.—Constraint of his situation.—Trials and temptations of the imperial life.—Methods and departments of administration.—Duties of the ministerial officers.—Bundestaat and Staatenbund.—System of provincial governments.—Relations of viceroyalty to the government of provinces.—The fretting of theory and practice.—Prevalence of bribery and peculation.—Vices of administration; dishonesty in particular.—Barbarity of Chinese punishments for crime.—Sensitiveness to pain varies with different races.—The Mongoloids are especially insensitive.—Punishments established on the scale of sensitiveness.—Torture and other special forms of infliction.—Chinese methods of capital punishment.—Less aggravated form of legal killing.—Self-strangulation in cases of clemency.—Cruel punishments for crimes less than capital.—Public administration comparatively pure.—Governmental methods little affected by foreign intercourse.—Popular disbelief in the virtues and policies of the West. 95–110

CHAPTER CXLVII.—RELIGION AND RELIGIOUS INSTITUTIONS.

The reader must needs consider the remote sense of words.—Accommodated meaning of the term religion.—Chinese know not religion in the Western sense.—Worship of ancestors the only genuine faith and practice.—Philosophical and ethical systems abound.—Contemporaneousness of the three great doctrines.—Dates of birth and precedence of the Chinese masters.—Lao-Tse and the "Tao Teh King."—The "Book of the Way of Life."—Fundamental doctrines of Taöism.—Details and application of the code of Lao-Tse.—Fame and influence of Confucius among his people.—Story of the life of "the Master Kung."—Vicissitudes of his personal career.—Establishment of his work and reputation.—Superiority of his char-

acter.—His object to establish the normal relations of human life.—Underlying ideas of the Confucian system.—The doctrine a human philosophy; the Golden Rule.—Development and perfection of the superior man.—The inferior man may become the superior.—Personal and social ethics of the master.—Confucianism not a religion, but a code of duty.—Success of Master Kung; comparison with the Buddha and the Christ.—Acceptance of the Chinese master universal.—Possibility of several coëxistent religions among the Chinese.—The Mohammedan cult; source of indifferentism.—The Buddhistic propaganda in China.—Taöism the favorite system of the philosophers.—Confucianism looks to society and social order.—The individual not much regarded.—The several Chinese systems harmonize.—Search for the cause of arrested development in China.—Early progress of the race.—The systems of the three masters produce fixation in society.—Extinction of change and establishment of forms.—Confucianism and the *summum bonum* considered. . . . 110–124

CHAPTER CXLVIII.—MANNERS AND CUSTOMS.

Chinese life a complete antithesis to that of the West.—The antipodal character appears in thought and manners.—Universality of contradiction between China and Europe.—Illustrated in the theory of life and living.—Reversal of the right hand and the left.—Contrariety shown in details of personal habit.—With what organ do we think withal?—Acts of ceremony are reversed by the Chinese.—Attempt to find a cause of the contradiction. Physical conditions ought to explain the phenomenon.—Reversal of nature as well as man in China.—Industry the first virtue of the Chinese.—Conservation of the nervous forces by the people.—Companion virtues of frugality and sobriety.—Inferiority of the Chinese in robustness and strength.—Household economy; abhorrence of waste.—Traditional temperance of the Chinese race.—The bane of opium; origin of the curse.—Impending destruction of social and individual happiness.—Ceremonious intercourse of the Chinese illustrated.—Stilted and hyperbolical style of communication.—Falsehood in speech and duplicity in action.—Suppression of individuality the source of lying.—Correlations of dignity and democracy.—The packing of people a Chinese economic art.—Ceremonial intercourse preserved in business.—Enforced modesty of the wealthy; excess prohibited.—The mandarins and their badges.—Penchant of the Chinese for secret societies.—Seclusion of the women; marital distrust and divorce.—Slight manifestation of family affections by the people.—Grotesque notions of beauty held by the Chinese.—The race derived from a supposed Mongol original.—Women of some provinces approximate Western types.—General ethnic characteristics of the people.—An aboriginal race dispossessed by conquest.—Place of the old indigenes at the present time.—Difficulty of forecasting the prospects of the Chinese. 124–146

BOOK XXIII.—THE JAPANESE.

CHAPTER CXLIX.—DAI NIPPON.

Ethnic outlines and place of the Japanese.—Geographical origin of the stock.—Native and foreign names of the country.—General position of the "Sunrise Kingdom."—Extent of Nippon and other islands of the group.—Mountainous character of the country.—Climatic conditions; range of temperatures and seasons.—Prevalence of volcanoes.—Character of the principal rivers of Nippon.—Mountain lakes and scenery.—Rice product, and manner of cultivation.—Exportation of rice; the *saké*.—Vegetable products and variety of fruits.—Forest areas and timbers of the island.—Wild and domesticated animals of Japan.—Parallel of conditions with those of Europe and America.—Uses made by the Japanese of their resources.—Possibilities of increased production and trade.—Beginnings of the commercial evolution.—Expansion and development of foreign interchange.—Open markets of Europe and America.—Favoring circumstances of Japanese emergence.—Physical conditions incite to intercourse and progress.—Ethnic causes also operate favorably.—General intellectual energy of the Japanese race. 147–154

CHAPTER CL.—SEX AND SOCIETY.

Japanese break with Asiatic usages; polygamy disallowed.—Slight restraint of the sexual instincts; concubinages.—Freedom of the sexes; usages of the bath house.—Distinctions of the married and unmarried estates of women.—Pressure of Western opinion has tended to reform customs.—Method of distinguishing the different conditions of women.—Approximations of social usage to that of America.—Indifference of the Japanese to the relations of sex.—Sexual license under the sanction of law and custom.—Discipline of girls for their place in society.—The "Woman's Great Study," and what it teaches.—Origin of the code of politeness.—Politeness as an ethical principle; honesty of the people.—Japanese notion of modesty in dress.—Method of maintaining the integrity of the family.—Custom of adopting sons to perpetuate the ancestral name.—Suffering en-

tailed by ignorance on Japanese women.—Zeal of the people in matters of education.—Sex in the primary and upper schools.—Discipline of the sons of the nobles.—Duty of hara-kiri inculcated as a part of polite education.—Etiquette and customs of the youth of the aristocracy.—Old usages and habits giving place to the new manners.—General interest of foreigners in the Japanese.—Feudalism destroyed by the revolution of 1868.—Ancient government of the country by provincial daimios.—Passion for bathing and for amusements.—The Japanese a people of the country and the village.—Manners and pursuits of the peasants.—Hardships of the country life; insurrection as a remedy. 155–170

CHAPTER CLI.—LANGUAGE AND LITERATURE.

Doubts respecting the place of the Japanese language.—Different laws of development in Aryan and Turanian tongues.—Why the affinity of Turanian languages is not patent.—Progress of Japanese toward the polysyllabic stage.—Difficulties in the acquirement of the language.—Elements of spoken Japanese.—Grammatical and grammarless tongues compared.—Inflection and position as determining sense.—Written Japanese of older development than the spoken.—Evolution of the written language.—The alphabet and the syllabary.—Relation of characters to sounds and words.—Japanese writing a melange of materials.—The classical system beyond the reach of the peasantry.—Learning seriously hampered by the rigid system of writing.—Project of substituting the English alphabet in Japanese.—Literature a fashion; old Japanese classics.—Character and construction of native poems.—Interest of the Japanese in geographical treatises.—Evolution of fiction in prose.—Cultivation of the drama; the Japanese stage.—Rapid development of periodical literature.—Drawbacks to progress of journalism; the censorship.—Chafing of editorial craft; fiction as a covert.—Promise of literary emergence; English translations. 170–183

CHAPTER CLII.—ARTS AND INDUSTRIES.

The industrial life determined by environment; fishing habits.—Invention, imitation, and adaptation in artisanship.—Reasons for industrial failure of the Chinese.—Japanese success by discovery and adaptation.—Moderate success in architecture.—The bridge the masterpiece of Japanese structure.—Architectural features of the old castle towns.—The castle proper; habits of the daimios.—Common buildings; architecture of Tokio.—Features of the city; a method of luck.—General character of the country house.—Interior features and furnishings.—Art corners; Japanese lares and penates.—The elevation of buildings; hints of reasons therefor.—Post-towns and thoroughfares.—Primitive agricultural methods still prevail.—Implements and toils of the old estates; waste of toil.—Superiority of the Japanese as workers in metal.—Sculptor's arts and bronze casting; statues of Buddha.—Excellence and fame of the Japanese bronzes.—Like superiority in the smaller fine arts.—Unrivaled quality of fabrics; paper in particular.—Industrial aptitudes and desires of the people.—Effects of intercourse; aspirations of the Japanese.—Industrial progress and maritime ambitions of the race.—Naval establishment and governmental policy.—Methods of saving ships and sailors. 183–197

CHAPTER CLIII.—GOVERNMENT AND ADMINISTRATION.

Character of the ancient government; the mikado.—Struggle for nationality and independence.—Yoritomo, and the rise of the shogunate.—Double empire; work of Iyeyasu.—Japanese feudalism supervenes; the daimios.—Circumstances favor the restoration of imperial rule.—Transformation by the revolution of 1868.—Liberal dealings of the government with the daimios.—Difficulty of passing from the feudal to the imperial estate.—Troublous foreign relations; home insurrections.—Forecastings of the new imperial constitution.—Initial passages of the civil revolution.—Derivation of the new constitution; it lacks democracy.—The emperor submits to constitutionality.—Functions of the privy council, ministry, and legislative.—The judiciary; code of punishments and common law.—Distractions of the civil society of Japan.—The daimios become a shadowy group.—The Japanese have merited the good opinion of mankind. 198–206

CHAPTER CLIV.—RELIGIOUS INSTITUTIONS.

General view of Japanese religions.—Shinto and the Shin; the supreme divinity.—What Shintoism is; vagueness of the doctrines.—Three fundamental dogmas of the system.—Obedience to the emperor the ultimate sanction of Shinto.—Sacred city of Isé; the mikado as high priest.—Kami no michi substituted for shinto.—Shrines and miyas of the national faith.—The mirror and white paper the symbols of Shinto.—Analogy of the faith to Aryan nature worship.—Prevalence of deities; Japanese manner of worship.—Opposite doctrines of Shinto and Buddhism.—Insistence on the purification of the body.—Flesh food interdicted but eaten; the Shinto priesthood.—Revival of the ancient faith under the empire.—Buddhism compels Shinto to define its doctrines.—Incoming of the Buddha's pilgrims and missionaries.—Spread and predominance of the new religion.—Buddhism superimposed on the old national belief.—Triumph of the foreign faith; temples and monasteries.—Buddhism mingles itself with the preëxisting Shinto.—Effect of the new doctrines on the national

life.—Sentiments toward Buddha and Kuanon.—Weakening and relaxation of the system.—Philosophy prefers the ethics of Confucius.—Genuineness of the ancestral worship.—Probable origin of the adoration of ancestry.—Different views of West and East respecting past and future.—Metempsychosis not favorably received by Western peoples.—Belief in continuity leads to worship of ancestors.—Religious toleration peculiar to the Eastern mind.—Folklore and mythology; cult of the fox devils.—Ancient detestable rites and ceremonies.—Japanese prejudice against Christianity.—Buddhism favored; subversiveness of Christian teaching.—Absence of zeal and intensity in Oriental religions.—Variety of ethnic characteristics among the Japanese.—General summary of features and traits.—The hair and its treatment.—Variations of stature; beauty of women.—The Japanese mind, temper, and spirit.—The people delight in plays, sport making, and music. 207–226

BOOK XXIV.—MONGOLS PROPER.

CHAPTER CLV.—ENVIRONMENT AND ETHNIC EVOLUTION.

Fertility in development of the Mongol stock.—Geographical origin and boundaries of the race.—Character of the Mongolian area; divisions of the same.—Wild and domesticated animals.—Climatic phenomena and the seasons; agriculture neglected.—First direction of race development; myth of the blue wolf.—The ancestor of the great Khans.—Genghis Khan brings in a Mongol ascendency in Asia.—Promise of civilization under Mongol emperors; Tamerlane.—Nomenclature of Mongol and Mongoloid reversed.—Divisions and branches of the Mongol race.—Loose union of tribes; Tartars, Kirgheez, and Calmucks.—Rule of early marriage among the Mongols.—Severe usage of the wife; character of tents.—The woman has freedom; democracy and landownership.—Divisions of the Mongol languages.—Peculiarities of the Mongol language and dialects. Mongolian methods of indicating grammatical relations.—Tentative literature of the race.—Insignificance of Mongol architecture; the great Kuren.—Towns, property, and pursuits; meat-eating habit.—Government and civil organization imperfect.—Principles of the Mongolian constitution. . . 227–238

CHAPTER CLVI.—LAMAÏSM—COSSACKS AND BURIATS.

Mongol theory of the supernal powers.—Ascendency of Lamaïsm and the lamas.—Sketch of ethnic characteristics of the Mongols.—Contradictory descriptions by other authorities.—The contrarious views of writers reconciled by the facts.—Globular contour of the Mongol skull.—Striking ascendency of the race in Asia.—Race characteristics of the East culminate in the Mongols.—Nomenclature of the associated people.—Modifications and divisions of the Kirgheez.—Vicissitudes of the Karas.—Manner of life and religious superstitions.—Place and nomenclature of the Kirgheez-Cossacks.—Spirit of the race; Great, Middle, and Little Hordes.—Unsocial and barbaric character of the Cossacks.—Social and civil polity of the Cossack stock.—Promise of a Cossack civilization.—Territory of the Buriats; superiority of the race.—Buriats lead the Mongols in the agricultural life.—Chief interest of the people in animal industries.—Shamanism has given place to the Buddhistic faith.—Ethnic features and traits of the Buriats. 239–250

CHAPTER CLVII.—MANCHUS AND COREANS.

Surprising character of the Manchu ascendency.—Emplacement of the race; character of the country.—The ancient capital, Moukden.—Climatic conditions; extremes of temperature.—Vegetable and animal life like that of England.—Abundance of fishes; myth of the flying prince.—The Manchu clans gain the ascendency in China.—Ethnic relations of the race defined.—Characteristics and personal features of the Manchus.—Superior intellectual life of the race.—Manchu conquest of China; interfusion of the two races.—A race equilibrium produced by the Manchu supremacy.—Emplacement of the Corean peninsula.—Corea the Italy of Eastern Asia.—Vegetable productions and mineral wealth of the peninsula.—Mongolian affinities of the Corean race.—Monogamy the law; marriage contract and ceremonial.—Coldness of the marital union.—Subordination and seclusion of women.—The desire of family; household relations.—Intellectual life and characteristics.—Corean language, and method of writing it.—Predominance of Chinese influences.—Chinese will probably supplant Corean.—Technology, architecture, and manufacturing industries.—Governmental system; the king and ministry.—Relations of Corea with China.—Division into provinces; political superstitions.—Judiciary, public offices, and army.—Barbarous methods of trial and cruel punishment.—Shamanic superstitions of the people.—Sincerity of ancestral worship; Confucianism.—Introduction of Buddhism; its former prevalence.—Belief in luck; kindling the ancestral fire.—Influence and fame of the blind seers; the serpent.—Affinities of the Coreans with the Japanese and Chinese.—Per-

sonal habits and usages; food and drink.—Simplicity of manners and apparel.—Prejudice of the Coreans against the Western peoples.—Epoch of treaty making; foreign representatives. 250–270

CHAPTER CLVIII.—THE TARTARS.

Relations of races to territory; Tartars have no country.—Tartary as it was; interfusion of the Asiatics.—Numbers and distribution of the Tartar race.—Principal divisions and localities of the stock.—The Calmucks as typical Tartars; their habitat.—Divisions and seats of the Calmuck family.—The Volgan Calmucks in contention with Russia.—Territories of the Khoshots and Durgots.—Slight departure of the tribes from barbarism.—Forbidding aspects and characteristics of the race.—Strongly marked ethnic traits; description by Pallas.—Other accounts; offspring of the Scythians.—Race affinity of the Turks determined.—The word Turk; no Turkish kinship with the Aryans.—Geographical derivation of the race.—Turkish traditions of an Asiatic origin.—Chinese accounts of the Uigurs and Hui-khe.—The Petchenegs appear on the Ural and Volga.—Turkish diffusion from the Altaïs into Europe.—Ethnic derivation of the modern Seljukians.—They make conquests and become Turcomans.—Ascendency of the Seljuks in Western Asia. 271–281

CHAPTER CLIX.—THE OTTOMAN EVOLUTION.

Coïncidence of Ottoman and Eastern Roman empires.—Metes and bounds of the Turkish dominion.—Ethnic history does not heed political geography.—Areas and populations of the Three Turkeys.—Domestic life of the Turks explained by race development.—The Turcomans infected with Persian Mohammedanism.—Two forces determine their domestic institutions.—Inexcusable judgments of the West respecting Turks.—Former barbarity and coldness of the race.—Polygamy the social cornerstone of Turkish society.—Origin and character of the harem.—Extent and organization of the sultan's household.—Odalisques; supervision of the establishment.—Intellectual and moral qualities; home sentiments.—Education by Christian and Mohammedan methods.—Revival of classical schools in Syria and Armenia. 281–291

CHAPTER CLX.—LITERATURE AND ARTS OF THE TURKS.

Turkish dialects emergent into literary forms.—Influence of Persia in determining the languages.—Modified by other alien influences and Arabic alphabet.—Richness of the language; grammatical expedients.—Development of literature among the Uigurs.—The Turks absorb the intellectual culture of Islam.—Turkish literature modeled after Persian originals.—Patronage of letters by the Ottoman sultans.—Classical period of literary development.—Turkish essays in history and biography.—European influences infect the Ottoman mind.—The Turcomans begin as iron forgers.—They conquer and possess the Eastern Roman empire.—Industries and manufactures not greatly disturbed.—Influence of Turks on industries and arts in the West.—They excel in manufacture of fine carpets and leathers.—Turkish porcelains inferior; art work in iron.—West and East differ in uses of iron and steel.—Turks do not compete with Europe and America. 292–301

CHAPTER CLXI.—GOVERNMENT AND SOCIETY.

Turkish autocracy; the sultan rules and reigns.—Theocratic monarchy does not tolerate political reform.—The germ of all found in the Koran.—The Sheiku-ul-Islam resists innovation.—Great officers of government; the administration.—The essential vices of the Turkish system.—Exceptional measures adopted with the Turks.—System of lands tends to feudal aristocracy.—Turkish civil polity confounded by Mohammedanism.—Necessity of standing armies and burden of debt.—The Turkish race has become Islamite par excellence.—Religions begin among one people and end among another.—Bad features of Turkish civilization traceable to Islam.—Misrepresentations of Turkish character.—Social merits and demerits; use of opium.—Wide reach of Turkish stock in time and distribution.—Two conditions in which the race may be viewed.—Person and features of the Osmanlis.—Approximation of Turks to European standards.—Improvement of the race by contact with the Iranians.—Effect of the harem on ethnic development of the Turks.—The seraglios replenished with the beauty of the East.—The Turks preserve much of the old race qualities.—Reasons of Turkish jealousy and distrust. 302–314

BOOK XXV.—NORTHERN ASIATICS.

CHAPTER CLXII.—YAKUTS AND KAMCHATKANS.

Geographical and ethnical place of the Yakuts.—Position and characteristics of Yakutsk.—Changed conditions of man-life toward the polar regions.—Decreasing importance of the North Asiatic races.—Group of peoples inhabiting peninsular Asia.—Rigor of climatic environment.—Ambition of mankind to dwell everywhere.—Small percentage of Russians in Siberia; Russian cruelties.—The Yakuts; name and affinities of the race.—Domestic and industrial life and habits.—Scarcity of vegetable food brings infection and plague.—Beginnings of the

civilized life in Yakutsk.—Character of the Yakut houses.—Greek Catholics in name, but Shamanists in fact.—Sources of property and means of subsistence.—Ethnic characteristics of the people.—Gold gathering the principal source of wealth.—The Kamchatkans; social and domestic life.—Method of travel; sledges and sledge dogs.—Character of Kamchatkan speech. 315–324

CHAPTER CLXIII.—CHUK-CHEES AND TUNGUSES.

Geographical position of the Chuk-chees and Koriaks.—Descriptions given by travelers of the Chuk-chee race.—Subdivisions of the stock; ethnic features.—Stationary and coast fishermen; resemblance to Esquimaux.—Emplacement of the Yukagirs; decline of the race.—Russian praise of the subject people.—Manner of life of the Tschuwanzes and Turk Yakuts.—General ethnic names spring from local tribes or groups.—Distribution of the Tungusic division of mankind.—Where the nidus of the race is found.—Principal divisions of the Tungusic branch.—Character of the Tungusic Siberians.—Subdivisions of the stock; the Dogs in particular.—Visitations of plague, famine, and war.—Belief in charms and incantations; gloss of Christianity.—Social prejudices against the Russians.—Race features; affinities with Mongols and Japanese. 325–333

CHAPTER CLXIV.—SAMOYEDS AND URAL-ALTAÏCS.

Relation of Samoyedic and Ural-Altaïc races.—Native seats and ethnic divisions of the Samoyeds.—Sparsity of population; the name Samoyed.—Social system and language of the race.—Antiquity and former range of the Samoyedic stock.—Symptoms of nonprogressiveness.—Character of the Twagi and the Jurak.—Prevalence of Samoyedic superstitions.—Barbaric religions betray their character.—Injuries and resentments of the Russian domination.—The people reduced by hardship; insurgent spirit.—Southern Samoyeds approximate the civilized life.—Extent of the Mongoloid dispersion in Europe.—Wide geographical range of the Finnic family.—Difficulty of defining the Ugro-Finnic races.—Slight progress of the Lapps and Ostiaks.—Physical character of the Finnish environment.—The population; tendency to the agricultural life.—Cattle raising, commerce, and the industrial arts.—Misapprehensions respecting the civilization of the Finns.—Law of the sexual union; Finnic language.—Promising literary development of the race.—The civil status; Finland overborne by Russia.—First a Protestant, afterwards a Greek Catholic people.—Finnish traditions and myths; the Joturns.—Classical references to the race.—Personality and ethnic traits of the Finns.—Strongly Mongoloid in intellectual characteristics.—Race affinity of the Finns and the Basques considered.—Extent of the Uralo-Finnic division of mankind.—Position of Lapland; rigors of the climate.—Nicknames of Lapp and Lapland; aspects of the country.—Race connections of the people; foreign impact.—Principal divisions of the Lapp stock.—Manner of life determined by the environment.—Population fluctuates with the season.—Rudeness of the mountain Lapps; wandering habits.—No political life; houses and clothing.—Sea and Forest Lapps; manner of marriage.—Christianity has displaced the old Shamanism.—The Shamanic pantheon of the Lapps.—Character of the Lapp language.—Ethnic characteristics of the people; physiognomy.—Cranial character; bodily weakness of the race. 334–352

CHAPTER CLXV.—OSTIAKS, ESTHS, MAGYARS.

Ostiaks compared with the Lapps.—Intellectual sympathies of the two peoples.—Means and methods of subsistence.—The Ostiak stature and features.—Country of the Esthonians.—Uncertainties of the tribal history of the race.—Kinship of the Esths; their manner of life.—The Esth language and incipient literature.—The Greek Catholic Church contends with Lutheranism.—General view of the Uralo-Finnic races.—Philosophy of migration as affecting race character.—Difficulty of deciding certain race connections.—Problem presented by the Magyars of Hungary.—Magyar tradition of Almos and the Seven Tribes.—Extent of Magyar dispersion in the Middle Ages.—Political and religious evolution of the Magyars.—They turn against the Asiatics.—System of Magyar marriage; polygamy displaced.—Social faults; recency of Hungarian society.—Hungarian populations and Magyar institutions.—Classification and character of the Magyar language.—Features of the grammar.—Failure to distinguish gender in nouns and pronouns.—Philosophy of gender and reason for omission of gender forms.—Prevalence of Turanian features; dialects.—Variety and character of the Magyar literature.—Constitution and government; Magyar home rule.—Religious attachments of the race.—Ethnic affinities and relationships.—Magyars surpass the Turks in progress; reasons therefor.—Other races contributing to the population of Hungary.—Intellectual strength and development of the Magyars.—Social and political distress produce fine music.—Genius of the race; outposts of the Magyar race.—Outreach and distribution of the Aleutian islands.—History and divisions of the group.—Aleuts hold ethnically to two continents.—Pursuits and means of subsistence; houses and climate.—Distinguishing characteristics of the Aleuts.—Sway of Russia transferred to the United States.—Decline of the Aleut race; reasons therefor.—The Aleutian bridge between Asia and America.—Aleuts furnish a clue to American ethnography. . . . 352–374

BOOK XXVI.

III.—POLYNESIAN MONGOLOIDS.

CHAPTER CLXVI.—TARAPONS.

Point of view for study of Polynesian races.—Metes and bounds of Polynesia.—General ethnological divisions to be considered.—Confluence of races in Melanesia.—Emplacement of Polynesia Proper; the outer groups.—Classification of Polynesian Mongoloids.—Physical character of the islands; climate and vegetation.—Easiness of the general conditions of life.—Two kinds of geological formation; the Atoll valley.—Race division into Papuan, Sawaiori, and Tarapon.—Meaning of the ethnic names employed.—The two groups of Brown islanders.—General distribution of the Tarapons.—Race characteristics of the Tarapon stock.—Chinese and Japanese influences considered.—Personal characteristics of the Tarapons.—Insular conditions favorable to natural development.—Degradation of woman; system of chieftainship.—Shipbuilding and seagoing abilities of the Tarapons.—Character of the language; its grammar and idiom.—Prevalence of Shamanic religion in Polynesia.—Religious ceremonials.—Great success of Protestant missionaries.—Translations of the Bible into Polynesian dialects. . 375–389

CHAPTER CLXVII.—SAWAIORIS.

Ethnic connections of the Sawaioris.—Theory of the Polynesian dispersion.—Sawaiori traditions; former development of the race.—Domestic estate of the Sawaioris; polyandry.—Natural results of polyandrous marriage.—Monogamy lifts the woman; former infanticide.—Education of children; limitations of marriage.—Evolution of property rights; landownership.—Two forces control the chieftainship.—Honor shown to chieftains and kings; the government.—Arts and manufactures of the Sawaioris.—Fishing vocation and housebuilding.—Progress in the small arts; easiness of living.—Superior condition of Sawaioris in former times.—Shamanic beliefs attest an Asiatic origin.—Community of religions throughout Polynesia.—Ethnic features; approximation to European types.—Anatomy of the Sawaiori face and head.—Social characteristics and rank of women; infanticide.—Human sacrifice; theory of the taboo.—Practice and philosophy of cannibalism. 389–398

CHAPTER CLXVIII.—HAWAIIANS AND SAMOANS.

Ethnic identities of the Polynesian races.—Character of the Hawaiian group; former population.—Christian quest of the Sandwich islands.—Importation of vices and disease; decline of the race.—Hawaiians become civilized; passion for bathing.—Adoption of European costumes.—Means of subsistence; intoxicants.—Building; manufactures and commercial enterprise.—Volcanic character of the islands; House of burnings.—Governmental system; the court and aristocracy.—The Marquesas and their productions.—Means of subsistence and manner of life.—Competition of Europeans; success of Christianity.—Peoples of the Phœnix, Ellice, and Coral groups.—Place and character of the Samoan islands.—Decline of the Samoans: fine physique of the race.—Failing of spirit under foreign influence.—Isolations of Tahiti; measurements outward.—Products and climatic phenomena of the islands.—Physical superiority of the Tahitians; sex and stature.—Striking personality of the chiefs and priests.—Means of subsistence; easiness of living.—Polynesian languages comparable with Ionic Greek.—Type of government; feuds of chieftains.—Decline in vigor under European influences.—Division of the people into castes.—Character and manner of life of the Tahitians.—Treachery an attribute of weakness; gleeful spirit.—Historical references to the Society islands.—Great Tahiti; influence of foreign example . . . 398–417

CHAPTER CLXIX.—FIJIANS AND NEW ZEALANDERS.

Physical character and products of the Fijis.—Ethnic traits; bad reputation of the Fiji race.—Dispositions of the people; sports and feasts.—Liking for agriculture; tools and methods.—The Fiji pantheon; religious practices.—Christianity contends with pagan cannibalism.—Man-eating theory and practice of the Fijians.—Savagery of the race; theory of death and immortality.—Slavery of women; story of killing and eating.—Arts and industries; sense of the beautiful.—Middle place of the Fijians in the ethnic scheme.—Features and intellectual qualities.—Comparison of the Fijians with other races.—Style of clothing and sense of modesty.—Decline of the race under European influences.—The Christian propaganda brings also death.—Situation and area of New Zealand.—Limits of the group; physical features.—Prevalent climatic conditions; rain.—Vegetation of New Zealand; destruction of timber.—Extraordinary paucity of animals.—Caprice in distribution of animal life.—New Zealand subjected to European influences.—The islanders yield to the authority of Great Britain.—Character of the Maoris; features and form.—Color of hair and skin; complexion of women.—In what manner ethnic qualities diffuse themselves.—Tattooing seems to have begun with the Maoris.—Method of tattooing; figures imitated.—Polygamy yields to the law of single marriage.—Population and division into tribes.—Characteristics of the Maori language.—Beginnings of a Maori literature.—Religious beliefs and usages; stoical courage.—Ceremony of pagan christening.—Condition of the Maoris when discovered by Europeans.—The race modified and reduced by conquest.—Point of observation transferred to the Americas. . . . 417–436

IV.—AMERICAN MONGOLOIDS.

Book XXVII.—Northern Aborigines.

Chapter CLXX.—The Esquimaux.

Asiatic derivation of the native American races.—Reasons for brevity in considering our natives.—The American distribution from west to east.—Routes of ethnic progress to the Americas.—Point from which to consider the Indian races.—Classification into Orarians and Tinneh.—Wide distribution of the Esquimaux; the name.—Divisions and emplacement of the Esquimaux.—Outskirts of the dispersion; the seven groups.—Strange configuration of Esquimau territories.—The sea furnishes the means of subsistence.—Coast habitat determines subsistence and government.—War impracticable from situation; the marriage laws.—Houses and housebuilding; animal food essential.—Method of building the snow houses.—Innuit habitations of the Northwest.—Interior arrangement of Esquimau dwellings.—Necessity for heavy food; eating fat.—Filthy cookery; stuffing with blubber.—Water hard to obtain; ice aggravates thirst.—Methods of heating, natural and artificial.—Implements and utensils of the Esquimau hut.—Training and working of sledge dogs.—Materials of Esquimau clothing and style of dress.—Woman's dress and manner of life; ornaments.—Industrial arts; treasures of the basement.—Esquimaux more provident than American Indians.—Esquimau language developed into polysyllabic form.—Folklore and legendary premonitions of literature.—Intellectual and moral characteristics.—Esquimau theory of the other world.—Physical features of the race.—Materials and styles of clothing.—Superiority of Greenland Esquimaux.—Estimates of population; outlook of the race . 437–456

Chapter CLXXI.—Alaskan Tinnehs.

Distribution of the Tinnehs; the three groups.—Nature suggests occupation and means of living.—Alaskan products; value of forests.—Prevalence and value of fur-bearing animals.—Fisheries of cod, halibut, and salmon.—Possibility of profitable agriculture in Alaska.—Superiority of the Tinnehs to other Red races.—Laws of marriage indicate race affinity.—Rank and influence of Alaskan women.—The blanket represents and measures value.—The dirty habit and the drink hoo-chee-noo.—Incineration of the dead; tribal organization of the Tinnehs.—The pot-a-lach determines tribal policy.—Reasons for worshiping the bad spirits.—Subdivisions of the Athabascan family.—Affinity of Alaskans and Esquimaux asserted.—Facts tending to support opposing arguments.—Effects of habit may determine ethnic traits.—Both material and social forces modify races . . 456–466

Chapter CLXXII.—Algonquins and Californians.

Our aborigines a melange of races.—Distribution of the Algonquin family.—Division of the Algonquins into groups.—Displacement of the Red races by civilization.—Notions respecting Red races derived from the Algonquins.—Morgan has determined the domestic estate of the Indians.—Effects of polyandrous marriage on descent.—Theory and philosophical results of polyandry.—The system tends to integration of race.—Universal prevalence of polyandry in America.—Consequences of system on the women.—Scorn of labor by the Indian men.—The brave might make his clothing; improvidence.—Weakness of the sense of property.—Effect of the hunting habit; sparsity of population.—Isolation of Indian existence.—Life in the village and the wigwam.—Addiction to village sports and games.—Absence of the educational instincts. 466–475

Chapter CLXXIII.—Writing and Language.

Beginnings of the intellectual life.—An education of instinct and experience.—Indian skill in production of picture writing.—Threads of unity bind all Indian languages together.—Rich in descriptive elements and intense in meaning.—Easiness of understanding the hieroglyphics.—Philosophy of the system of writing.—High development of Indian languages.—Illustrations of the specializing method.—Caste asserted itself in Indian languages.—Tendency of agglutination; examples from Esquimau.—Latitude and languages; peculiarities of Algonquin.—Residue of Indian speech in American English.—Peculiarities of the Algonquin grammar.—Abundance of the vocabulary; weakness in abstract terms.—Inability of the Indians to reach syllogistic reasoning.—Features of the Huron-Iroquois language.—Dialectical differences and fundamental identities. 475–482

Chapter CLXXIV.—Arts, Government, and Religion.

Agricultural productions of our Red men.—Small range of native manufactures.—Question of stone weapons and implements considered. Indians took or copied their weapons from predecessors.—Skill of the natives in attaching fixtures to tools.—Small aggregate of Indian properties.—Building capacities of the native Americans.—Grading off of architectural skill northwards.—Construction of the wigwam; manner of life therein.—Indian villages; struggle of ethnic dispositions.—Narrow range of Indian arts; canoe-building.—Attainments in handicraft; making

of paints.—Building skill of Huron-Iroquois; pipe and basket-making.—Building increases southward; Indian government.—Philosophy of the chieftainship; hereditary influence.—The chief followed the mother because of polyandry.—Gradations in chieftainship; the imperial rank.—Indian democracy; initiative at the council fire.—Method of procedure in council; the minority.—Indian laws arose from usage and precedent.—Kinship of religions with those of the Asiatics.—Cult of the great spirit; medicine and the medicine man.—Belief in local spirits; signs and omens.—Theory of nature and the future life.—Regard for the dead; burial grounds and superstitions.—Ethnic characteristics; variations of color.—Catlin's description of the Mandans; the copper hue.—Hair and eyes; expression of the countenance.—Indian vanity; methods of personal decoration.—Typical character of the Algonquins; the Wyandots. 482–497

CHAPTER CLXXV.—DAKOTA-SIOUX AND IROQUOIS.

Seats of the Huron-Iroquois; the Six Nations.—Distribution of Dakota-Sioux; the race idealized.—Gallatin's classification of the Dakotas.—Outspread of the Dakota-Sioux territories.—Place and divisions of the Winnebagoes.—The Dakotas proper; territories of the Seven Tribes.—Poetical interest of the Whites in the Dakotas.—Supposed kinship of the Sioux with the Tartars.—Place and divisions of the Minnetarees.—Peculiar characteristics of the Mandans.—Comments of Catlin respecting Mandan hair.—The Mandans may have the Albino peculiarities.—Divisions of the Osages; the Black Pawnees.—Habitat of the Assiniboines; Prairie and Wood Stones.—Absarokas, Blackfeet, and Flatheads; apparel of a Crow.—Manners and habits of the Sioux; spirit of war.—Belief in a great spirit; dark character of the race.—Place of the Huron-Iroquois; "they form a lodge."—The Six Nations; sachemship follows the mother.—Superior civilization of the Iroquois.—Religious beliefs and ceremonials of Mohawks.—Persistency of ancient Shamanic notions.—Efforts to convert the Iroquois to Christianity.—Present condition and prospects of the Six Nations.—Characteristics and manner of life of the Ojibawas.—Identity of beliefs among the Chippewas and Dakotas. 497–509

CHAPTER CLXXVI.—PACIFIC AND SOUTHWESTERN TRIBES.

Place and classification of the Selish family.—Distribution and character of the Hydas and Nez Percéz.—Divisions of the Californians; the Modocs.—Seats of the Pomos and Runsiens; smaller groups.—Low condition of the Californians; seats of the Shoshones.—Other Californians; the Pawnees and Ricarees.—Degradation of the Diggers; their means of subsistence.—Manner of life of the Zunis; Albino traits.—Superior attainments of the Moquis.—Strength and progress of the Navajoes; their reservation.—Ethnic characteristics of the native Californians.—Their manner of building indicates the Mexican border.—Belief in a future life; social customs and love-making.—Place of the Yumas; classification of the family.—Numbers and manner of life; house building.—Domestic arts; features and bearing of the race.—The Yuma reservations; promise and population.—Native races of Eastern United States; distribution.—Places and divisions of the Appalachians.—Peoples of middle South; Cherokees, Creeks, Choctaws.—Indian civilization in the Territory. 510–524

BOOK XXVIII.—CENTRAL AND SOUTH AMERICANS.

CHAPTER CLXXVII.—PRIMITIVE MEXICANS.

Asiatic and Polynesian races blend in America.—Suggestion of the ethnic term Nahuatl.—The Pueblos and their buildings.—Rock dwellings and villages.—Pueblo cliff towns carved from native rock.—Pueblo language; civilizing arts of the people.—Superiority of Mexican races to other aborigines.—High rank of the Aztecs; their national tradition.—Historical success of the Aztec race.—The Mexi predominate in Anahuac.—Characteristics of the environment.—Singularities of Aztec life and development.—Industries and arts of the Aztecs. Aztec astronomy and computation of time. Manufactures and public enterprises.—Religious system and hierarchy; bloody offerings.—The human sacrifice; cruelty of the race.—Allegorical history of the Aztecs.—Similarity of the Aztec religion to Brahmanism.—Clavigero's account of the ethnic traits of the race.—Uniform and perfect physical development.—Successive race conquests of Anahuac.—Primacy of the Toltecs in American civilization.—Historical glimpses of the Nahuatl.—Relations of the Toltec and Aztec races.—Formation of a composite ethnic life in Anahuac.—Reasons for the seeming bigness of Aztec civilization.—Minor peoples of the Nahuatl ascendency.—Hints derivable from language.—Evolution of the Cholulans.—The Cholula pyramid; other similar ruins.—Design of the Cholulan structure; Quetzalcoatl.—Sacrifice of human victims to the idol.—Uncertainty as to builders of the Mexican monuments.—A deeper deep in the race-life of people.—Pre-Toltec aborigines of Anahuac.—Nomenclature of the old half-known tribes. 525–545

CHAPTER CLXXVIII.—QUICHES AND MAYAS.

Primitive American civilization culminated southward.—Peoples south of Tehuantepec; place of the West Indians.—The Quiches, Mayas, and Nahoas of Central America.—Emplacement and affinities of the Mayas.—Achievements of ancient Mayas; architectural remains.—Remarkable ruins of uncertain design.—Industries, commerce, and arts of the Mayas.—Spirit of the people weighed down with cruel beliefs.—Race of the Quiches; civil organization.—Tradition of former military power.—Language and ethnic traits of the Quiches have been preserved.—Resources of the Quiches; architectural ability of the race.—Place of the Nahoas in the ethnic scheme.—Central Americans arise from successive evolutions.—Nahoas spring from a Toltec stock.—Distribution of Chontals; their industries and arts. 546-554

CHAPTER CLXXIX.—CARIBS AND QUICHUAS.

Native South Americans a plexus of races.—The Guianan group of peoples; divisions of same.—Place and ethnic connections of the Chibchas.—Multiplicity of races in Popayan.—Great ethnic diversity in the Guianas.—Native seats and ethnography of the Caribs.—The Caribs the cannibals par excellence.—Carib affinity with North American Indians.—Advancement of the race; physical characteristics.—Caribs resist the Spaniards and are subjugated.—Place and classification of the Andean races.—The Quichuas, and their early civilization.—Intellectual attainments of the Quichuas.—Activity of public life; high religious development.—The Inca faith degenerates into sun worship.—Subordinate place of priests; law of sacrifice.—Architectural abilities of the race; Temple of the Sun.—Old accounts of Peruvian temples and worship.—Fame of the Quichuas; their stature and strength.—Development of the chest in the higher regions.—Features of the Quichuas; masculinity of women. 555-569

CHAPTER CLXXX.—AYMARAS, ANTISIANS, AND ARAUCANIANS.

Ethnic relation of the Aymaras to the Quichua.—Aymaran civilization preceded the Quichuan.—Ethnic characteristics; monumental remains of the race.—Artificial compression of the skull.—Origin of the flathead customs.—Place and character of the Atacamas and the Changos.—Position of the Antisian family; nature of the country.—Inaccessibility of the regions held by the Antisians.—Groups of Antisians; uniformity of the Andean races.—Bodily development; Antisian peculiarities.—Industry and retribution; clothing and decorations.—Social instincts; hilarity, music, and dancing.—Low intellectual estate; intoxication.—Antisian savagery; habits of action and inaction.—Third division of Andeans; prowess of the Araucanians.—Ethnic continuity throughout the Andean regions.—Araucanian features; domestic life and manners.—Place of the Fuegians; fishing their natural pursuits.—Ethnic affinities of the race; mistaken for Patagonians.—Features and bodily form of the Fuegians.—The wandering life and aquatic habit of the people.—Method of fishing; removal and hardships.—Picturesqueness of Fuegian life; adjustment to environment.—Fuegian superstitions; the medicine men 569-583

CHAPTER CLXXXI.—CENTRAL TRIBES.

Central group of South Americans; three divisions.—Place of the Patagonians; the nomadic disposition.—Ethnic names and traits of the people; form and stature.—Fierceness of disposition; features of the Patagonians.—Subdivisions of the race; character of the pampas.—Place and manner of life of the Puelches.—Herds of the pampas; Los Chiquitos and Los Moxos.—Grading down of races; character of the Chiquitos.—Likeness of the Chiquitos to Red Indians; the Charas.—Relations of Chiquitos and Parexis; other tribes.—Ethnic features of the Chiquitos; the women.—The Chiquito a harmonious language; place of the Moxos.—Weaker development of the Moxos; social institutions.—Affinities of Moxos to Red Indians; the river life.—Variations of stature; features and traits.—Other tribal names; further inquiry necessary 583-592

CHAPTER CLXXXII.—GUARANI-BRAZILIANS.

Parts of South America held by Guarani-Brazilians.—Wide distribution of the Guarani races.—Large modification effected by European impact.—Division into Eastern and Western Guaranis; the Tupis.—Fading away of race characteristics among these tribes.—Transformation of tribes into Polynesian character.—Subdivisions of the Guarani-Brazilian group.—Features of the Brazilians; contrasts with Red Indians.—Subtribes of the Tupis; abnormal features.—The Lingoa Geral; place of the Amazonians.—Ethnic features and manners; populousness of tribes.—Buildings of the Tupis; communal houses.—Painting the body; peculiar personal habits.—Bashfulness and peaceable disposition of Amazonians.—Arts and industries; agriculture left to the women.—Variations of character and degree of comfort.—How nature by exuberance retards civilization.—Amazonian skill in weaponry; the blowgun.—Preparation and effects of the arrow-bane.—Preservation of the heads of friends and enemies.—Customs of the Tapajos; omission of much from the inquiry.—Immense areas occupied by the Brown races of mankind.—Reasons for admiration or regret suggested by the study.—The Brown races weak through ignorance and dread of nature. 593-606

Part Seventh.

THE BLACKS.

BOOK XXIX.—AFRICAN NIGRITIANS.

CHAPTER CLXXXIII.—GENERAL VIEW OF THE BLACKS.

Narrowing geographical limits of the Black races.—What parts of Africa are Nigritian and what are not.—Boundaries of the Eastern division of Blacks.—Insular outposts mark the extreme dispersion.—Comparative unimportance of the countries of the Blacks.—Inferior rank of the Black division of mankind.—Want of progress; highest advancement in foreign lands.—Position of the Blacks in general scheme of mankind.—Reasons for believing in priority of the Black races.—Reasons for believing in the recency of the stock.—Mental habit of the Blacks points to future development.—Individual activities point to race dispositions.—Decline of the power of song toward the North.—Vocality of the Blacks a race characteristic.—Fecundity indicates youth and recency of race.—Strong reproductive instincts of the Blacks.—Countervailing arguments show the old age of the race.—Slight ethnic differences among the Black races.—Insignificant race features suggest a brief treatment.—Ethnic lines begin to narrow with the Blacks.—Meagerness of information respecting the Black races.—Obstacles to inquiry; intercourse only recent 607-617

CHAPTER CLXXXIV.—ENVIRONMENT AND LIMITATIONS.

Place and boundaries of the Bilad-es-Sudan.—Principal Sudanese states determined by ethnic lines.—Physical features of the Sudan; interior rivers.—Elevation and aspects of the Sudanese interior.—Vegetation of equatorial belt; Livingstone's description.—Grading off of forests; mistakes about the Sahara.—Climatic conditions favor the rankest vegetation.—European competition in valley of the Congo.—French and German possessions; Congo Free State.—Protectorates of the Germans and the Portuguese.—Rivers and mountains, the Victoria Nyanza.—Albert and Albert Edward Nyanzas; Tanganyika.—Picturesqueness of the African lake landscape.—Other lake waters; vastness and fertility of Africa.—The Dark Continent revealed by individual enterprise.—Slight influence of African races on environment.—Why the Blacks have not changed physical conditions.—African races to be understood by investigation 617-628

CHAPTER CLXXXV.—ETHNIC CLASSIFICATION.

General view of the Nigritian dispersion.—Four groups of the Nigritian family; West Sudanese.—Central and East Sudanese; South Nigritians.—Subdivisions and aggregate African populations.—Detailed scheme of tribes confusing to the reader.—Four groups and twenty-two subclasses of nations.—Analysis of the Central Sudanese tribes.—The East Sudanese and their subdivisions.—The Zulu-Kaffir group and under tribes.—Subject too statistical for interest to the reader.—Unity of mankind at the bottom and the top.—An intermediate stage of great differences.—Peoples become unified under nationality.—Americans and British civilize and unify.—Africans most diverse and most same of all races.—Race differences illustrated from natural history of animals.—Individual differentiation increases with development.—Community of form and feature among Africans.—Signification of ethnic names; the Hottentots.—Affinities of the race; Hottentot complexion.—Effects of foreign touch on the people.—The Kaffirs also modified; the Bantu and Fulah nations.—The Kaffir character modified also by climatic conditions.—Indefiniteness of the Bantu; place of the tribes.—Stanley names the Mabodè family.—The Momvu and others; impossibility of a general scheme . 628-638

CHAPTER CLXXXVI.—SOCIAL INSTITUTIONS AND LANGUAGES.

African society has not risen above instinct.—Correlations of social and domestic usages.—Social law undeveloped among the Africans.—Indifference to marriage and domestic bonds.—Social immorality follows the race abroad.—Polygamy does not assuage the sexual license.—American Negroes under dominion of old race impulses.—Shocking disregard of family ties by the Blacks.—Tucker's comments on sexual immorality of the Negroes.—Failure of the race to feel the force of social laws.—Attempted classification of African languages.—Peculiarities of Nigritian speech referable to vocal organs.—Supposed similarity of Hottentot to ancient Hamitic.—Groups of Sudanese; Nigritian speech agglutinative.—The Bantu languages; invasion of foreign elements. . 638-646

CHAPTER CLXXXVII.—ARTS, GOVERNMENT, CHARACTERISTICS.

Absence of art among the Black races.—Africans without building ability; villages.—Character of Congo towns; abundance of ivory.—Small knowledge of metallurgy; other industries.—Native government a barbaric monarchy.—Custom has not become law; motives of war.—Africans set the example of slavery.—Philosophy of slave catching; sale to

foreigners.—Prevalence of cannibalism in Africa.—Man-eating does not revolt the native sense.—Character of Dahomey; expectation disappointed.—The king and his customs; the October orgy.—Basket carnival; witnesses to His Majesty.—Features of the sacrifice; women as ministers and warriors.—Motif and style of war in Dahomey.—Strongly distinctive traits of Africans; cranial capacity.—Enlargement of brain civilizes more than philanthropy.—Peculiarities of skull; early closure of sutures.—Physical arrestment of cranial growth in children.—Great length of arms; other bodily characteristics.—Countenance and complexion of the Africans.—Coloration of races along ethnic border lines.—Variation of African stature; the pygmies of Krapf.—Stanley's account of the pygmies; the giant Madis 646-662

CHAPTER CLXXXVIII.—ETHNIC COMPARISONS—ZULU-KAFFIRS.

Grading down of Nigritians to the south and west.—Aryan development follows the lines of race dispersion.—Extremes of the Aryan evolution mark the acme of strength.—Illustrations from the Greek, Roman, and Teutonic races.—The ethnic law reversed in case of the Nigritians.—Source of African dispersion shows the highest types.—Significance of the reversed law in African development.—Human contrivance counteracts law of natural selection.—African rim of higher race development.—Ethnic relationship of the Zulu-Kaffirs.—How to account for presence of Zulus and Kaffirs in South Africa.—Supposed affinity of the Zulus with the Brown races of men.—The name Kaffir; place and features of the race.—Superiority of the Kaffirs; manner of life.—Clothing and weapons; the Bechuanas.—Danger of hasty inductions in ethnological studies.—Similarity of Kaffir usages to those of ancient Israel.—Kaffir notion of theft not traceable to Spartans.—Prevalent custom of destroying witches.—Ethnic place of the Zulus; their analogies with the Kaffirs.—Hint of an East African origin for the race.—Zulu pursuits; government and ethnic features.—Affinity with Central Africans; the physiognomy.—Character and manner of life of the Natalese and Damaras.—The coast peoples appear to have come in by conquest.—Decline in the character of the conquered races. 662-675

CHAPTER CLXXXIX.—BUSHMEN AND HOTTENTOTS—FETICHISM.

Testimony of travelers to degradation of the Bushmen.—Character of the race when discovered by the Whites.—Present estate and manner of living.—Low type of disposition; failure of memory.—Weakness of intellect; Bushmen slavery unprofitable.—Controversy about the improvability of the Bushmen.—Signs of Hottentot development; smelting of iron.—Hottentot uses of the domestic animals.—Methods of the chase; the elephant feast.—Villages and settlements; the taking of life.—Individual instances of Hottentot improvement.—Pritchard's account of the relapse of a Cape Town boy.—Extreme degradation of African religions.—Philosophy of Shamanism; great spirits and small.—Wide dissemination of Shamanism in Asia and the Americas.—Shamanic beliefs in Africa descend to fetichism.—Difficulty of understanding and stating religious concepts.—How shall one mind apprehend the religious notions of another?—Portuguese apply the word feitico to African idols.—What the fetich is; spirits and material forms.—What things are made fetiches; multiplication of idols.—Belief of the Africans regarding their fetiches.—Barbarians do not pray for enlightenment of mind.—Correlations of religion and the intellectual state.—Africans reach the lowest dip of the religious concept.—Pitiable dependence of Bushmen on their fetiches.—Opinion that some Africans have no religion.—Rudeness of Nigritian ideas respecting their fetiches.—Persistency of superstitions; Vuduism in United States.—Higher tribes have better notions of the powers above.—Temporary character of the fetiches; museums of idols.—Question of a supreme God among the Africans.—Various degrees of enlightenment in different tribes.—Possibility of the civilized life among Nigritians 675-690

BOOK XXX.—AUSTRALIANS AND PAPUANS.

CHAPTER CXC.—BLACK INDIANS AND VEDDAHS.

Importance of races not correlative with numbers.—Plant life has interest from its place and peculiarities.—Outreaching of Black races eastward.—Place and affinity of Veddahs; their low estate.—Distribution of Veddahs in Ceylon.—Coast and Rock Veddahs; their manner of life.—Varying degrees of progress among them.—Relations of the Veddahs to Indian Todas.—Superior features and characteristics of the Todas.—Traits of the Veddahs; manner of life and language.—Veddah institutions and superstitious beliefs.—Ceremonials of the Veddah religion.—Affinities with other Blacks; lack of race vitality.—Decline of Black races with removal from origin.—Great span of departure from Ceylon to Australia.—No Blacks found between Ceylon and Australia.—Former oceanic outreach of Asia probable. 691-701

CHAPTER CXCI.—ABORIGINAL AUSTRALIAN BLACKS.

European wonder at the Australian aborigines.—Caprice of Nature in all her products.—Strange de-

partures in animal life of Australia.—Contrarious character of the country itself.—Australians compete with Africans for the lowest rank.—Small cranial capacity and long-head peculiarity.—Color and hair; brain quality must be considered.—Australians of all men lowest in cranial measurement.—Facts the criterion in estimating mental capacity.—Food supply; natives live on the border of starvation.—Hunger the first schoolmaster of savages.—Making and use of weapons and implements.—Method of shaping and throwing the boomerang.—Manufacture of palæolithic implements.—Peculiar use of nets by the Australians.—Significance of weapons; Australian cannibalism.—Wearing of skins; personal ornaments and modesty.—The animal kingdom furnishes food to savages.—Fish-eaters of lower grade than fruit-eaters.—Correlation of food and ethnic character . . . 701–713

CHAPTER CXCII.—DOMESTIC LIFE, ARTS, LANGUAGES.

Savage society has its usages and laws.—The four double castes of the Australians.—Sexual association of the castes; marriage laws.—Force of traditional custom respecting the castes.—Laws of descent; rules for caste of children.—Remarkable character of the system.—Method of cross-breeding preserves tribal solidarity.—Remote results; polygamy does not interfere with castes.—Low character of the Australian lodges.—Manufacture of clothing, etc.; care of the head.—Fashion of native canoes and boats.—Manifestation of pride; manner of tattooing.—Perceptive powers superior to the other faculties.—Naming of objects; recognition of differences.—Prevalence of specific words; the Australian grammar.—Dialectical divergences depend on distance and obstacles.—Beginnings of government and law; the headmen.—Scarification of youth; overchiefs and wizards . 713–719

CHAPTER CXCIII.—SUPERSTITIONS AND ETHNIC TRAITS.

Superstition the index of moral and mental condition.—Degrading character of Australian beliefs.—No general theory of religion; belief in a chief god.—Remarkable superstitions regarding death.—Courage limited by superstition; bodily form of Australians.—Features and hair; physical capacity.—Indolence a habit; factitious display of courage.—No sense of virtue; estimate of numbers.—Efforts to civilize; comparison with Red Indians.—Futile zeal of missionaries among the Australians 719–723

CHAPTER CXCIV.—ENVIRONMENT AND SOCIAL STATE OF THE PAPUANS.

Divergence of Papuan stem from the Black race.—Confluence of Blacks and Browns in New Guinea.—Inversion of the normal position of the Black and Brown families.—Dispersion of Blacks by continuous land area.—Rise of the Pacific left the Eastern Blacks insular.—Distribution of Papuans; nearness to Australians.—Likeness of countries and unlikeness of peoples.—Aborigines of New Guinea; meaning of papua.—Mixture of Brown Polynesians with sea Negroes.—Social estate of the Papuans; hostility to foreigners.—Papuan languages show affinity with African tongues.—Building skill of the Papuans; the tunnel houses.—Separation of women; the outdoor table.—Malay influence in building; weapons first in savage art.—Papuans superior in making weapons; the bamboo knife.—Correlations of mental and physical progress.—Fabrics of the Papuans; manner of clothing.—Bodily ornaments and tattooing; European patterns.—Malay influence in agriculture; boats and boating.—Piratical habits of the Papuans. . 724–734

CHAPTER CXCV.—GOVERNMENT AND RELIGION—THE TASMANIANS.

Method of Papuan government determined by environment.—Checks to tribal development; variations in ethnic power.—Papuan superstitions; contrarious reports of travelers.—Shamanic features of Papuan religion; idols.—Papuan superstitions and customs regarding death.—Limits of the Papuan streams of distribution.—Character and aborigines of Van Dieman's Land.—Affinities of the Tasmanians and the Papuans.—Erskine's investigation of the Tasmanians and their arts.—Remote dispersion of the Pelagian Blacks.—Outposts of the sea Negroes mark the bounds of our inquiry.—Vastness of the subject; this treatise but an outline.—Concluding reflections suggested by the work. 735–742

ILLUSTRATIONS IN VOLUME IV.

I. COLORED PLATES AND RACE CHARTS.

PAGE

PLATE IX.—CULTURE OF ASIATIC MONGOLOIDS.—JAPANESE TEMPLE 147
PLATE X.—CULTURE OF THE MONGOLS.—FABRICS AND DESIGNS 227
PLATE XI.—POLYNESIAN CULTURE.—WEAPONS AND DESIGNS. 375
RACE CHART V.—DISTRIBUTION OF EASTERN AND NORTHERN ASIATICS 33
PLATE XII.—CULTURE OF AMERICAN MONGOLOIDS.—WEAPONS AND DESIGNS . . 475
PLATE XIII.—BUSHMAN FAMILY 675
PLATE XIV.—AUSTRALIAN FAMILY. . . . 701

PAGE

RACE CHART VI.—GEOGRAPHICAL DISTRIBUTION OF NORTH AMERICAN MONGOLOIDS 437
RACE CHART VII.—GEOGRAPHICAL DISTRIBUTION OF SOUTH AMERICAN MONGOLOIDS 555
RACE CHART VIII.—GEOGRAPHICAL DISTRIBUTION OF THE AFRICAN NIGRITIANS 607
RACE CHART IX.—GEOGRAPHICAL DISTRIBUTION OF THE BROWN POLYNESIANS AND PELAGIAN BLACKS. 691

II. ENGRAVINGS ON WOOD.

PAGE

HEADPIECE FOR THE CHINESE 33
CHINESE LANDSCAPE.—LAKE BARKOL AND MOUNTAINS OF TIEN-CHAIO.—Drawn by Taylor 34
NAN-SHAN MOUNTAINS.—SOURCE OF THE YELLOW RIVER 36
JUNK NAVIGATION IN YELLOW RIVER.—Drawn by Eugene Burnand, after a sketch by P. Neis 38
FIRE SCENE ON THE GRAND CANAL.—Drawn by Janet Lange, after a sketch by M. Treves 39
VIEW IN DONG-DANG.—Drawn by Eugene Burnand, from a photograph 42
IRRIGATING A RICE FIELD.—Drawn by A. Slom, after a photograph 44
A RICE FARMER.—Drawn by A. Slom, after a photograph 45
DRUG MARKET OF MEDICINAL HERBS.—Engraved by Hildebrand, from a photograph . 46
PEASANTS CARRYING VEGETABLES.—Drawn by A. Slom, after a photograph 47
CHINESE SWINE.—Drawn by Lanheit, after a native painting 48
CHINESE MARRIAGE CEREMONY.—Drawn by Tofani, after a photograph 50
FAMILY SCENE AFTER DINNER.—Drawn by P. Sellier 53
MUONG HOUSE.—Drawn by A. Slom, after a photograph 55

PAGE

CHILDREN OF THE VILLAGE OF NAM-TUNG.—Drawn by A. Slom, after a photograph 57
EXAMPLE OF CHINESE INSCRIPTION . . . 59
SPECIMEN PAGE OF CHINESE BOOK 60
READY FOR THE SYLLABARY.—CHILDREN OF THE PRECEPTRESS.—Engraved by Barbant, from a photograph 65
BRONZE TEMPLE OF OUANE-CHEOU-CHANE.—Drawn by Taylor, from a photograph. . 68
A DOC-HOC (CHINESE LITTERATEUR).—Engraved by Thiriat, from a photograph . . 72
IMAGE OF CONFUCIUS, IN THE TEMPLE AT CANTON.—Drawn by E. Therond, after a photograph 74
ENTRANCE TO TEMPLE OF CONFUCIUS AT CANTON.—Drawn by M. Thomson . . . 76
RICE TOWER AND MAGAZINE OF BAC-NINH.—Drawn by D. Lancelot, from a photograph 78
DIVERSE INDUSTRIES OF HANOI.—Heliogravure by Boussod and Valadon, from a photograph 81
MACHINE FOR RAISING WATER, AT LAN-TEHFOU.—Drawn by Thomas Weber . . 82
CHINESE FISHING METHODS.—Drawn by Theodore Weber, from a photograph 84
PAVILION AND LAKE—CASTLE AND TOWER IN BACKGROUND 85
A CHINESE VILLAGE 86

PAGE

UNWINDING THE COCOON.—Drawn by Barclu, from a photograph 87
INLAYER AT WORK.—Engraved by Hildebrand, from a photograph 88
WOMAN OF SHANG-HAI SPINNING COTTON 88
JUNKS AND SMALL CRAFT ON RED RIVER.—Engraved by Barbant, from a photograph . 89
SEAGOING COMMERCIAL SHIP OF THE CHINESE 90
FLEET OF BOATS DESCENDING THE RIVER CLAIRE.—Drawn by Theodore Weber, from a photograph 91
NATIVE MERCHANTS.—Drawn by E. Ronjat, from a photograph 92
DISCHARGING CARGOES WITH LIGHTERS.—Drawn by Theodore Weber 93
EMPEROR OF THE TANG DYNASTY.—After a native painting 96
INSURGENTS CARRYING THE HEADS OF VICTIMS.—Drawn by Eugene Burnand, after notes by P. Neis 97
THE EMPEROR IN PRIVACY.—Drawn by A. Slom, from a photograph 99
WOMEN OF THE EMPEROR.—Drawn by A. Slom, from a photograph 100
MILITARY GOVERNOR OF HAMI.—Drawn by E. Ronjat 102
THRONE ROOM OF A VICEROY.—Drawn by Barclay, from a photograph 103
GARDEN OF A GOVERNOR GENERAL.—Drawn by Dosso 104
SCENE ON THE ROAD FROM PEI-TEI-SIN TO TSIN-TCHOO.—Drawn by Theodore Weber 105
VICEROY OF SOO-TCHOO-TAN.—Drawn by E. Ronjat 106
MILITARY CADETS OF TONQUIN.—Drawn by Y. Pranishnikoff, from a photograph . . . 107
THE EXECUTION.—Engraved by Thiriat, from instantaneous photograph 108
MALEFACTORS IN THE YOKES.—Drawn by E. Ronjat, from a photograph 109
SERVICE IN THE TEMPLE OF FOU-MIAO.—Drawn by A. Ferdinandus 112
PRINCIPAL PAGODA OF BAC-HAT.—Drawn by Taylor, from a photograph 114
TEMPLE OF TIEN-TRI.—Drawn by Taylor, from a photograph 116
PAGODA OF THE CONFERENCE.—Drawn by Eugene Burnand, from a photograph by Harion 120
COLOSSAL STATUE OF BUDDHA.—Drawn by A. de Bar 121
ROYAL PAGODA OF HANOI.—Drawn by Barclay, from a photograph 122
TOMBS OF THE PRIESTS.—Drawn by Clerget, from a photograph 123

PAGE

FUNERAL PROCESSION IN WHITE.—Drawn by Tofani, from a photograph 125
INTERCOURSE OF THE STREETS.—VIEW IN NAM-DINK.—Drawn by Barclay, from a photograph 127
ASPECTS OF CITY LIFE.—SCENE AT THE GATE OF SHANG-HAI.—Drawn by Theodore Weber 129
MAKING BREAD.—Drawn by Taylor, from a photograph 131
PREPARATION OF VERMICELLI.—Drawn by A. Ferdinandus 132
THE CUISINE.—Drawn by A. Slom, from a photograph 133
AN ESCORT THROUGH THE STREETS.—Drawn by Tofani 134
CHINESE CLERKS CONVERSING (NAM-DINK).—Drawn by E. Ronjat, from a photograph . 135
TO THE BOATS FOR LODGINGS (WHARF OF LAO-HO-KEOU).—Drawn by Theodore Weber 136
TRADESMAN OF TIEN-TSIN 137
BAND OF LAND PIRATES.—Designed by Eugene Burnand, after notes of P. Neis . . 138
CHINESE PIRATES—TYPES.—Engraved by Thiriat, from a photograph 139
VILLAGE CHILDREN ON BANKS OF RED RIVER.—Drawn by Y. Pranishnikoff, from a photograph 140
BOYS DRINKING TEA—TYPES.—Drawn by Theodore Weber, from a photograph . . 141
A CRICKET CONTEST—TYPES.—Drawn by A. Ferdinandus 142
RIDING A BUFFALO TO WATER.—Drawn by Dosso, from a photograph 143
CHINESE BOYS—TYPES.—Engraved by Hildebrand, from a photograph 144
CHINESE ARCHERS—TYPES.—Drawn by A. Marie, from a photograph by M. Thomson. 145
TAILPIECE FOR THE CHINESE 146
HEADPIECE FOR THE JAPANESE 147
JAPANESE LANDSCAPE.—VIEW OF WEBSTER ISLE.—Drawn by Leon Sebaties, after a sketch by M. A. Roussin 148
PLOWING AND PLANTING RICE.—Drawn by Emile Bayard, after a Japanese painting 149
THE TEA PLANT 151
FISH OF THE JAPAN SEA.—Drawn by Mesuel. 152
JAPANESE COMMERCE.—RICE DOCKS AND WAREHOUSES.—Drawn by Theodore Weber, after a native painting 153
AN IMPERIAL CONSORT.—COURT OF KIOTO.—Drawn by A. de Neuville, after a Japanese painting 156
FÊTE OF THE WATER GOD.—Drawn by L. Crepon, after a Japanese engraving . . 157

PAGE

GIRL PAINTING HER LIPS.—Drawn by A. de Neuville, after a water color by M. Roussin 158
FAMILY SCENE.—Drawn by Emile Bayard, after a native painting 159
A FAMILY CHAPEL.—Drawn by Emile Bayard, after a native painting 161
JAPANESE MARRIAGE.—Drawn by Crepon, after a native painting 162
JAPANESE SCHOOL.—Drawn by Emile Bayard, from a native painting 163
HARA-KIRI.—Drawn by L. Crepon, from a Japanese painting 165
NOBLES OF THE ANCIENT RÉGIME.—Drawn by L. Crepon, from a photograph . . . 166
TATTOOED JAPANESE SERVANT 167
HUSBANDRY OF BAMBOO GROVES.—Drawn by A. Faguet 169
SPECIMEN PAGE FROM JAPANESE BOOK . . 171
INSCRIBED BELL OF KIOTO.—Drawn by H. Catenacci, after a Japanese sketch . . . 172
JAPANESE SCRIBE PRODUCING BOOK-ROLL.—Drawn by A. de Neuville, from a sketch. 173
BOOK EXCHANGE OF YEDO.—Drawn by L. Crepon, from a Japanese engraving . . . 175
A POET COMPOSING.—Drawn by L. Crepon, after a Japanese painting 176
SINGING NATIONAL BALLADS.—Drawn by A. de Neuville, from a photograph 177
JAPANESE THEATER—BEFORE THE CURTAIN.—Drawn by L. Crepon, from a painting . 179
BALLET OF THE BUTTERFLIES (THEATER OF THE GANKIRO).—Drawn by E. Therond, after a native painting 180
GYMNASTS OF KIOTO.—Drawn by L. Crepon, after a sketch 181
PROFESSOR OF UNIVERSITY OF YEDO.—Drawn by A. de Neuville, from a photograph 182
FISHING BY TORCHLIGHT IN THE BAY OF YEDO.—Drawn by A. de Neuville, after a native sketch 184
HOUSE BUILDING AT YOKOHAMA.—Drawn by L. Crepon, after a photograph 185
BRIDGE AND HOUSES (ISLE OF KIOSKO).—Drawn by Eugene Ciceri, from a photograph 186
VILLA AND CASTLE OF THE DAIMIO KIOGATOU—SANO-KI-NO-KAMI (ISLE OF SHIKOKU).—Drawn by D. Grenet, from a sketch by M. Roussin 187
SLEEPING ROOM IN JAPANESE HOTEL.—Drawn by E. Therond, from a sketch by Roussin 188
TEMPLE OF BUDDHA AT NAGASAKI.—Drawn by E. Therond 189

PAGE

A STREET IN YEDO (NEW YEAR HOLIDAY).—Drawn by L. Crepon, after a native painting. 191
IN A SCULPTOR'S STUDIO.—Drawn by A. de Neuville, after a native painting 192
DECORATED SWORD GUARDS.—Facsimile of native drawings 193
BRONZE INCENSE BURNER 194
MANUFACTURE OF BONNETS.—Drawn by A. de Neuville, from a native sketch 194
MANUFACTURE OF VISITING CARDS.—Drawn by A. de Neuville, from a native sketch . . 195
MAKING SILK CORDS.—Drawn by A. de Neuville, after a native painting 196
VIEW ON THE CANAL IN YEDO.—Drawn by E. Therond, from a photograph 197
THE MIKADO IN ANCIENT STATE.—Drawn by Emile Bayard, after Siebold 199
YORITOMO SUBJUGATING THE MONGOLS.—Drawn by A. de Neuville, from a Japanese engraving 200
OFFICER OF THE MIKADO (TOKIO).—Drawn by Emile Bayard, from a photograph . . 201
DAIMIOS BEFORE THE THRONE OF THE TYCOON.—Drawn by E. Therond, after a Japanese painting 203
PUNISHMENT BY FLAGELLATION 205
THE EXECUTION 205
PUNISHMENT OF THE WELL.—Drawn by Feyen-Perrin, after a Dutch engraving . . 206
BUDDHISTIC IMAGES (ATAGOSA-YAMA).—Drawn by Tournois, from a photograph . 208
CHOIR OF THE TEMPLE OF THE FIVE HUNDRED GODS.—Drawn by E. Therond, after a native engraving 209
GRAND PRIEST AND ATTENDANTS OF KUANON-SAMA.—Drawn by L. Crepon, from a Japanese photograph 210
OFFERING AT THE TEMPLE.—Drawn by L. Crepon, after a Japanese painting . . . 211
JAPANESE BOURGEOIS TYPES.—Drawn by A. de Neuville, from a photograph 213
BUDDHIST MISSIONARY.—Drawn by Emile Bayard, from a photograph 214
PRIESTS AT PRAYER.—Drawn by A. de Neuville 215
BAPTISM OF A BUDDHA.—Drawn by L. Crepon, after a Japanese engraving 219
BLESSING THE AMULETS.—Drawn by L. Crepon, after a Japanese engraving . . . 217
GOD OF RIDING 218
GOD OF WAR 219
GOD OF WIND 220
GOD OF THUNDER 221
SABBATH OF THE FOX DEVILS.—Drawn by L. Crepon, after a Japanese engraving . . 222
JAPANESE HOSTLERS—TYPES.—Drawn by A. de Neuville, from a photograph 223

PAGE

JAPANESE CLERK—TYPE.—Drawn by A. de Neuville, from a photograph 224
AINO MAN 224
AINO WOMAN 224
WOMEN GOING ON A VISIT—TYPES.—Drawn by Emile Bayard, from a photograph 225
JAPANESE JUGGLERS.—Drawn by L. Crepon, after a native sketch 226
TAILPIECE FOR THE JAPANESE 226
HEADPIECE FOR THE MONGOLS 227
SCENE IN MONGOLIA—VIEW OF OURGA.—Drawn by Vaumart, from a sketch by Madame Bourboulon 228
WILD YAK 229
WILD CAMELS.—Drawn by Y. Pranishnikoff . 230
VIEW ON THE UPPER HOANG-HO, AT BALE KOUN-GOMI.—Drawn by Y. Pranishnikoff, from a photograph 231
TOMB OF TAMERLANE.—Drawn by Clerget . 232
HAUNTS OF THE TARTARS—LAKE BAIKAL . 233
SPECIMEN PAGE OF MONGOLIAN 236
MONGOL ENCAMPMENT—CHIEFTAIN AND CLAN.—Drawn by A. Ferdinandus, after a photograph 237
LAMA IN SACRED ROBES 238
MONASTERY OF THE LAMAS.—Drawn by Riou, after a sketch by Colonel Yule 240
KHALKA MONGOLS—TYPES.—Drawn by Y. Pranishnikoff 241
KIRGHEEZ OF THE LITTLE HORDE—TYPES.—Drawn by A. Calonne 242
BRIDE OF THE KIRGHEEZ—TYPES.—Drawn by Emile Bayard, from description and photograph 243
KARAS AND FLOCKS.—Drawn by Y. Pranishnikoff 245
COSSACKS OF TSAIDAN AND TAN-TO—TYPES.—Drawn by Y. Pranishnikoff 246
COSSACKS WITH FLOCKS.—Drawn by Y. Pranishnikoff 247
BURIATS OF TRANSBAKALIA—TYPES.—Drawn by H. Rousseau 249
MANCHURIAN LANDSCAPE—VIEW OUTSIDE THE GREAT WALL.—Drawn by Vuillier, from a photograph 251
RIVER VIEW WITH JUNKS.—Drawn by Theodore Weber, after a water color 252
METHODS OF TAKING FISH. Drawn by Vaumart, from a sketch by Madame de Bourboulon 253
AN ACADEMICIAN OF HAN-LIN MANCHU TYPE.—Drawn by E. Ronjat, from a photograph by Morache 254
THE VICEROY LI MANCHU TYPE.—Drawn by E. Ronjat, from a photograph by M. Thomson 255

PAGE

MANCHU BARBER—DRESSING THE QUEUE.—Drawn by A. Marie, from a photograph by Morache 256
A MANCHU BRIDE—TYPE.—Drawn by E. Ronjat, from a photograph 257
COREAN LANDSCAPE—VIEW OF SANG-SAN-NATRI.—Drawn by Riou, from a photograph 258
COREAN CHILDREN—TYPES.—Engraved by Thiriat, from a photograph 259
DECORATIVE TIGER FOR CHAPEL.—Gravure by Krakow, after a native painting . . . 260
COREAN WOMAN OF TCHEMOULPO—TYPE.—Engraved by Thiriat, from a photograph 261
A PORTER—TYPE.—Engraved by Bazin, from a photograph 261
FISHERMEN OF FOU-SAN—TYPES.—Drawn by J. Lavée, from a photograph 262
COREAN POTTERY.—From *Magazine of Art* . 263
ARCHITECTURE—CITY OF MIL-YANG.—Drawn by Taylor, from a photograph . . 264
COREAN INSCRIPTION.—Drawn by Courbrin, from a native print 265
KING AND HEIR APPARENT.—Engraved by Thiriat, from a photograph 265
THATCHED COTTAGE.—Drawn by Gotorbe, from a photograph 266
COREAN SOLDIERS—TYPES.—Engraved by Bazin, from a photograph 267
PUNISHMENT BY POWDER.—Gravure by Krakow, from a photograph 267
TORTURE OF A WITNESS.—Gravure by Krakow, from a photograph 267
SPIRIT OF SMALLPOX.—Gravure by Krakow, from a photograph 268
COREAN TYPES AND COSTUMES.—Drawn by J. Lavée, from a photograph 269
COREAN NOBLE—TYPE.—Drawn by Riou, from a photograph 270
LANDSCAPE IN CHINESE TARTARY.—TOMB OF ALI AT SCHAKHIMARDAN.—Drawn by F. Schrader, from a photograph . . . 272
HAUNT OF THE TARTARS (DESERT OF KHAMI).—Drawn by Pranishnikoff . . . 274
CALMUCKS OF THE DON—TYPES.—Drawn by A. de Bar 275
CALMUCK TENT.—Drawn by A. Pepin, from a photograph 276
CALMUCK MAN AND WOMAN—TYPES.—Drawn by E. Viollat 277
TURCOMAN KHAN—TYPE.—Drawn by Y. Pranishnikoff, from a photograph 279
COMANS—TYPES.—Drawn by H. Rousseau . 280
SINOPE AND THE BLACK SEA.—Drawn by G. Vuillier, after a water color by Lydia Paschkoff 282

PAGE

SUMMER ON THE BOSPORUS.—After a painting by F. A. Bridgman, Salon, 1885 283
PERSO-TURKISH TYPES OF THE IRANIC BORDER.—Drawn by H. Castello 285
TURKISH LADIES VISITING—TYPES AND COSTUMES 286
KADIN NUMBER ONE.—Drawn by J. Lavée, from a photograph 287
PASTIME OF THE FAVORITE.—From Eber's *Egypt*, engraved by Bothe 289
MANNERS OF THE TURKS—THE CAFÉ.—Drawn by Emile Bayard, from a sketch . 291
SPECIMEN PARAGRAPH FROM TURKISH BOOK. 293
ENCAMPMENT OF UIGUR TURCOMANS.—Drawn by Emile Bayard, from a sketch by M. de Blocqueville 294
MANNERS OF THE TURKS—ENTERTAINMENT OF TRAVELERS AT AK-SEREI.—Drawn by Eugene Burnand 296
SMYRNA FROM MT. PAGUS.—Drawn by John MacWhirter 298
TURCOMAN IRON FORGERS.—Drawn by A. Calon 299
WIVES OF A PASHA.—Drawn by G. Vuillier, after a water color by Lydia Pasahkoff . . 300
TURKISH PASHA—ABDUL KERIM 303
COUNTRY PALACE OF TURKISH NOBLEMAN—MT. IDA IN BACKGROUND.—Drawn by W. Simpson 304
TURKISH SOLDIERS—UNIFORMS AND TYPES. 305
MOSQUE AND TOMB.—Engraved by Jacques Ettlind 306
THE OPIUM EATERS.—Drawn by Sedoff, after a painting of Vereschaguine 308
AN OSMANLI LADY—TYPE 310
CEMETERY AND FUNERAL PROCESSION (OUTSIDE THE WALLS OF CONSTANTINOPLE). From *Magazine of Art* 311
SLAVE GIRL OF THE SULTAN—THE FAVORITE SONGSTRESS.—From Eber's *Egypt* . 312
SUMMER SALON OF THE SERAGLIO.—Drawn by H. Catenacci 313
TAILPIECE FOR THE MONGOLOIDS 314
HEADPIECE FOR THE NORTHERN ASIATICS . 315
VIEW IN YAKUTSK—NICOLAIEWSKI ON THE AMOOR.—Drawn by A. de Bar 316
YAKUT WOMAN—TYPE 317
CONVOY OF THE CONDEMNED.—After a painting by V. Foulquier 318
NIDUS OF THE PLAGUE.—INTERIOR OF THE NICHOLAS.—Drawn by Riou, from a description 321
YAKUTS—TYPES.—Drawn by H. Rousseau . 322
IRON MINES AT TAGHISK.—Drawn by Riou, from a photograph 323
KAMCHATKAN SLEDGE.—Drawn by Foreman . 324
KORIAKS—TYPES.—Drawn by H. Rousseau . 326

PAGE

CHUK-CHEES BUILDING A HUT 327
CHUK-CHEE MAN—TYPE 328
CHUK-CHEE WOMAN—TYPE 328
GROUP OF LAMUTS—TYPES 329
DOG TUNGUSES—TYPES.—Drawn by H. Rousseau 330
GREEK CATHOLIC PRIESTS OF SIBERIA.—Drawn by A. de Neuville, from a photograph . 331
TUNGUSES OF THE YENISEI IN CAMP.—Drawn by Riou, from a photograph . . . 332
LANDSCAPE OF PENINSULAR SIBERIA.—STRAIT OF MATOTCHKIN.—Drawn by Riou, from a sketch by Dr. Theel 335
SAMOYED SLEDGE AND CAMP AT CABOROVA.—Drawn by Riou, from a sketch . . . 337
SAMOYED KHESE.—Drawn by Riou, from a sketch by Dr. Lunstrom 338
FAMILY OF SAMOYEDS—TYPES.—Drawn by A. Calon 339
VIEW IN FINLAND.—SLEDGES AND REINDEER.—Drawn by E. Viollat 341
SHIPPING AND HARBOR AT HELSINGFORS.—Drawn by A. de Bar 342
HOUSE OF FINLAND.—Drawn by E. Moynet, from nature 343
CHURCH AT CABOROVA.—Drawn by Riou, after a sketch 345
FINNS (GULF OF FINLAND)—TYPES.—Drawn by E. Viollat 346
LAPLAND SLEDGE.—Drawn by Freeman . . 347
FOREST LAPP FAMILY—TYPES.—Drawn by Flameng 349
LAPLAND CAMP.—Drawn by Flameng . . . 351
EXAMPLES OF LAPP AND FINNISH 352
OSTIAKS OF THE YENISEI—TYPES AND MANNERS.—Drawn by E. Ronjat, from a photograph 353
FAMILY GROUP OF OSTIAKS—TYPES AND COSTUMES.—Drawn by E. Ronjat . . . 354
ESTHONIAN PEASANTS—TYPES AND COSTUMES.—Drawn by E. Viollat 355
LIVONIAN LANDSCAPE.—VIEW NEAR VOLMAR.—Drawn by D'Henriet 357
FINNO-UGRIC HUNTER—TYPE AND COSTUME.—Drawn by H. Rousseau 358
HUNGARIAN LANDSCAPE.—DANUBE VALLEY AND CHATEAU OF PRESBURG.—Drawn by D. Lancelot 359
INTERIOR OF HUNGARIAN HOUSE.—Drawn by L. Baader, from a sketch by E. Reclus . 361
GARDEN WOMEN (ENVIRONS OF PESTH)—TYPES.—Drawn by D. Lancelot 362
MAGYAR GENTLEMAN.—Drawn by D. Lancelot. 363
UNIVERSITY OF WAITZEN.—Drawn by D. Lancelot. 364
COURT OF JUSTICE AT PESTH.—Drawn by D. Lancelot 366

PAGE

MARRIAGE AND FÊTE DANCE BEFORE THE MAYOR—TYPES AND COSTUMES.—Drawn by L. Baader, from a sketch by E. Reclus . 367
MAGYARS OF TOROTZKA—TYPES.—Drawn by A. Duvivier, from a photograph by Beress . 369
ALEUTIAN LANDSCAPE.—VIEW OF CAPE ALEXANDRIA.—Drawn by Jules Noël, from a sketch by Dr. Kane 371
ALEUTS—TYPES.—Drawn by H. Rousseau . 372
TAILPIECE FOR THE NORTHERN ASIATICS . 374
HEADPIECE FOR THE POLYNESIAN MONGOLOIDS 375
A POLYNESIAN SUNRISE.—PITCAIRN ISLAND.—Engraved by Strutt 376
PALM GROVE AND ROYAL RESIDENCE.—Drawn by Taylor, from a photograph . . 378
EASTER ISLAND 379
CORAL GROVE 380
CAROLINE ISLANDER—TYPE AND WAR COSTUME 382
SOUTH SEA AX OF CEREMONY 384
POLYNESIAN BUILDING.—FIJI VILLAGE OF TAMAVUA.—Drawn by A. de Bar, from a photograph 385
ROYAL SEPULCHER OF RARATONGA.—Drawn by Taylor, from a photograph 386
PROTESTANT MISSION IN COOK ARCHIPELAGO.—Drawn by Dosso, from a photograph. 387
IDOLS OF THE MAÖRIS.—Drawn by P. Sellier, from a photograph 388
BOATING IN SAMOA (THE RIVER D'APIA).—Drawn by A. de Bar, from a photograph . 390
HAWAIIAN QUEEN KAPIOLANI—ROYAL TYPE 391
SAMOAN CHIEFTAIN—SAWAIORI TYPE . . 392
ARMS AND IMPLEMENTS OF THE SAWAIORIS. 393
POLYNESIAN FISHHOOKS (NEW ZEALAND) . 394
PAGAN TEMPLES (SAMOA) 395
WIFE OF SAWAIORI CHIEFTAIN (SAMOA) . . 397
HUMAN SACRIFICES AND CANNIBAL RITES (TAHITI) 398
MONUMENT TO CAPTAIN COOK 399
VALLEY OF WAIPO, HAWAII 400
HAWAIIANS EATING POI—TYPES AND MANNERS 401
MAUNA LOA 402
HOUSE OF EVERLASTING BURNINGS . . . 403
MANNERS OF THE HAWAIIANS.—A ROYAL PROGRESS 404
MARQUESAN WARRIOR, WITH OLD MAN AND WOMAN—TYPES 405
TOOLS AND ORNAMENTS OF THE MARQUESANS 406
MARQUESAN TYPES AND IDOL.—Drawn by Hildebrand 407
VIEW IN SAMOA—HOUSE OF THE KINGS . . 408
SAMOANS FISHING 409

PAGE

VIEW OF APIA AND THE FRENCH MISSIONS.—Drawn by Dosso, from a photograph . . 410
YOUNG WOMEN OF TAHITI—TYPES.—Drawn by Bassot 412
TAHITIANS WITH CANOES—TYPES AND COSTUMES 413
YOUNG MEN OF TAHITI—TYPES 414
YOUNG TAHITIAN WOMAN—TYPE 415
YOUNG TAHITIAN—TYPE 415
BAY OF MATAVIA (TAHITI).—Drawn by Tissand 416
A MOUNTAIN WAY IN FIJI.—Drawn by Taylor, from a photograph 418
MAN AND WOMAN OF FIJI—TYPES.—Drawn by E. Ronjat, from a photograph 419
WATER SCENE AND BOAT BALANCING IN FIJI.—Drawn by Theodore Weber, from a photograph 421
LEVUKA (FIJI).—Drawn by Taylor, from a photograph 423
GROUP OF FIJIANS—TYPES.—Drawn by G. W. Vuillier, from a photograph 424
NEW ZEALAND LANDSCAPE.—THE REMARKABLE MOUNTAINS.—Drawn by Taylor, from a photograph 425
FRANCIS JOSEPH GLACIER.—Drawn by Taylor, from a photograph 427
NEW ZEALAND HOUSE.—THE WHARE-PUNI AT OHINEMETU.—Drawn by Taylor, from a photograph 428
THE KIWI (TAILLESS AND WINGLESS) . . 429
MAORI CHIEFTAINS—TYPES.—Drawn by Hildebrand 430
MAN OF NEW ZEALAND—TYPE 431
WOMAN OF NEW ZEALAND—TYPE 431
EXAMPLE OF TATTOOING 431
PROCESS OF TATTOOING 434
ENGRAVED CHESTS OF NEW ZEALANDERS . 435
TAILPIECE FOR POLYNESIAN MONGOLOIDS . 436
HEADPIECE FOR NORTH AMERICAN MONGOLOIDS 437
ALASKAN LANDSCAPE.—THE DAVIDSON GLACIER.—Drawn by Ruffe, from a photograph 438
ALASKAN CHIEFTAIN—TYPE.—Drawn by Thiriat, from a photograph 439
SCENE IN ESQUIMAU LAND.—HANS DISCOVERING THE VESSELS OF HAYES.—Drawn by A. de Neuville, from a description . . 441
WILD REINDEER.—Drawn by O. de Penne, from life 442
WINTER HOUSES OF THE ESQUIMAUX . . . 443
HOUSES OF ASIATIC ORARIANS 444
HUNTING SEALS.—Drawn by Riou 445
INTERIOR OF ESQUIMAU HUT.—Drawn by Stahl, after Dr. Kane 446
ESQUIMAU SNOW HUTS.—Drawn by Riou . . 447

PAGE

ESQUIMAU SLEDGE PARTY (PORT FOULKE). —Drawn by A. de Neuville, from a description 448
ESQUIMAU FAMILY—TYPES AND COSTUMES. —Drawn by A. de Neuville, after Captain Graah 450
HERD OF WALRUSES ON ICE FIELD 452
ESQUIMAUX OF LABRADOR—TYPES . . . 453
ESQUIMAUX OF HUDSON BAY—TYPES . . 453
ESQUIMAU WOMAN—TYPE 454
ESQUIMAU INDIAN KALUTUN—TYPE . . . 455
ALASKAN LANDSCAPE.—FORT WRANGELL.—Drawn by Theo. Weber, from a photograph . 457
ALASKAN PINE FOREST.—CATHEDRAL MOUNTAIN.—Drawn by Taylor, from a photograph 458
ALASKAN TYPES.—NATIVE MERCHANTS OF SITKA.—Drawn by Thiriat, from a photograph 459
YOUNG WOMEN OF SITKA—TYPES.—Drawn by Thiriat, from a photograph 460
ALASKAN SUPERSTITIONS.—SORCERY OVER THE SICK.—Drawn by A. Paris, from a photograph 461
TOTEMS AND IDOLS AT WRANGELL.—Drawn by A. Slom, from a photograph 463
PINNACLES OF THE MUIR GLACIER (ALASKA). —Drawn by Boudier, from a photograph . 464
ALASKAN CHIEF KANIT'L—TYPE 465
LAND OF THE ALGONQUINS.—ROCKY MOUNTAIN LANDSCAPE.—Drawn by Pelcoq, from a sketch by Borgeau 467
CHIEFTAIN OF THE DAKOTA-SIOUX—TYPE. —From *Naturkunde* 468
THE MONOGAMOUS FAMILY.—From Ridpath's *History of the United States*, after Morgan . 469
THE POLYANDROUS FAMILY.—From Ridpath's *History of the United States*, after Morgan. 470
INDIAN PAPOOSES 472
BUFFALO CHASE OF THE DELAWARES.—Drawn by Gustave Doré, after Geo. Catlin . 473
NIGHT-AND-DAY DANCE 474
DESIGNS AND HIEROGLYPHICS ON BUFFALO ROBE 476
TREE PICTURE-WRITING AND MISSIONARY . 477
ROCK HIEROGLYPHICS OF THE ALGONQUINS 478
SPECIMENS OF INDIAN ALPHABETICAL WRITING 479
CREEK ALPHABET 480
INDIAN ARMS, ORNAMENTS, AND UTENSILS. —Drawn by D. Lancelot, from descriptions 483
INDIAN VILLAGE OF WIGWAMS 485
BOW, QUIVER, AND BASKETS 486
CHIEF OF THE BLACKFEET—TYPE.—Drawn by Emile Bayard 488
INDIAN COUNCIL CHAMBER.—Drawn by A. de Neuville, after Catlin 490

PAGE

MEDICINE MAN OF THE ALGONQUINS IN THE CHARACTER OF THE EVIL SPIRIT . . . 491
INDIAN SUPERSTITIONS.—RAIN MAKER OF THE MANDANS 492
BURIAL GROUND OF THE MANDANS.—Drawn by K. Bodmer 493
INDIAN BURIAL GROUND (A FAVORITE SITUATION) 494
CHIEF OF THE CROWS—TYPE 496
BLOOD INDIAN—TYPE 498
SQUAW AND PAPOOSE.—Drawn by D. Lancelot. 499
CHIEFTAIN OF THE DAKOTA-SIOUX—TYPE . 499
SIOU TYPE AND HAIR DRESS.—Drawn by D. Lancelot 500
DOG DANCE OF THE MINNETAREES 501
PAWNEE FAMILY—TYPES AND COSTUMES . 502
CROW CHIEFTAIN—TYPE AND WAR COSTUME 504
APACHES TORTURING A PRISONER.—Drawn by Janet Lange 505
A HURON—TYPE 506
IROQUOIS CHIEF NOT-A-WAY—TYPE . . . 507
CHIPPEWAS MAKING CANOES.—Drawn by A. Dupuy, from a photograph 508
OJIBWA TYPE 509
ENCAMPMENT OF COLUMBIANS.—Drawn by Riou, after a sketch by W. H. Dixon . . 511
SHOSHONE WARRIOR—TYPE.—Drawn by E. Ronjat, from an American engraving . . 512
DIGGER TYPES.—Engraved by Sargent . . . 513
MODERN ZUNI 514
SACRED SPRING OF THE ZUNIS 515
MOJAVE TYPES.—Drawn by Duvaux, from descriptions 516
MISSION INDIANS (LOWER CALIFORNIA)—TYPES.—Drawn by E. Ronjat, from a photograph 517
YUMA TYPES.—Drawn by E. Ronjat, from a photograph 518
MASSACHUSETTS INDIANS AND MISSIONARY. —MAYHEW AT MARTHA'S VINEYARD . . 519
CREEK TYPES.—Drawn by Pelcoq, after Paul Kane 521
EAST ALGONQUIN TOBACCO BAGS, DRUM, WHISTLE, AND RATTLES 522
CHEYENNES AND ARAPAHOES—TYPES.—Drawn by Janet Lange 523
TAILPIECE FOR NORTH AMERICAN MONGOLOIDS 524
HEADPIECE FOR CENTRAL AND SOUTH AMERICAN MONGOLOIDS. 525
MENDICANT INDIANS OF MEXICAN VILLAGE . 526
CLIFF VILLAGE.—CITY OF THE ZUNI.—Drawn by D. Lancelot, from a description . . . 527
MEXICAN INDIANS—TYPES AND COSTUMES. —Drawn by E. Ronjat 528
MEXICAN LANDSCAPE.—VALLEY OF TULA.—Drawn by A. de Bar, from a photograph . 530

PAGE

SCULPTURES OF THE AZTECS.—LINTEL AT LORILLARD.—Drawn by H. Chapuis, from a photograph 532
AZTEC CALENDAR STONE 533
RUINS OF AZTEC TEMPLE OF TULOOM.—Drawn by A. de Bar 534
MEXICAN POTTERY (ONE FOURTH SIZE).—From *Magazine of Art*, engraved by J. Andrew 535
OLD AZTEC TYPE—WOMAN 536
OLD AZTEC TYPE—MAN 537
WOMAN OF TIERRA CALIENTE—TYPE . . . 538
ARCHITECTURE OF THE TOLTECS.—TEMPLE AND ARCH AT TIKAL.—Drawn by A. de Bar, from a photograph 539
TOLTEC IMAGES 540
TOLTEC RUINS OF MITLA 541
CHOLULA PYRAMID 542
HUMAN SACRIFICE TO QUETZALCOATL . . 543
THE GOD QUETZALCOATL 544
IDOLS OF THE COPAN TOLTECS.—Drawn by P. Sellier, after Stevens 545
STREET BETWEEN THE TWO PALACES AT EK-BALAM, YUCATAN.—Drawn by D. Lancelot, from a photograph 547
AZTEC RUINS AT TULOOM 548
CENTRAL AMERICAN LANDSCAPE.—CENOTE OF UAIMA.—Drawn by A. de Bar . . . 549
HOUSE OF THE NUNS.—Drawn by A. de Bar, from a photograph 550
GUATEMALAN LANDSCAPE.—VALLEY OF POLOCHIC 551
VIEW IN BAY ISLANDS (HONDURAS) . . . 552
TOLTEC BAS-RELIEFS.—PYRAMID OF KAB-UL.—Drawn by Eugene Burnand, from a photograph 553
QUICHE IDOLS AND ALTAR AT COPAN . . . 554
GUIANAN LANDSCAPE.—ON THE UPPER YAOUE.—Drawn by Riou, from a sketch by Coudreau 556
MIMI—GUIANAN TYPE.—Drawn by Riou, from a sketch by André 557
WOMEN OF GUIANA—TYPES.—Drawn by Barbant 558
YOUNG CARIBS OF QUIYA—TYPES.—Drawn by Sirouy, from a photograph 559
PIARO INDIAN—FROM MOUTH OF THE ORINOCO.—Drawn by Fritel, after a sketch by E. Lejeune 560
ANDEAN LANDSCAPE.—BRIDGE OF CHOTO.—Drawn by Riou, from a sketch by André 561
ANCIENT PERUVIAN POTTERY.—From *Magazine of Art* 562
WORSHIPING THE SUN 563
THE INCA HUASCAR XIII—TYPE 564
THE EMPRESS COYA HUANA—TYPE . . . 564

PAGE

RUINS OF THE TEMPLE OF THE SUN (ISLAND OF TITICACA) 565
QUICHUA TYPE.—Drawn by Hildebrand, from a photograph 566
NATIVES OF CUZCO—TYPES.—Drawn by A. de Neuville, from a photograph 567
QUICHUAN SUPERSTITIONS.—FUMIGATING WITH CIGARETTE.—Drawn by Riou, after a sketch by Crévaux 568
AYMARAN RUINS.—TEMPLE OF THE MOON AT TIAHUANUCO.—Drawn by Riou, from a photograph 570
FLATHEAD INDIANS (FROM FRASER RIVER). 571
AYMARA WOMAN—TYPE.—Drawn by Riou, from a photograph 572
AYMARA WOMAN OF UPPER PLATEAU—TYPE.—Drawn by E. Ronjat, from a photograph 572
CHILEAN ANDES.—Drawn by Riou, after a sketch by André 573
AYMARAS AND QUICHUAS—TYPES.—Drawn by Riou, from a photograph 574
PROCESSION AND DANCE OF THE ANTISIANS.—Drawn by Riou, after a sketch by Crévaux. 576
ANTISIAN HOUSE.—Drawn by Riou, from a photograph 577
ARAUCANIAN (TELEMBIE) INDIANS—TYPES.—Drawn by A. Sirouy, after a sketch by André 578
ARAUCANIAN WOMAN—LA-AMA DE LLAVES.—Drawn by Emile Bayard, after a water color by Paul Marcoy 579
FUEGIAN MOTHER AND CHILD.—Drawn by Y. Pranishnikoff 580
FUEGIANS WITH SLING AND HARPOON.—Drawn by Y. Pranishnikoff 581
FUEGIAN HUT IN THE FOREST.—Drawn by G. Vuillier, from a photograph 582
PATAGONIAN TYPE 584
PATAGONIAN ENCAMPMENT.—Drawn by Maurand 585
CHACO CRANS—TYPES.—Drawn by Riou, after a sketch of Novis 586
THE PAMPAS.—Drawn by Y. Pranishnikoff, from a photograph 587
HOUSES OF THE GRAND CHACO 588
INDIANS OF THE PAMPAS—TYPES.—Drawn by Maybrach, from a photograph . . . 589
MOBIMA TYPES.—Drawn by Riou, after a sketch of Crévaux 591
GUARANI-BRAZILIANS—TYPES.—Drawn by Riou, after a sketch of Crévaux 594
MANNERS OF PARAGUAYAS.—RECEPTION OF FOREIGNERS.—Drawn by Riou, from a description 595
TUPI-GUARANI TYPE.—Drawn by Riou, from a photograph 596

PAGE

NATIVES OF AMAZON VALLEY—TYPES.—PARINARI INDIANS.—Drawn by E. Ronjat, from a photograph 597
BEDCHAMBER OF TUPI-GUARANI HOUSE.—Drawn by Dosso, from a photograph . . 598
AMAZONIANS BUILDING CANOES.—Drawn by Riou, from a description 599
WASHING GOLD ON AN AMAZON TRIBUTARY.—Drawn by A. Slom, after a sketch by André 601
TAPAJOS TYPE—A TOBAS ORATOR.—Drawn by Riou, after a sketch of Novis 603
AMAZONIAN WAR PARTY RETURNING WITH HEADS OF ENEMIES.—Drawn by Riou, from recollections of Dr. Crévaux 604
TAILPIECE FOR SOUTH AMERICAN MONGOLOIDS 606
HEADPIECE FOR AFRICAN NIGRITIANS . . 607
AFRICAN LANDSCAPE.—CATCHING TURTLES ON THE GNENGO.—Drawn by A. de Bar, from descriptions 609
FOREST OF KONKROUSON.—Drawn by Riou, from descriptions 611
AFRICAN GIRLS OF OUA-KOUAFI—TYPES.—Drawn by Y. Pranishnikoff, from photograph. 613
SAMBA N'DIAYE—NIGER TYPE (SHOWING UNIFORMITY WITH NATIVES OF GABOON).—Drawn by Riou, after a sketch of G. Vuillier 615
NATIVES OF GABOON—TYPES (SHOWING THE UNIFORMITY WITH NIGER TYPE PRECEDING).—Drawn by Emile Bayard . . 616
EQUATORIAL LANDSCAPE.—RIVER VIEW OF THE INTERIOR.—Drawn by Y. Pranishnikoff 618
CENTRAL AFRICAN LANDSCAPE.—A FOREST STORM.—Drawn by Riou, from a description and photograph 619
CONGO VILLAGE OF MAKOBAU.—Drawn by Madame Paule Crampel, from a photograph 622
VICTORIA NYANZA.—SPEKE'S GULF AND UCHAMBI VILLAGE 623
ON THE SHORES OF TANGANYIKA 624
TRAVELING IN CONGO 625
ALBERT NYANZA.—Drawn by Grandsire, after Baker 627
LANGONASSI SUDANESE—TYPES.—Drawn by Madame Paule Crampel, after Nebout and Brunache 629
SUDANESE WARRIOR—TYPE.—Drawn by E. Ronjat, from a photograph 631
TOUMANE TYPE.—Drawn by Riou, from a photograph 632
KAFFIRS—SOUTH AFRICAN TYPES 632
ZULU KAFFIRS—SOUTH AFRICAN TYPES . . 632
HOTTENTOT TYPES.—From *Naturkunde* . . 635

PAGE

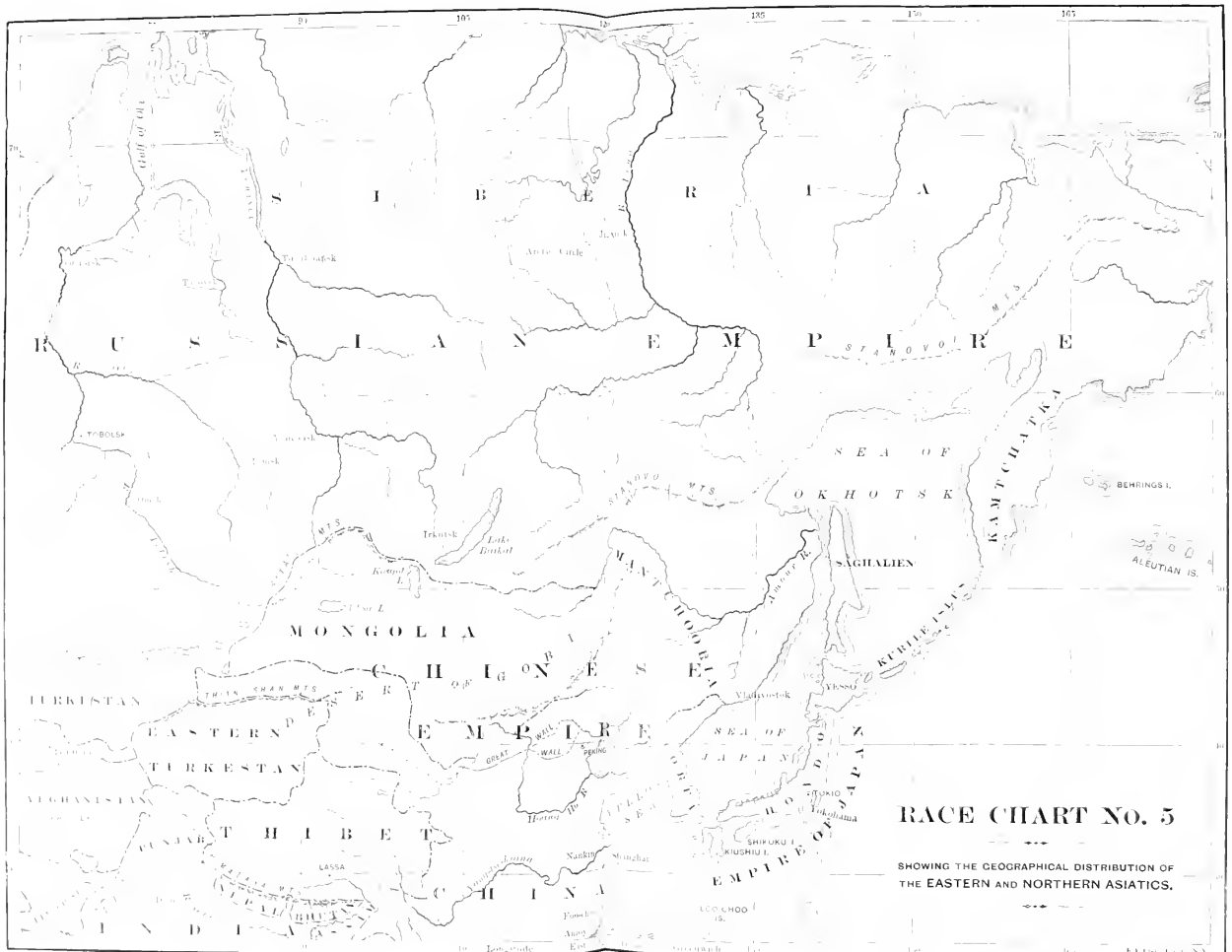
MAN, WOMAN, AND GIRL OF NAMAGUA—TYPES.—From *Naturkunde* 636
TYPES FROM THE NIGER—SLAVES OF NIKALE-CIREA.—Drawn by Tofani, after a sketch of G. Vuillier 637
FAMILY OF CENTRAL AFRICA.—HUNTERS, WOMAN, AND CHILDREN OF AMBUELA.—Drawn by Maillard, from a photograph . 639
POLYGAMIST DJOUMBA AND HIS WIVES—TYPES.—Drawn by Riou, from a photograph 640
VILLAGE OF OUA-NYIKA, GALLALAND.—Drawn by A. de Bar, from a photograph . 642
FULAH HOUSES AND TYPES.—Drawn by E. Ronjat, from a photograph 644
WEAPONS AND IMPLEMENTS OF EAST AFRICAN MASSAI: 1, SHIELD; 2, BRACELET OF HORN; 3 AND 5, LANCES OF NORTHERN MASSAI; 4, LANCE OF SOUTHERN MASSAI; 6, SABER, OR SCIMITER; 7, LEATHERN SCABBARD; 8, COLLAR; 9, WEAPON OF ANDOROBDO FOR ELEPHANT HUNTING; 10, WAR HEADDRESS WITH OSTRICH PLUMES; 11, IVORY SNUFF BOX; 12, TOBACCO BOX OF HORN; 13, PEARL COLLAR; 14, CLUB 645
TOWN OF CENTRAL AFRICA (KIWANDA).—Drawn by Riou, after a sketch of Treich-Laplene 647
INTERIOR OF HOUSE AT SITAFA.—Drawn by Riou, after a sketch of Treich-Laplene . . 649
SLAVE GANG OF CENTRAL AFRICA.—Drawn by Riou 651
MAN-EATING—CAUGHT IN THE ACT.—Drawn by Madame Paule Crampel, from description and photograph 652
AFRICAN KING—TYPE—ARDJOUMANI AND HIS SONS.—Drawn by Riou, from a description 653
A PROCESSION IN DAHOMEY.—Drawn by Riou, from a description 655
SLAVES CARRYING THE DRUM BASKET.—Drawn by Riou, from a description . . . 656
NATIVE WARRIORS OF VUAHEHE—TYPES.—Drawn by Riou, after a sketch by Laethier. 657
TYPICAL AFRICAN FORM—MISS MAIS.—Drawn by Riou, after a sketch of Laethier. 658
TYPICAL AFRICAN FORM—BATEKE.—Drawn by Sirouy, from a photograph 659
CITY OF THE DWARFS.—Drawn by Riou, from a photograph 661
EAST AFRICAN TYPE—PRINCE OF THE OBBOS.—Drawn by A. de Neuville 663
RAPIDS OF THE IVINDO (WEST AFRICA).—Drawn by Riou, from a photograph . . . 665
KAFFIR WARRIOR—TYPE 666
KAFFIR HUT AND OSTRICH FARM . . . 667

PAGE

KAFFIRS IN CAMP 669
ZULU BELLE—TYPE 670
ZULU GIRLS IN DANCING COSTUME 671
KAFFIRS RETURNING VICTORIOUS.—Drawn by Riou, from a description. 673
NATALESE TYPES AND HOUSES.—Drawn by Y. Pranishnikoff, from a description . . . 674
CAMP OF BUSHMEN 676
BUSHMAN WALL PAINTING.—From *Magazine of Art* 678
AN ELEPHANT FEAST.—Drawn by Riou, from a description 679
KRAAL OF THE HOTTENTOTS.—From *Naturkunde* 680
FETICHES AND FETICHMEN.—Drawn by Riou, from a description 682
FETICHES IN FORM OF NATIVE HEADS . . 684
INCANTATION OF MEDICINE MAN OVER THE SICK.—Drawn by Riou, from a description 685
PROMENADE OF THE DHU.—Drawn by Riou, after a sketch of Binger 687
FETICH DANCE—MOKHO MISSI KOU.—Drawn by Riou, from a sketch 688
TAILPIECE FOR THE AFRICAN NIGRITIANS . 690
HEADPIECE FOR THE AUSTRALIANS AND PAPUANS 691
CEYLONESE LANDSCAPE.—COCOANUT PLANTATION 692
GATHERING DATES IN CEYLON 694
TODA TYPES.—Drawn by Fritel, from a photograph 696
FOREST SCENE IN CEYLON.—Drawn by P. Langlois, from a description 698
AUSTRALIAN LANDSCAPE.—FOREST AND KANGAROOS.—Drawn by G. Vuillier, from a description 700
THE CASSOWARY. 701
AUSTRALIAN LANDSCAPE.—LAGOON OF GRACEMERE.—From a Danish engraving . 702
NATIVE AUSTRALIAN SKULLS, FROM ROCKHAMPTON, CENTRAL QUEENSLAND.—From Danish drawings 703
WOMEN GATHERING FOOD.—Drawn by Tofani, from a description 704
AUSTRALIAN WAR CLUBS 705
AUSTRALIAN WEAPONS: 1, KNIFE; 2, CLUB; 3, SPEAR-CASTER 706

PAGE

BOOMERANG 706
KANGAROO CHASE.—Drawn by Van Muyden, from a description 707
BOOMERANG DANCE.—Drawn by Theodore Weber, from a sketch 709
GATHERING WILD HONEY.—Drawn by Tofani, from a description 711
FEAST OF OX ENTRAILS.—Drawn by Van Muyden, from a description 712
UNDER A RAIN HUT FOR SHELTER.—Drawn by Tofani, from a description 715
THE GRASSHOPPER HARVEST.—Drawn by Tofani, from a description 717
CANNIBALS IN BATTLE.—THE BORBOBI.—Drawn by Van Muyden, from a description 721
A DEMONIAC DANCE.—Drawn by Van Muyden, from a description 722
CHIEF OF FIJI—MIXED TYPE.—Drawn by Barbotin, from a photograph 725
PAPUAN LANDSCAPE.—VILLAGE OF ANDAI.—Drawn by E. Mésplés, from a photograph 726
PAPUAN TYPES.—Drawn by E. Mésplés, from a photograph 728
INTERIOR OF TUNNEL HOUSE AND FAMILY.—TYPES.—Drawn by E. Mésplés, from a photograph 729
PAPUAN HOUSE.—Drawn by E. Mésplés, from a photograph 730
CANNIBALS WITH NATIVE WEAPONS.—Drawn by E. Mésplés, from a photograph. 731
NATIVE OF MAFOR ISLAND—TYPE.—Drawn by E. Mésplés, from a photograph. . . . 733
PAPUAN BOATS.—Drawn by E. Mésplés, from a photograph 734
PAPUAN IDOLS. 739
PAPUAN BURIAL PLACE (ISLE OF MAFOR).—Drawn by E. Mésplés, from a photograph. 737
LAST OF THE TASMANIANS—TYPE AND WEAPONS 738
YOUNG NEW CALEDONIANS—TYPES . . . 739
PELAGIAN NEGROES OF THE PHILIPPINES—TYPES.—Drawn by Tofani, from a photograph 741
TAILPIECE FOR THE AUSTRALIANS AND PAPUANS. 742



RACE CHART No. 5

SHOWING THE GEOGRAPHICAL DISTRIBUTION OF THE EASTERN AND NORTHERN ASIATICS.

RACE CHART No. 5.

EXPLANATION.

THIS Chart represents the general distribution of the Brown, or Mongoloid, races in Asia. It is the widest and most extraordinary, if not the most important, dispersion of the human family. It represents the numerical majority of all mankind. It appears that the original stem of this distribution arose in Beluchistan, and bore off in a northeasterly direction toward the body of the Asiatic continent.

The reader will remember that the line of the East Aryan dispersion crosses the line of this Mongoloid dispersion through Afghanistan into the Punjab. North of this region, we have the first major stem of the Brown races in the Malayo Mongoloids developed into the Thibetans, the Bhutans, the Burmese, and the Malay branch. Further on, we have the Malayo-Chinese stem, branching eastward into the Chinese, and developing into the Miao-tse. Other Mongoloids are represented by the Chinese of the Yang-tse-kiang region.

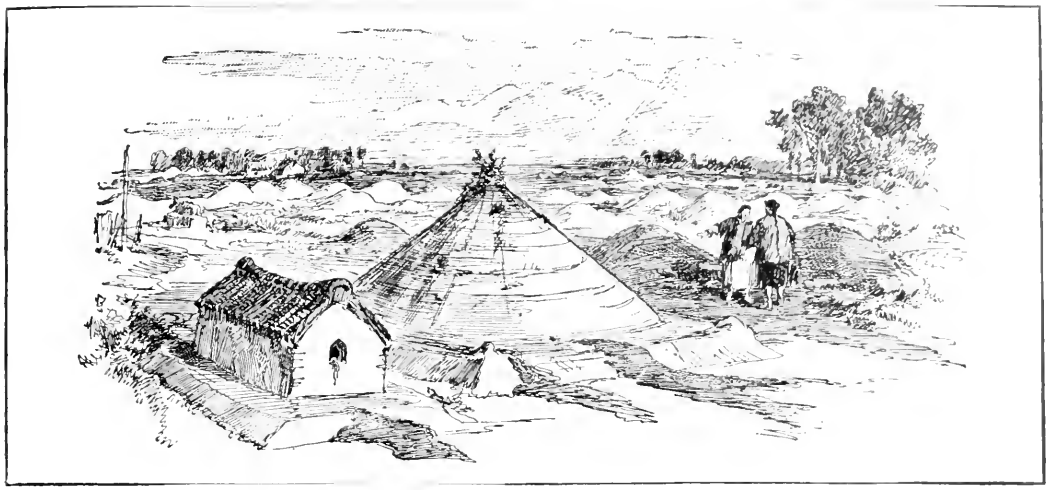
The southernmost departure is on the Siamese stem, of which this map shows only the Laotins, the remainder lying further south in Peninsular Asia. On the upper Mongolian stem, we have the Kalmucks; and further on, the division into Manchus and Coreans. On this line, the Japanese are the ultimate product.

The Manchu stem seems to have been the origin of distribution for the greater part of the widely-scattered races of Central and Northern Asia. One of these lines, bending westward, produces the Buriats. Another is the West Mongol stem, developed north of Turkestan into the Kirghees, the Uygurs, and the Turcomans proper. In Manchooria, the Samoyedic stem takes its origin, bearing in Central Asia the Samoyeds; also, in Siberia, the Twagis, the Juraks, the Ostiaks, etc.

A southern branch of the same stem carries the Ural-Altaic races, distributed on the upper branches of the Obi. In the lower valley of the Amour the Tungusic stem takes its rise, carrying the Tunguses of Central Siberia; also, on other lines, the Yakuts of the River Lena; also, the Horse Tunguses and Dog Tunguses of the extreme north; also, the Turk Yakuts.

The northeasterly division of this stem bears the Yakagirs, the Tchuwanzes, and on the southern stem, north of the Sea of Okhotsk, the Lamuts. Out of this stock we have the Kamtchatkan development in the race called the Itelmes. Finally, the Koriaks, the Chuk-lut-muts, the Chuk-chees, etc., reach out to the extreme of Northeastern Asia and the Aleutian Islands.

In these vast regions, ethnic inquiry has not been completed, and many of the details of race evolution are necessarily omitted. (For connection of the primary stem of these great races with the general scheme of mankind, see Race Chart No. 1, in the center, to the left, at the words, "Stem of the Prehistoric Brown, or Mongoloid, Races.")



Part Sixth.—Continued.

II.—Asiatic Mongoloids.

BOOK XXII.—THE CHINESE.

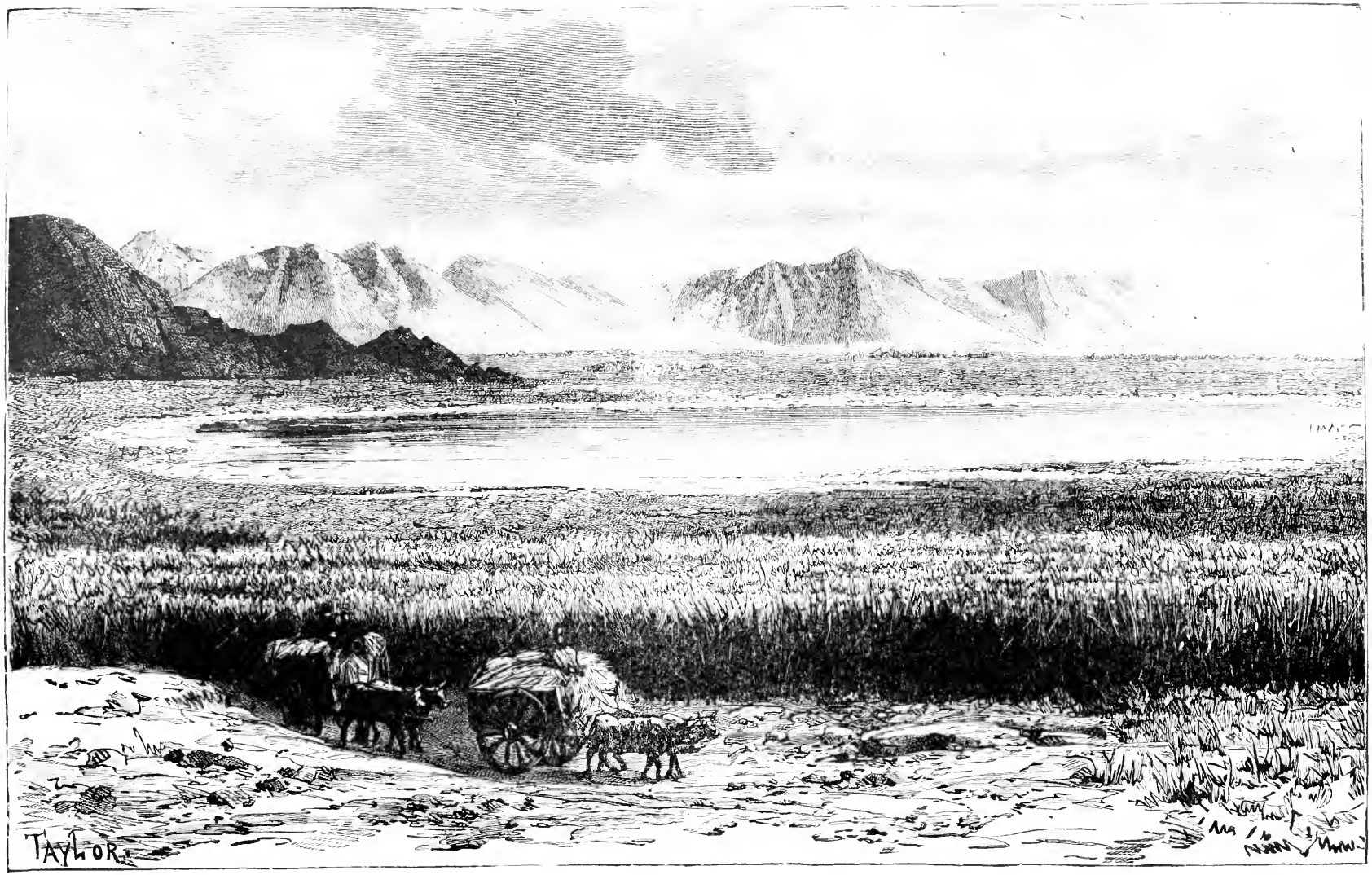
CHAPTER CXLI.—Environment and Resources.

CHINA as a country has been known from the remotest antiquity. Probably our point of observation ought here to be transferred from the oldest of the Western nations to the banks of the Yang-tse-Kiang—from Rome, Athens, Memphis, Babylon, to Peking. As yet the priority of development among the ancient civilizations of mankind has not been clearly determined. The competitors for this distinction, however, are few. Egypt and Chaldæa may represent the West; India and China, the East, in the contention. Perhaps it were safe to drop Chaldæa and India from the lists, and to allow that the two contestants for the palm of the oldest civilization of mankind have their banners planted on the banks of the Nile and the Yang-tse. Between these two history, archæology, tradition, right reason and conjecture still halt and hesitate. If any other people on the globe can compete with the Hamites of Old Egypt for the first place in the development and promotion of the civilized life, it is the Chinese.

China competes with Egypt for priority.

From one point of view, however, the contest is clearly decided in favor of the East. Egypt was; China is. We may, as we have seen, rightly regard the modern Copts as the descendants and proper representatives of the ancient Egyptian race; but they are out of power and greatness. They are no longer famous

Broken character of Egyptian civilization.



CHINESE LANDSCAPE.—Lake Barkol and Mountains of Tien-Chaio.—Drawn by Taylor.

or potential among the peoples of the world. Between them and their illustrious ancestry lie the wrecks of ethnic and historical ruins—the breakdown and transformation and renewal of races. Foreign ascendencies have intervened. The Pharaoh of the time of the Hyksos, or the priest of Heliopolis or Memphis, could hardly trace the lines of his own descent through the vicissitudes, breakings, revolutions, and race-changes that have intervened in the Nile valley between the age of the Pyramids and the age of the Khedive.

On the other hand, China has the glory of continuity. She has continued to be for unnumbered centuries. This is said not only of the continuous life of the nation, the empire, but of the ethnic life of the race. There are grounds for believing that the Chinese character has remained, with very slight alterations, for fully three thousand years. It is possible that careful research may add another thousand to the long reach of time since the establishment of this peculiar type of man-life in Eastern Asia. In a word, the most nearly changeless phenomenon in the whole history of the human race, so far as our knowledge extends, is the Chinese people.

Continuity of the Chinese race.

The name of China is not unknown to our most ancient annals. Sometimes it appears as Sin, or Sinæ; and sometimes as Chin, or China. It was by one or other of these designations that the country was vaguely known or rumored among the classical nations of antiquity. References to a land and nation so called are found in the literatures of the Hindus, the Greeks, the Romans. Later, in the Middle Ages, China and Eastern Tartary come to view under the name — the famous name — of Cathay. It is not known how the latter appellative came to succeed the name Sera, or Serice, employed by Ptolemy and the subsequent map-makers, down to the time of the Crusades. Suffice it that China, with vague definition as the great power of Eastern Asia, received the name of Cathay, and by that name became the marvel of the wondering peoples of Western Europe. Thus it was called at the time when, subsequent to the Crusades and the conquests of Ghengis Khan, overland communication was first opened between the new nations of the far West and the remote East.

Classical names of the country —Cathay.

Already at the middle of the thirteenth century we have the Italian Carpini and the Flemish William of Rubruk telling us somewhat of the Chinese and their country. Both of these mediæval authors were Franciscan travelers and missionaries, who presumably recorded their own observations. Carpini says that the Chinese, whom he calls Kitai, though heathen in character, had a written alphabet or syllabary of their own. He declares that they were a kind-spirited and refined people. He calls attention to the fact that in physical appearance they were like the Mongols, but that the Chinese face was narrower than the other. He notices the absence of beard; speaks of the peculiar language; comments upon the skill of the Chinese in handicraft and art, saying that in these particulars there were no more cunning workmen in the world. The writer also notes the abundant fertility of China; its productiveness in corn and wine; its richness in the precious metals; its vast yield of fine silk, and indeed of every kind of valuable product thus far demanded by the wants of men.

Carpini's sketch of the people.

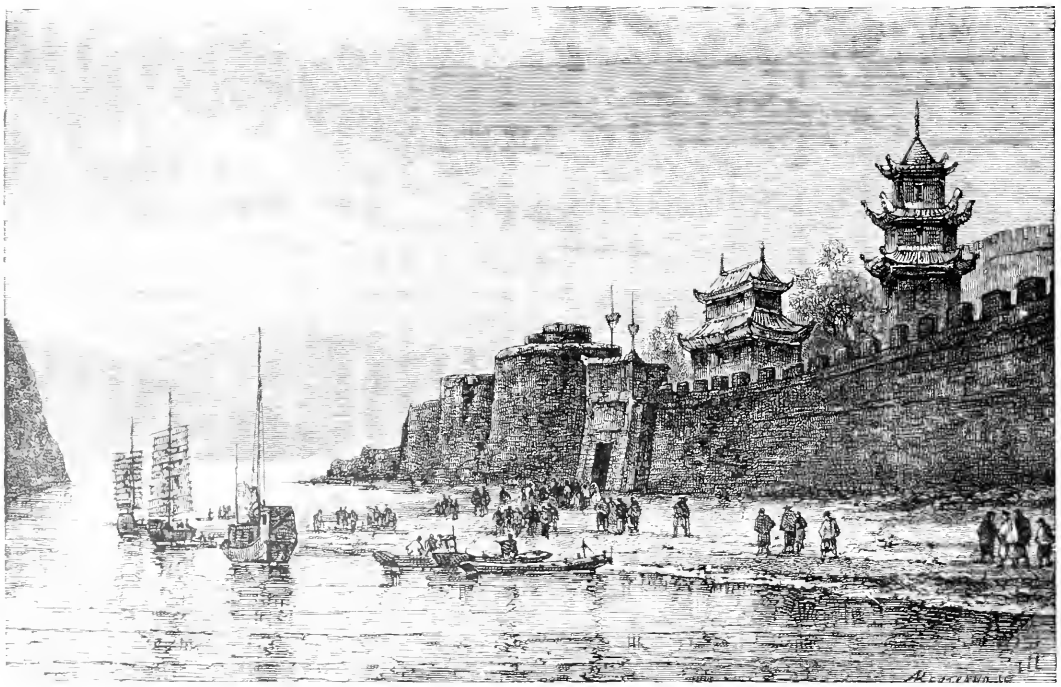
Friar William of Rubruk gives an equally interesting account of what he

calls the Land of Seres—still using the Ptolemaïc name. He declares that the best of all silks come from this country. "The sea," says he, "lies between it and India. The Cathayans," he continues, "are a little folk, having a nasal speech. Their eyes are very narrow; but they are the best of artists, and their doctors know the merits of all herbs, and have an admirable skill in determining disease by feeling the pulse." The old monk calls attention also to the remarkable circumstance of paper money as the currency of the people of Cathay. He describes their bills of circulation given under the seal of the emperor. He also notices the manner of Chinese writing, which then, as now, was done with a pencil, after the manner of a painter drawing figures. "A single character of theirs," says he, "comprehends several letters, so as to form a whole word." The accuracy of these descriptions, written as they were when John Lackland was still king of England and Saint Louis was a crusader, may well surprise the modern reader.

William of Rubruk's narrative.

We are not here, however, to enter into an account of the myth and tradition of the Chinese people. The world knows how communication was opened with Cathay by the Polos, at the close of the thirteenth century; how from that time forth travelers and adventurers came and went, and how the Church busied herself to plant her missionaries in the country of the Great Khan.—Such was the state of affairs when the Man of Genoa went forth, when the New World was found, when Da Gama and Magellan circumnavigated the globe.

The Polos and the Church in China.



NAN-SHAN MOUNTAINS.—SOURCE OF THE YELLOW RIVER.

Let us note, then, with some particularity the geographical position of the great country under consideration. China is nearly quadrangular. On the east the boundary line is wholly oceanic.

The several waters which mark the limit in this direction are, beginning at the north, the gulfs of Leao-Tong and Pe-Chee-Lee, the Yellow sea, the Eastern sea, and the strait of Formosa. On the south the boundary is, for about half the extent, the China sea and the gulf of Tonquin. The remainder of the southern line rests against Tonquin and Burmah. On the west the boundary is Burmah and Thibet. On the north, Mongolia and Manchooria.

Position and boundaries of the country.

China is the eastern slope by which Asia descends from the high mountain-lands of the Himalayas, the Kuen-Lun and the Nan-Shan, to the Pacific. The whole country looks eastward, oceanward. The rivers, without exception, gather their waters high up in the western highlands of Thibet, and flow, as they may, eastward to the sea.

Sources of the Chinese rivers.

Two of these streams are of the first order in volume and extent. They are famous by name wherever geography has been taught. On the whole, their course is parallel. The northernmost is the Hoang-Ho, or Yellow river, which takes its rise far to the west in the Nan-Shan mountains, sometimes called the Sea of Stars. In the first part of its course it bears the name of the Golden river. The two principal tributaries unite, and the combined stream runs in a northeasternly direction until it passes the Great Wall in the province of Kan-Soo. North of this it makes a detour and returns, reëntering China through the Great Wall and forming the boundary of the provinces of Shen-See and Shan-See. After this the course is eastward until it reaches the great plain, where, from the nature of the low-lying region, the river has been able not only to overflow its banks, but to make for itself new channels—phenomena so fatal to the vast populations along the banks that the people have named it, in sad metaphor, the Sorrow of Han.

The Hoang-Ho, or Sorrow of Han.

For much more than two thousand years the Yellow river has been thus afflicting as well as benefiting the country through which it flows. Within the historical period as many as nine different channels to the sea have been formed, each change involving great destruction, not only of people and property, but of the very country itself on which they both were planted. Nevertheless, the river is a part of the wealth of Northern China. Though not navigable for ships of the greatest burden, it nevertheless constitutes a thoroughfare for the commerce of one of the most thickly peopled and highly productive regions of the earth.

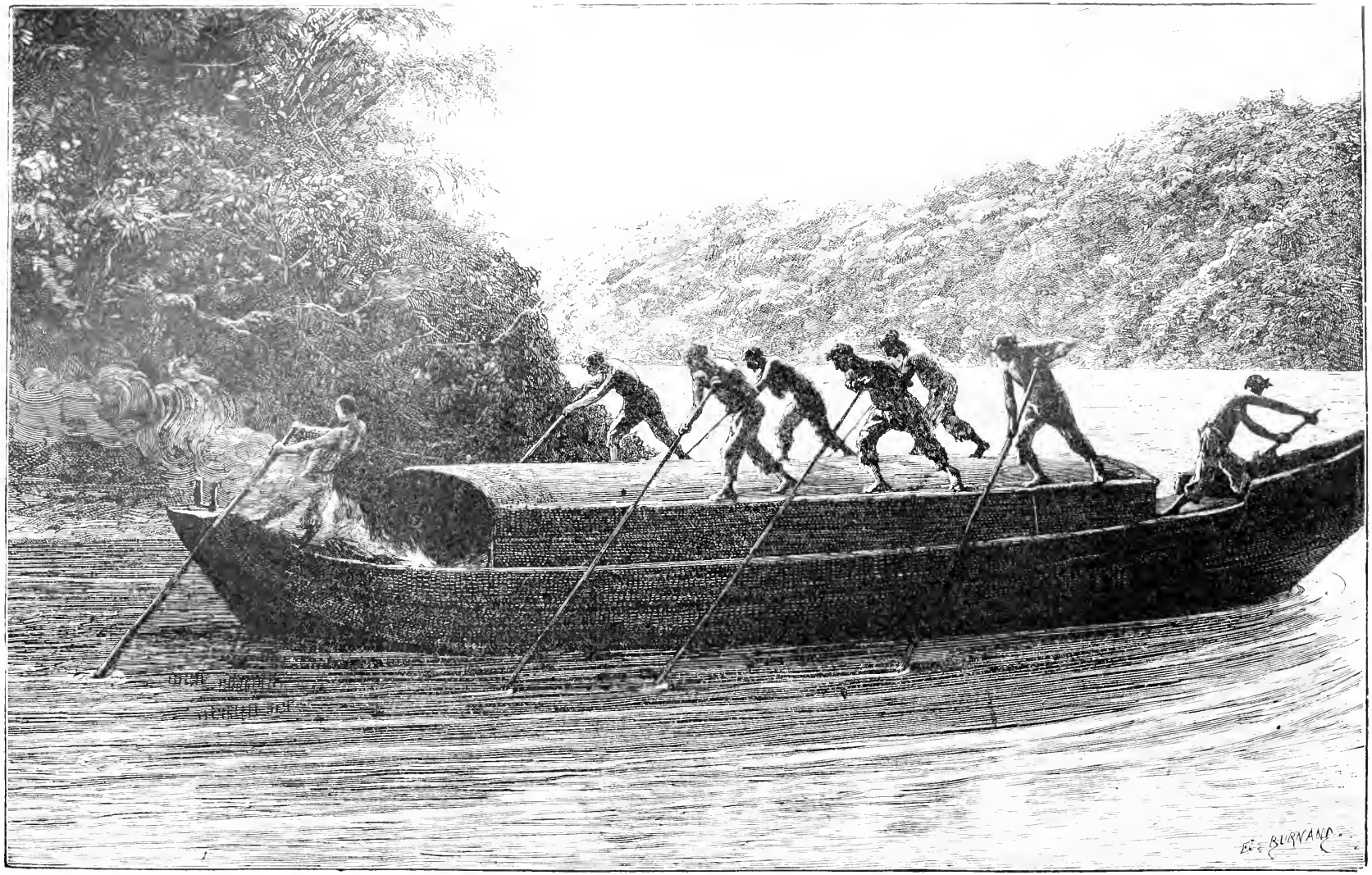
The river a blessing as well as a bane.

More important still is the river Yang-tse. This takes its rise in the highlands and mountains of Thibet. In the first part it bears the name of Kin-Sha, or Golden Sands. Afterwards, in its course eastward, it becomes the Great river, and finally takes the name of Yang-tse. Like the Yellow river, there are two principal tributaries which flow apart through about two hundred miles of their course. They then unite. Other streams flow in, and the volume becomes great.

Rise and course of the Golden Sands.

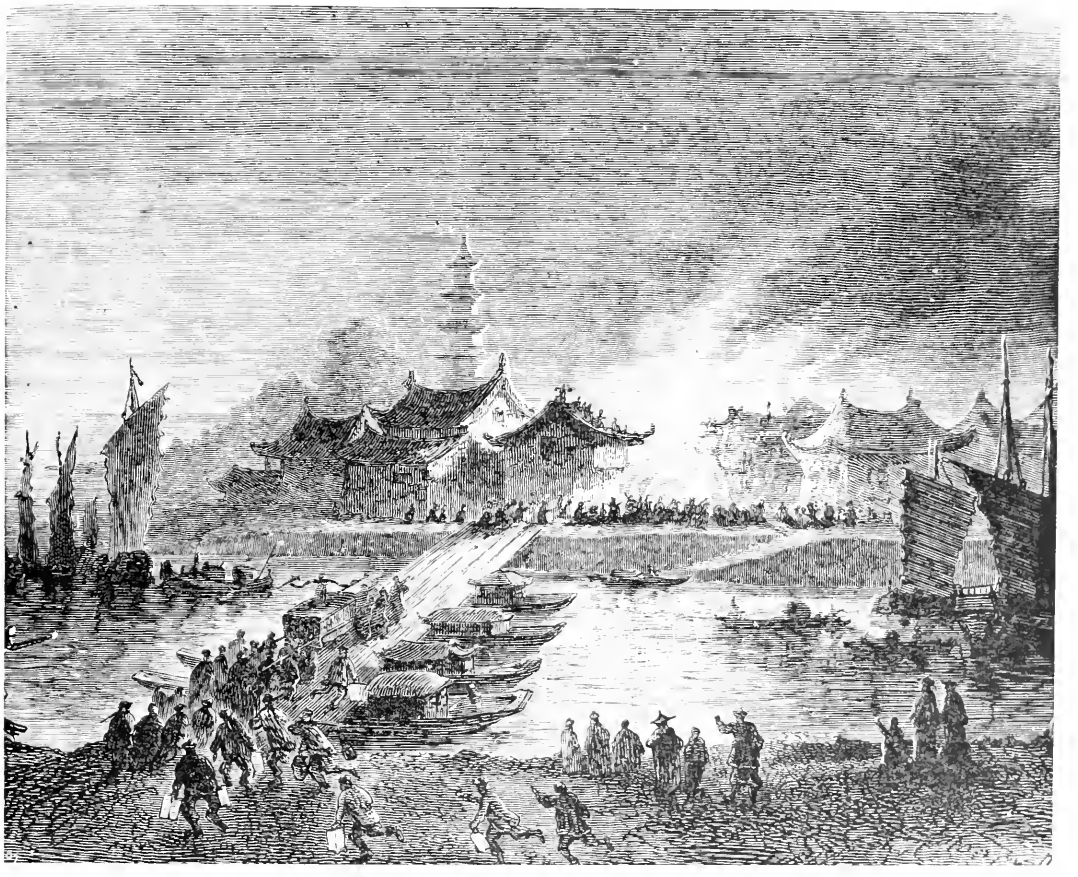
Below the confluence of the Han the stream takes its navigable character. After reaching Nanking the tide begins to be felt, and the Yang-tse widens into an estuary, navigable for the largest ships. Through the lower valley are set here and there on the banks many of the great Chinese cities. This part

Character of the Yang-tse valley.



JUNK NAVIGATION IN YELLOW RIVER.—Drawn by Eugene Burnand, after a sketch by P. Neis.

of the country is estimated to contain an area of about five hundred and fifty thousand square miles. The true basin reaches inland about twelve hundred miles! In this part of the country are concentrated much of the wealth and population of the empire, and here are seen the pride and glory of the race.



FIRE SCENE ON THE GRAND CANAL.—Drawn by Janet Lange, after a sketch by M. Freyes.

The Chinese have not been content with the water courses afforded by nature. Besides the two great rivers here described must be mentioned the remarkable artificial channel known to Europe as the Grand Canal. This begins in the province of Che-Kiang, a little above the thirtieth parallel of latitude, at the junction of the Tien-Tsin with the sea, and extends in a northernly and northwesternly direction to the river Pei-Ho, in the province of Pe-Chee-Lee, about the thirty-ninth parallel. In its course it conforms in a general way with the coast, though in the province of Shan-Toong it bends far to the west. The canal crosses both the Yang-tse and Yellow rivers, and seems to take no account of the smaller waters which it encounters on its way. Doubtless it is much the most important artificial waterway in the world. It traverses a country the most productive and populous. The work has been done and maintained at an expenditure of human toil that may well remind the historical student of Babylon, of the pyramids, of the roads and aqueducts of Rome.

Importance of the Grand Canal.

All of Eastern China, with the exception of the Bohea hills, separating the

provinces of Fo-Kien and Kiang-See is a vast, low-lying, fertile region, unsurpassed by any other part of the globe in its productiveness and the degree of its cultivation. The central and western parts of China become more and more mountainous as the traveler follows the course of the sun. Several conspicuous ranges rise and join themselves with the tremendous elevations of Central Asia. Out of Eastern Thibet spread the several branches of the Kuen-Lun. In like manner the ranges of Pe-Ling, Thsin-Sing, Yun-Ling, Nan-Ling and several others reach forth northeastward, eastward, and southeastward, as if to furnish a strong support for the country. It is not needed, however, that we dwell extensively upon these purely geographical aspects of China, since they are, at least in recent times, well known to the reader.

Great fertility of the country.

We may pause, however, to add a word relative to the Chinese lakes. These, though not so great in extent as those of North America, are nevertheless numerous and important. The greatest of all is the lake Tong-Ting-Hoo, in the province of Hoo-Nan. Its circumference is nearly three hundred miles. It consists rather of a cluster than of a single water. No fewer than nine rivers discharge their waters into it. The surface rises and falls so that in a dry season the different parts appear as separate lakes, but in the wet, are continuous. The lake, as a whole, hangs as a kind of pouch to a bend in the Yang-tse, of which indeed it is a sort of aneurism.

Plentiful distribution of lakes.

In the province of Yun-Nan are three or four considerable lakes, of which the most important is lake Urh-hai. In Kiang-See is lake Po-Yang, which also hangs suspended to the right shore of the Yang-tse. On the north side of that river, in the province of Hoo-Pe, are four or five lakes of considerable extent. The same may be said of the province of Pe-Chee-Lee. The country immediately south of Peking has two or three important lakes, particularly lake Pehhu, which receives and discharges one of the southern tributaries of the Pei-Ho. Still greater than these is lake Hong-Tsin-Hoo, on the Hwai river, in the province of Kan-Soo. This, next to lake Tong-Ting-Hoo, is the most extensive body of fresh water in China Proper. We should also note lake Tsau-Hoo, lying southeast of Nanking, between the provinces of Kan-Soo and Che-Kiang.

Lake waters of Yang-tse and Hwai basins.

On the whole, the distribution in China of fresh water by river, stream, brook, canal, and lake, is as plentiful and universal as in any other country of like extent on the face of the globe. The river channels are long and winding. The tributaries are many; their branches, multifarious. The country sloping eastward to the Pacific receives the ocean breezes, and what with the snows of the Himalayas and western highlands, and what with plentiful rains, China is a well-watered and ever-replenished country.

Abundance of the fresh waters of China.

The region before us, if we look to the whole Chinese empire, extends from the parallel of 18° 30′ to 53° 25′ N. From west to east the reach is from the 80th meridian to the 130th from Greenwich. The nineteen provinces into which the empire is divided cover an area of almost a million four hundred thousand square miles, and within this area dwell approximately four hundred millions of people.

Extent of the Chinese empire.

We are here, however, concerned more particularly with China Proper.

The extent of this is nearly fifteen hundred miles in length and about thirteen hundred and fifty miles in breadth. It is held in, as we have said, on two sides by the ocean for a distance of two thousand five hundred miles, while the land boundary—south, west, and north—is nearly twice as extensive. The surface of this great region is, in the western parts, hilly, and in some places mountainous. But these broken portions descend to the plain, and the country terminates in its northeastern part in the greatest delta, or alluvial plain, in the world.

Dimensions and character of China Proper.

This delta extends from the vicinity of Peking in a southernly direction for about seven hundred miles. The breadth in some places is as much as five hundred miles, and rarely does the valley, if so we may call it, contract to the measure of a hundred and fifty miles. Perhaps there is no other district of the earth capable of sustaining so tremendous a mass of population.

Area of the Great Delta.

Concerning the climate of so vast a region it is almost impossible to generalize. Nearly all conditions of heat and cold, dryness and moisture, are present in different parts of the country. In the northeastern portion, about Peking, there is a dry season extending from November to April, during which rain is almost unknown. At this time artificial irrigation is much employed to supply the deficiency of nature. The summer season, covering the rest of the year, is long and hot. The thermometer reaches more than 100° F. In the winter, on the other hand, the temperature sinks to six or even ten degrees below zero.

General climatic conditions.

On the southeastern coast the conditions are very different from these. The thermometric range is much narrowed at both extremes. Rain is common at all seasons of the year. The climate at Shang-Hai has been compared with that of our own coast on the corresponding parallel. In some places the rains are excessive. At Canton, though the latitude is the same as that of Cuba, snow is not uncommon. Indeed the general climatic peculiarity of China, like that of the United States, is the great range of temperature—amounting to more than a hundred degrees—and the great variability of the atmosphere in the matter of precipitation, extending from aridity, like that of our Western plains, to almost continuous rainfall throughout the year.

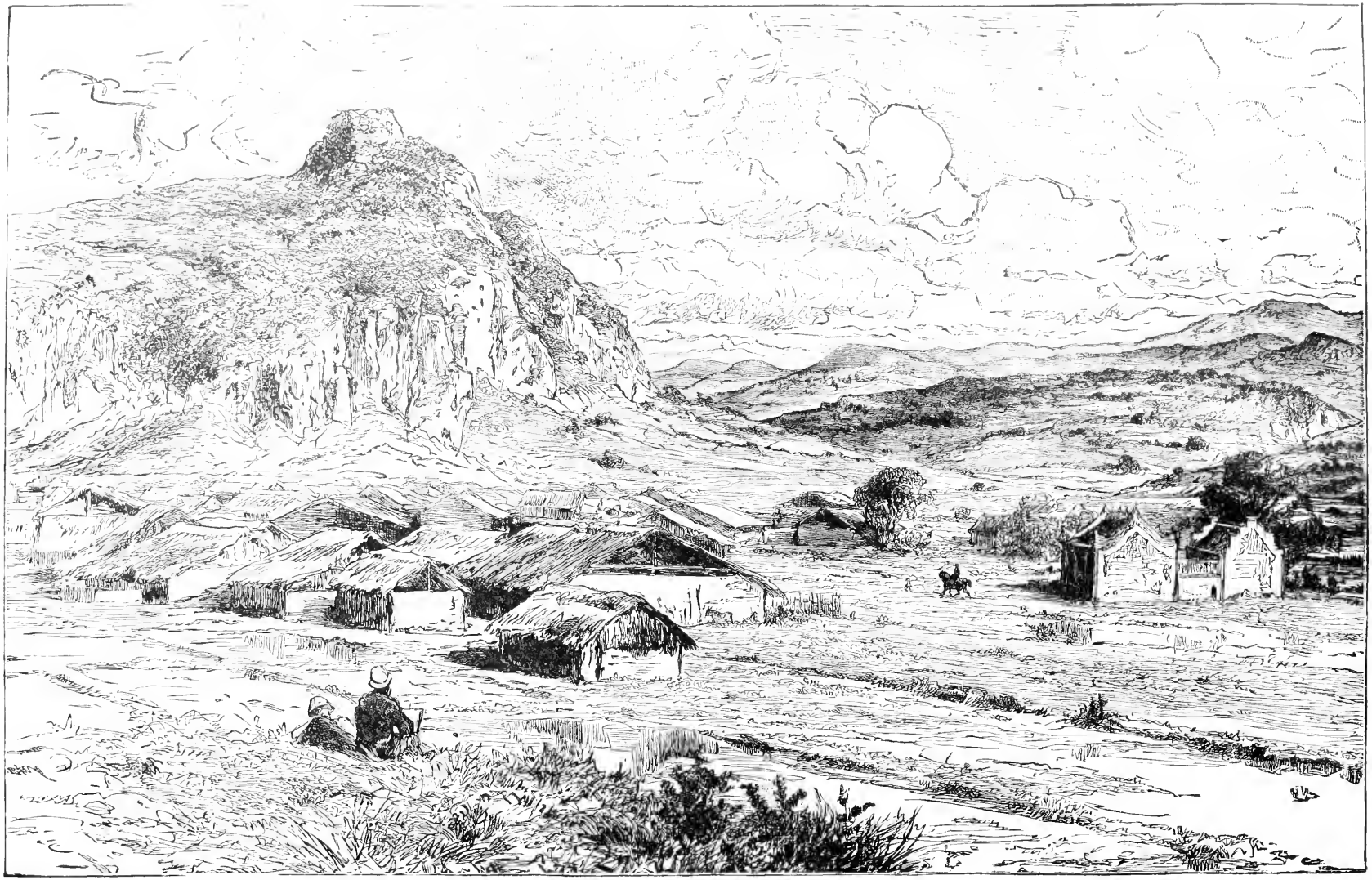
Comparisons with the United States.

It has thus happened that the Chinese race has been developed through countless centuries by conditions of alternate rigor and relaxation. If we were to judge the antecedent conditions by the result, we might incline to the belief that the long-lived races have not existed except under climatic environments marked by great fluctuation and variability. It would appear that not only individuality, ethnic personality, including force and persistency, but ethnic longevity and persistency, as well, have for their antecedents a condition in nature in which the human faculties and frame are nurtured by the alternate stress of heat and cold, and the relaxations and contractions resulting from humidity and dryness.

Relations of climate to ethnic longevity.

There is perhaps among the Western nations a prevalent error of opinion respecting the Chinese in the particulars just referred to. The general concept of this race is that of a semitropical, easy-going, unenduring sort of people.

Western errors respecting the Chinese environment.



VIEW IN DONG-DANG.—Drawn by Eugene Burnand, from a photograph.

The rigor of the conditions to which the Chinese are annually exposed have not been well apprehended. The strenuous development of body and mind which must result from an annual immersion into a temperature greatly below the freezing point, with the accompaniments of frost, snow, and biting zero weather, has not been imagined by the Western peoples in their estimate of the Orientals. The Celestials have been conceived rather as the product of indolent and soft conditions of the natural world wholly different from those actually existing in China. Hereafter we shall have occasion to remark still further upon the evolution of the Chinese character as resultant from geographical and climatic environments.

Uniformity of physical conditions.

One of the striking peculiarities of the physical conditions which constitute China what it is, is the comparative uniformity of these conditions throughout the greater part of the country. Such is the peculiar situation of this immense region that there is no extreme change in the phenomena of the natural world, even in the remote parts of the kingdom. This is to say that the temperature is not greatly more severe on the borders of Pe-Chee-Lee, or even in the westernmost parts of Kan-Soo, than on the Che-Kiang or in Yun-Nan—not particularly different in the mountainous region whence the Yang-tse draws his waters and in the country where he gives his floods to the sea. This circumstance, if we mistake not, has been of the greatest importance in giving unity and invariability to the character of the Chinese race. We should look in vain within the limits of the kingdom for such diversity of climatic conditions as we find in distant sections of the United States, as, for instance, in Minnesota and Florida, in Maine and Texas, in New England and California.

Productiveness prerequisite to the existence of the race.

The fertility of China is proverbial throughout the earth. In the nature of the case the country must yield abundantly or the people perish. Such immense populations could not exist without a tremendous annual increment of product from the earth. In this respect nature provided, when the original condition of things was established, for the support of those overwhelming multitudes that live and flourish within the confines of this country. Nor does it appear that the wealth of primitive nature has been exhausted or seriously diminished by the draught which the millions have made upon it through untold ages of time.

Sugar and the sugar cane.

Generally, it is difficult to summarize the products of so vast a region as China. In the first place we may notice that all parts of the country are productive. In some districts the rainfall is scant, but never insufficient for vegetation. The variety of the things grown is almost limitless. Among these we may note, in the first place, sugar. All the southern half of the kingdom yields this invaluable staple in greater or less abundance. The center of the production, however, is in the maritime province of Quang-Tong. This may be called the Louisiana of China. But sugar cane, along with sorghum, grows well as far north as the general line of the Yang-tse, and the sorghum to the northern boundaries of the country.

Rice is still more universally produced. There are very few parts of China in which this cheap and abundant food is not plentifully grown. The same may be said of tobacco, which is a universal crop. Wheat and barley and

IRRIGATING A RICE FIELD.—Drawn by A. Slom, after a photograph.

corn are likewise everywhere abundantly produced. To these may be added oats and millet. Indeed, all of the products peculiar to the temperate zone grow in China under easy cultivation, and yield full crops. It has been found, moreover, that those recently imported from other countries, such as opium from India, grow almost as well as in their native districts.

Rice and the other cereals.

One of the most important of all the products of China is silk. This is produced from the mulberry, the oak, and the ailantus, or heaven-tree, which is native to the country. In all the southern and central parts, as far north as Ho-Nan and Shen-See, the silk industry flourishes, occupying the attention and absorbing the labor of multitudes of people. To this must be added cotton, the chief area of which is the valley of the Yang-tse. It is to silk and cotton that the Chinese look, rather than to wool and flax, for the materials of their clothing.

Silk and silk production—cotton.

Next in order we may mention the citrus fruits—the orange, the lemon, the lime, etc., together with the pineapple and the mango. To these must be added the cocoanut, the persimmon, and many other varieties of native fruits. Apples, peaches, pears, plums, and apricots are produced, but not of the finest qualities. In the northern parts of the kingdom the grape flourishes, in variety and quality equal to that of Europe or America. After this we may mention ginger and arrowroot and ginseng, the last named of which is regarded by the Chinese, both common people and scholars, as the greatest of medicinal herbs. Looking into the garden, we find peas and beans and lentils, and indeed nearly all of the garden products cultivated and prized by the peoples of the temperate zone.

Citrus fruits, herbs, and garden products.

Only in one particular does China appear to have deteriorated in her native wealth, and that is in her forests, her timber. In the nature of the case, these have given way to the exigency of cultivation. Still, the country has by no means been denuded. Forests of considerable extent are still found in the west, and timber trees are not scarce

Forests and timber distribution.

A RICE FARMER.—Drawn by A. Slom, after a photograph.

in the center or even in the coast provinces. Among such trees may be mentioned the oak, the walnut, the cedar, the cyprus, camphor, and varnish trees, rosewood and ebony, and particularly the willow, which may be called the national tree of China. We should also mention the chestnut and the palm, from the latter of which are gathered those broad and well-braced leaves which the Chinese send as the cheapest of fans to all the civilized peoples.

Finally, of lesser sort the bamboo may be noted. This shares with the willow the æsthetic regard of the people. The uses of the bamboo are multifarious. It is seen growing in little clusters, casting a refreshing shade about nearly all the houses and villages of the kingdom. It is not only ornamental, but useful in the highest degree. When it first springs from the soil it is cut and eaten like asparagus. The roots of the fullgrown tree are digged and prepared for wood engravings, as the Western nations use the boxelder. The bamboo stems are used for poles, for the joists of houses, for sail ribs in boats, for spear shafts, for walking sticks, for water tubes, and the like, while the shavings of the plant are employed, as our excelsior, in the manufacture of mattresses.

The bamboo and its values.

DRUG MARKET OF MEDICINAL HERBS.—Engraved by Hildebrand, from a photograph.

The animals of China have to an extent shared the fate of the forest. In the eastern provinces wild animals of

the larger sort are no longer seen. In such situations they are known only by tradition. In the western and mountainous parts, however, the greater kinds of beasts, such as the elephant, the rhinoceros, the tiger, the wild boar, the bear, the tapir, the leopard, and the panther, are still found, though not in great abundance. In some districts the musk deer, the gazelle, and the antelope may still be seen.

Wild animals of China.

Of the smaller kind of animals are badgers, sables, martens, porcupines, hedgehogs, ant-eaters, squirrels, weasles, and the like, seen in many districts. Of domestic animals, the Chinese have little estimation. That most prized is the hog, the flesh of which is eaten. Cattle are used for draught, for their skin, and sometimes for tallow. But beef is rarely eaten. Horses are little esteemed. Sheep of the pestle-tailed breed are produced in nearly all the provinces, but even these are not held at great valuation. About the capital the camel is employed, both for burden and for war. In the latter use the beast is made to bear a small swivel on its back—ridiculous implement in the face of the tremendous enginery of modern warfare!

Domestic animals and their uses.

The birds of China are of equal extent and variety. These include the albatross and the pelican; the crane and the stork; the cormorant and the parrot; the thrush and the magpie; the peacock and the swan; geese, ducks, *et id omne genus*. Of reptiles, the most formidable is the lizard. In some parts of the country serpents are numerous, as also turtles and tortoises. In the Chinese rivers the common fishes of temperate countries are abundant, and besides these many kinds peculiar to the Orient.

Land and water birds and reptiles.

PEASANTS CARRYING VEGETABLES.—Drawn by A. Slom, after a photograph.

Respecting all these birds and animals of the earth, we may remark once for all the Chinese peculiarity of preferring as edible those which are repugnant to Western tastes, and disdaining those

which are most eaten by the Aryan peoples. It is not needed, however, that we should in this connection elaborate further upon the peculiarities of the native disposition, or extend the list of those products which have enabled the Chinese by right cultivation and economy to multiply beyond the limits of any other people on the earth.

Edibles and non-edibles of the Chinese.

as well as external and reäctionary causes operative in a given development. It is clear to every one who has thoughtfully considered the subject that some races easily maintain unity of character, even after centuries of time and vast multiplication of numbers. Other races, on the contrary, rapidly differentiate. In a short time from the beginning of their career they part into

CHINESE SWINE.—Drawn by Lanheit, after a native painting.

It must not be inferred that the peculiar solidarity of the Chinese race can be deduced from the one circumstance of physical uniformity in the country where it has been developed. Ethnic character is a complex product resulting from many rather than from one or a few antecedent forces. Among these forces there is a truly ethnic cause

Ethnic character a complex product.

tribes, each of which pursues its own widely diverging lines of evolution. After another brief period, if we examine the results, we find a striking diversity among the descendant peoples. In the other case the issues of race development are comparatively uniform. The given stock multiplies, but does not divide and branch.

We speak here of a process which

results from forces inherent in the race itself, and not from physical environment. Certain it is that physical environment may check or accelerate the movement accordingly as the conditions of nature act with or against the native impulse. In the case of the Chinese we have the most striking example to be found in history of a multitudinous race, amounting numerically to a large fraction of the whole human family, which, nevertheless, is uniform in character through its whole extent. This uniformity has its origin, in the first place, in profound ethnic conditions; but the tendency to solidarity of race has been assisted by the comparatively uniform geographical and climatic surroundings and influences under which the race has so long held its unvaried career. It is now proper that we should consider that race in its various aspects, characteristics, and tendencies.

Race impulses and physical environment.

CHAPTER CXLII.—DOMESTIC LIFE AND INSTITUTIONS.

THE domestic life of a people is, perhaps, the most important aspect of its being. It has become clear, in modern times at least, that the happiness of the human race depends upon the conditions under which the sexes are united in the relations of family and home. This is the foundation of the matter. It has been discovered—and is now generally admitted—that the spectacular aspects of man-life bear but small relations to that chief end of rational existence called happiness.

Domestic life the source of happiness.

What, indeed, have war, the splendors of civil life, the extravagant plans of commercial and speculative enterprises, and the vast formulation of institutions to do with the happiness of the individual life of man? Are they not in many particulars the enemies of that condition from which the true felicity of life is drawn? Do they not seek to substitute artificiality, riches, power, glamour, and spectacle for the essential verities upon which the real structure of all true happiness is builded?

Falsity of the spectacular life.

As it respects the domestic life in China, the question is of vast importance from the extent of the populations to which it refers. The Chinese constitute more than a fourth, perhaps a third, of the inhabitants of the globe. Their social state, therefore, includes the happiness or misery of a large fraction of all mankind. We are not ready to affirm that all happiness, all peace and content, are derived or derivable from the domestic relation and its resulting institutions. It is meant only to affirm that the welfare, pleasure, harmony, and hope of the human race come largely and efficiently from the nature and conditions of that sexual union out of which spring the family, the filial and parental ties, the home and its associations.

Importance of the family estate in so great a race.

The social condition which we are here to consider is the result of processes that have been going on for ages. Custom may well be called the oldest of the kings! The domestic life of China is the result of custom which antedated

Custom the oldest of the kings.

CHINESE MARRIAGE CEREMONY.—Drawn by Tofani, after a photograph.

law and the establishment of institutions. Whatever exists, whatever is approved among this great people, whatever is practiced by them, has remained as a residuum from the ages past. No other division of mankind has been so strongly dominated by custom, or is at the present day so completely held in thrall by antecedent usage and habit.

The rule of custom extends to the smallest details of the common life.

In China custom is all and over all.

The force of custom is so great and universal that all the institutions of China may be said to have resulted therefrom. The appeal in Chinese society lies not so much to law, not so much to the principles of right reason applied to human affairs, not so much to the dogmas and canon of a religious system dominant over all, as to custom, usage, precedent. In these are sought the solutions of all questions relating to the formulæ and administration of life.

This is particularly true of Chinese social life and the economies connected with it.

Prevalence of the rule of early marriage.

In the first place, custom has prescribed the rule of early marriage. It has also determined the principle that the parents of the marriageable pair, rather than the young people themselves, shall decide the epoch of fitness, the choice and the circumstances of the union. Perhaps no people of Western or Southern Asia—always the empire of early marriages—have gone beyond the Chinese in fixing a precocious date for the institution of the new family. Nor is the principle of parental selection and management more complete and absolute among any other people than among the Chinese.

Recent intercourse between China and the West has acquainted the Aryan nations with the manner and peculiarities of the Chinese marriage customs. As soon as the son is arrived at the marital age, the parents concern themselves to select for him a wife. In this matter acquaintance, courtship, love, cut no figure whatever. They are not reckoned as elements of the marriage union. The youth knows not, at the first, who his bride is to be, though he knows in a general way that the business is on; and he is at length permitted to see her who is to be his possession. In many cases, however, the first introduction of the parties is at the marriage ceremonial.

Laws of courtship and acquaintance.

The antecedent arrangements for the Chinese marriage are made by a certain professional, whose duty it is to find out and list the young people of both sexes in her neighborhood. The person whose office this is is a woman—supposed to be experienced in the matter of choice. She is regularly employed, as a physician might be, or a lawyer, by the family of the groom or bride, generally the former.

The match maker and her work.

As soon as the youth is reckoned of marriageable age, the marriage maker goes about her business and presently selects the bride. This is done provisionally. She calls upon the parents of the young girl and makes proposals to them. She informs them of the age and family conditions of the proposed bridegroom. The parents of the little lady for their part go to a fortune teller, and there strive to inform themselves of the good or bad omens of the proposed marriage. If the auspices are favorable, then the parents consent. This is signified on a card which is given to the marriage maker. The card is taken to the parents of the groom, and they in turn hie to the soothsayer to get an answer on their part. If a strong negative be

Antecedents and details of betrothal.

question has been determined, the party go to a larger hall, where the images of the ancestors are kept, and there drink wine together, and offer a sort of adoration, not only to the fathers, but also to heaven and earth. At this time the covering of the bride's head and face is removed, and the husband is permitted to see his prize. Then follows the feast with merry-making and games, after the manner of nearly all the peoples of the world.

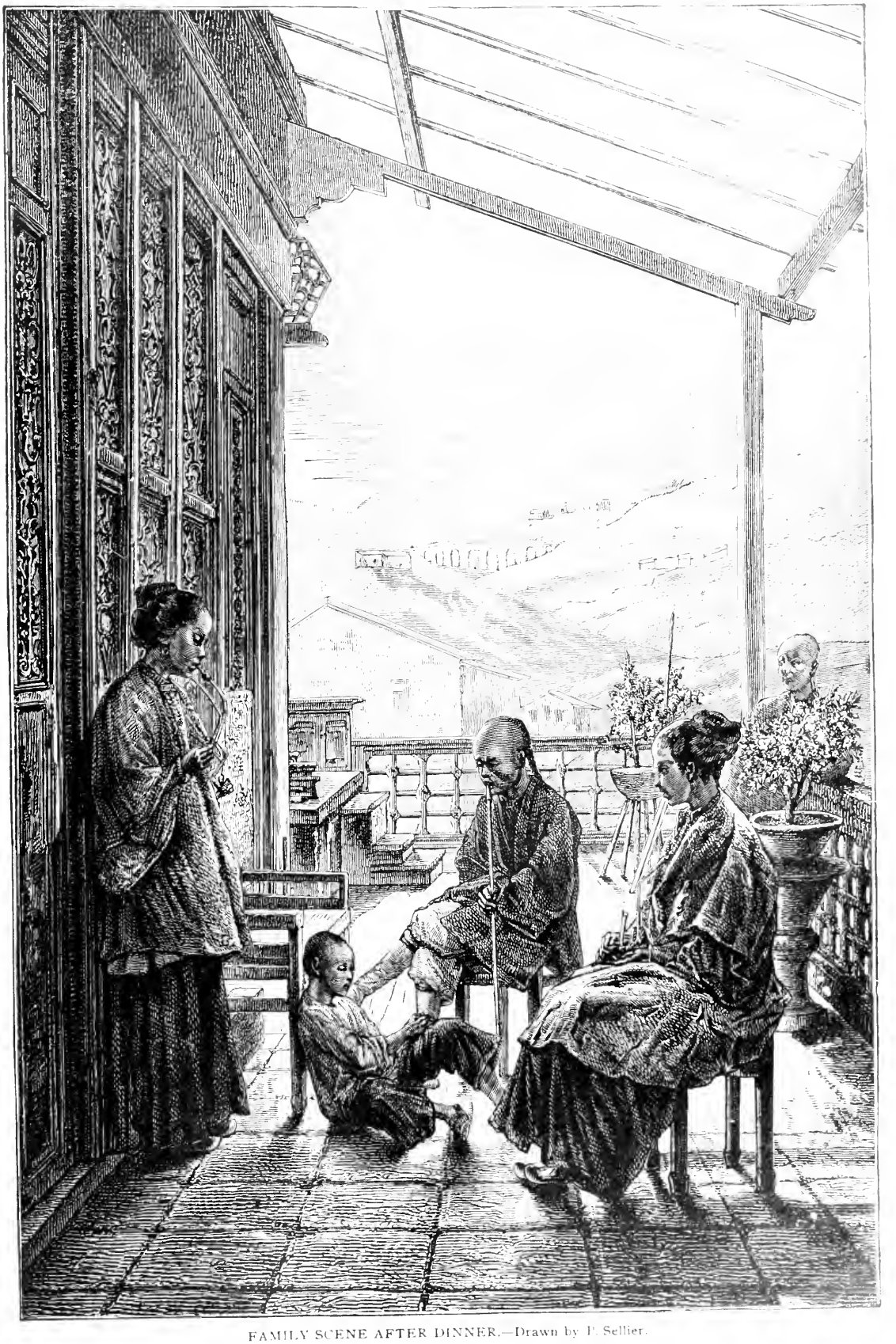
By-plays of the wedding.

Such is the beginning of the domestic relation among the Chinese. The ceremony here described is common through all the provinces. Custom has prescribed it, and the details are but little varied. It must be understood that the Chinese instead of striving, as the Western peoples do, to vary and inflect the ceremonials and usages of life, strive rather to find and maintain the strictest conformity with the ancestral manner. It is not a question as to how by slight variations or radical changes a given formula may be made more attractive, may in a word be improved, but rather how the ancient usage may be found and perfectly followed. This is the first example of what will constantly recur in noticing the domestic and civil life of the Chinese, namely, a total contradiction and reversal of those principles of conduct to which the peoples of the West are accustomed and which they accept as natural and inevitable.

Preservation of established formulæ.

If we begin to mark the domestic estate of the Chinese we come at once to the question of polygamy. In the northern and western provinces Mohammedanism has entered, and there in a measure prevailed. We should perhaps say that Buddhism is the prevail-

Polygamy under sanction of religion.



FAMILY SCENE AFTER DINNER.—Drawn by F. Sellier.

[illegible]. To this must be [illegible] doctrines of Lao-Tse, and [illegible] precisely the teachings of [illegible]s. The system of Lao-Tse is a philosophical rather than a religious system, and the same may be said, with some qualifications, of Confucianism itself. The followers of Lao-Tse are the learned folk—the philosophers. Confucianism as a system of belief, a form of ethical doctrine, is almost universal; but it does not have the religious sanction of Buddhism. There is thus a state of opinion, a condition of mind, among the Chinese favorable to the entertainment of three or four religions by the same person at the same time.

This religious condition is here cited only as throwing light upon the domestic life and the social morality of the people. Polygamy is permitted and practiced so far as Mohammedanism can give the license. Indeed, there is no general interdict against multiple marriage. In this most populous country the practice in this particular is left largely to the preference and wealth of the lord. We have hitherto pointed out the natural limitations laid upon polygamy by the very facts of the social state. In China, however, still another [illegible] contributes to restrict the institution, if not positively to forbid it. This is the already crowded condition of the people. Rapid multiplication is, therefore, a thing to be avoided rather than encouraged. The question is not how to replenish, but rather how to restrain the multiplication of the people.

The institution limited by overpopulation.

[illegible] the polygamous usage is by [illegible] proportion, [illegible] to Chinese society [illegible] the full license. The [illegible] are concerned, [illegible] practice is [illegible] reality

to the conjugal estate. It may well be believed that much affection springs up in the wake of marriage, even though it be so quaintly and impersonally contracted. The principles of human nature are such as to allow, even under adverse conditions, for the growth of love and the establishment of faith between the sexes. But on the other hand, it can not be allowed that fidelity will ever be the rule in marriage where the same is undertaken without the antecedent acquaintance and affectionate choice of the parties. Neither has Chinese society by custom or law attempted to constrain the man to the perpetual fulfillment of vows that were prearranged for him by others than himself. The result is that the Chinese men are not largely influenced or controlled by that intense but narrow fact which the Western nations have denominated virtue.

Infidelity of the Chinese men.

On the other hand, the fidelity of the woman in the marriage estate is strongly enforced by custom, prejudice, and law. There is in this respect a tyranny on the one side, an absolutism of authority and exaction, and the suppression of fear and obedience on the other. According to Western standards the condition of the Chinese married women is deplorable, dreadful. To a great extent they become subservient drudges, fulfilling the thankless duties of motherhood and the unrequited services of toil. All such conditions, however, must be judged not by foreign, but by native standards. Content is of the mind—of the disposition. Long usage has made public opinion a hereditary inheritance. It may readily be seen by nations living upon a higher plane of individuality and freedom that such an estate as that of

Fidelity of women enforced by custom.

the Chinese women is intolerable; and so no doubt it is.

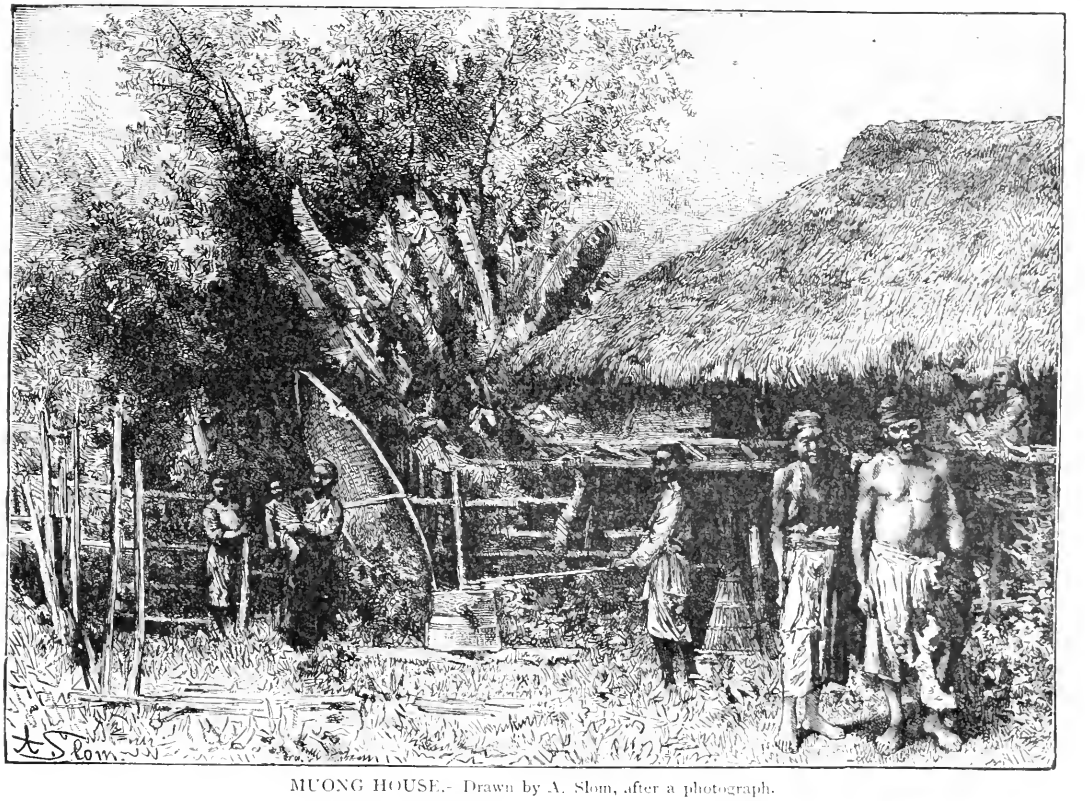
Of such women there may be in the Flowery Kingdom as many as seventy-five million. Certainly it is a consideration of the utmost importance that they should rise to a higher level of freedom, personality, and right. But at the same time it were erroneous to suppose that they feel to any considerable degree either the fact or the effects of their degradation. Indeed, the traveler through

The woman does not feel her degradation.

hold that on the whole the family of the West might learn therefrom lessons not a few of the nobler purposes and pleasures of home.

It is at the Chinese hearthstone that the duty of the child to the parent—that filial devotion which binds the one to the other with a reverence amounting almost to worship—is inculcated to a degree hardly equaled among any other race or people. Against this principle there are few violations. That the child

Unequaled devotion of Chinese children.



MUONG HOUSE.—Drawn by A. Slom, after a photograph.

China may well accept it as true that the domestic life of the people is comparatively happy. Chinese homes are not greatly disquieted with brawls, or disturbed with those aversions and distrusts which convert so many European and American families into unnatural enemies. Such, indeed, is the well-ordered content of the Chinese household that on the whole the family of the West might learn therefrom lessons not a few of the nobler purposes and pleasures of home.

It is at the Chinese hearthstone that the duty of the child to the parent—that filial devotion which binds the one to the other with a reverence amounting almost to worship—is inculcated to a degree hardly equaled among any other race or people. Against this principle there are few violations. That the child shall be wanting in affection and duty to the parent is a thing monstrous to the Chinese imagination. Better for the youth to be a murderer and an outcast than to rebel against the authority and reverent rule of his father and mother. The existence of such a sentiment between parents and children in cases where the parents have been mated

[illegible], or perhaps [illegible] the social [illegible] well occupy the attention of profound thinkers.

There is about the whole of Chinese society a peculiar business-like air wholly different from the sentiment with which social relations are clad about in the West. This business method begins, as we have seen, in the contraction of the marriage by the parents on considerations of fitness and eligibility. From this the principle extends into marriage itself. That institution is considered in its relations and results, as one might estimate any other transaction of life.

Marriage is a matter of business.

Notwithstanding the many agreeable aspects and praiseworthy elements in the domestic life of this people, there is something atrociously cold-blooded about it. It seems to be full of paradoxical facts and principles. The filial and parental instincts are deeply implanted, and yet business comes in in a manner that might have done credit to the Spartans, and says that only sons are desirable in a family. To have daughters born is regarded as a misfortune. The reasoning of the Chinese on this subject is as cold and insensate as that of a swarm of bees determining the fate of the drones. It is held that none but male children are beneficial. Female children are a burden to the household. [illegible] burden be borne until the daughter arrives at the marital age, she is then at best sought out by some [illegible] and taken away.

Domestic paradoxes of the Chinese.

[illegible] Chinese family is, [illegible] misfortune [illegible] enters. [illegible] capable of [illegible] to reside at the [illegible] after the parents have fallen into decrepitude. The sons will take care of them, nurse them in declining age, bury them when dead. It is well enough that *others* should have daughters; for our sons must have them to wife; but for *us* the daughter is only care, anxiety, expense, and ill-omen. How well, therefore, it would be *to kill* the daughter on her coming! We have a right to do this, for it is just to protect ourselves from misfortune.

The curse of daughterhood.

Hence the practice of infanticide. In some districts of China this horrid custom is quite prevalent. While the male children are welcomed and nourished, the female children are privately dispatched. Nor does it appear that compunction and horror are excited by the existence of the atrocity. The destruction of babes is accomplished in several ways, but generally by the midwife, who, with the connivance of the family, drowns the newborn in a basin of water. Sometimes the girl-child is strangled. Sometimes the mother herself, by violence, neglect, or exposure, does away with her newborn infant.

Horrible practice of infanticide.

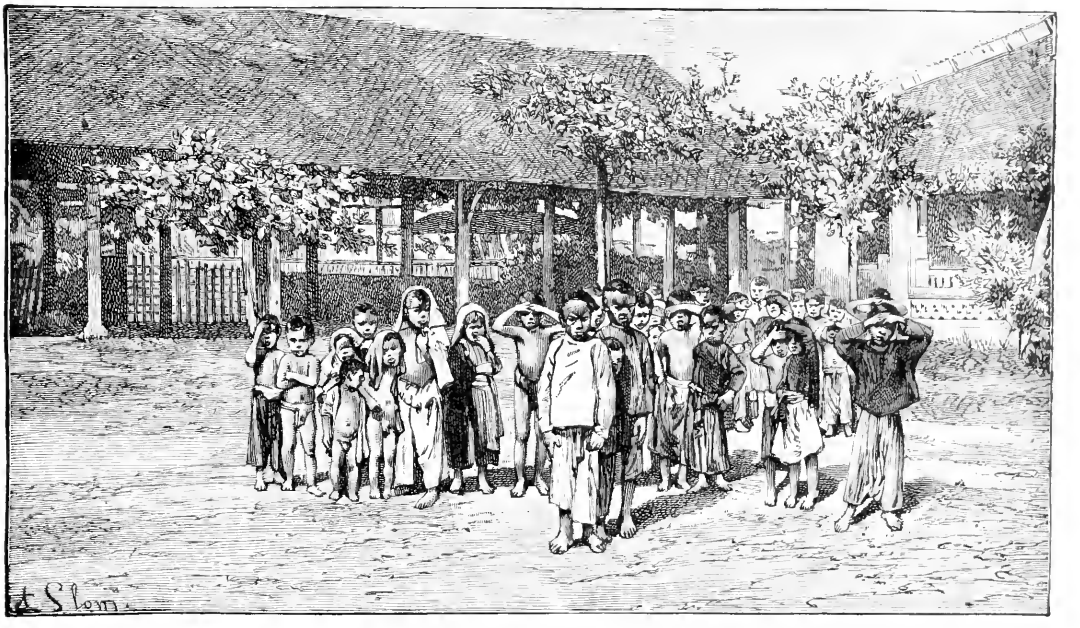
The sentiment with which the woman is regarded among the Chinese is little creditable to the race. It is doubtful whether the instincts of deference and regard with which the women of the West are approached and treated by men exist to any considerable degree among the Chinese. The men seem to look upon the women as a possible advantage to themselves, little considering the independent and beautiful life which the wife, the sister, and daughter are capable of living under favoring circumstances.

Sex and sentiment among the Chinese.

The Chinese husband does not hesitate to make the domestic relation in all

of its bearings a thing of profit. He seeks his own ease at the expense of his wife. It has been noted by travelers that as a rule the more onerous duties and labors are assigned to the women, the lighter being reserved for the men. Examples of this intolerable, unnatural, and unchivalrous habit constantly recur not only in the rural districts, but in the cities. Men frequently hitch their wives to the small, rude harrows or plows with their sentiments, whatever the latter may be. Out of the sentiment springs the thing. As a rule, the Mongolian races exhibit a shocking lack of those refined instincts and delicate feelings which constitute the nimbus of the social and domestic estate in Europe and America. Though we have to confess that the relations of the sexes and the consequent establishment and development of the family, as the same are seen among the Western nations, are not by any

Subjection and drudgery of the wife.



CHILDREN OF THE VILLAGE OF NAM-TUNG.—Drawn by A. Slom, after a photograph.

which the gardens are cultivated, and reserve for themselves the easy and lordly work of holding the handles.

The peculiarity of all this degrading relationship is that the Chinese appear to be unconscious of the abuse. They are apathetic, insensible to the hardships, cruelty, and unmanliness which characterize their domestic life. Doubtless, if a different sentiment prevailed a different usage would result. We may well believe that the domestic life of every people is the aggregate result of means so spiritualized and purified as such relations should be in the higher civilization of mankind, yet the contrast afforded by the sentiments and usages of the West, in comparison with those of the Orient, is sufficiently striking and gratifying.

Absence of chivalry and spiritual affection among Chinese.

It only remains to add that the reform of the social and domestic system of the Chinese must be slow in the last degree—this from the fact of the peculiar fixedness of opinion and usage in the race. There is among the Western

Custom and conservatism resist reform.

[illegible] thing comparable to the un-[illegible] conservatism exhibited among the Chinese. It would appear that the mind of the race receives new ideas more difficultly and holds to those already possessed with greater tenacity than any other people. This is particularly true of the sentiments and practices that prevail in the vast interior. They are unyielding. An opinion once fixed in the Chinese mind is set there as though it were engraved on some imperishable and unchangeable substance. The easiness with which Western opinions are changed, with which the intellectual sheet is cleared of its old characters and left a *tabula rasa* on which new thoughts may cast their shadows, is answered in China with an obduracy and persistence as marked and characteristic as is our own easiness and desire of change. The result is the progress, evolution, development of social and domestic life in the West, and the immobility, flatness, coldness, and unsentimental character of that of China.

CHAPTER CXLIII.—LANGUAGE.

THE language of the Chinese has now been investigated with tolerable certainty. Not only its general features, but its special peculiarities, its anomalies, and singular structure have been explored by European scholars, and a way thus opened through the language into the mind of the race.

In the course of the preceding work we have had occasion time and again to recur to the general classification of human speech and to the leading features by which each division is distinguished from the others. This has brought us incidently into contact more than once with that great and dimly outlined group of languages called Turanian, and in particular instances with Chinese. The [illegible], of course, be regarded [illegible] important of all.

Classification of Chinese.

It is [illegible] a language somewhat [illegible] respect to the extent and character of the people by whom it is spoken. It might be that the most perfect speech in the world, philosophically considered, should be spoken by only a handful of scholars, and on the other hand, it might be—as is actually the case—that a language very meager, inflexible, unimaginative, poor in parts, and stationary as it respects development, should be spoken by a people numbering many millions. We should have to concede in such a case the superior importance of the latter over the former language. Utility and positive adaptation must in such a case prevail over philosophical perfection and beauty of linguistic structure.

Correlative importance of language and people.

It is fair to regard the Chinese language as the most peculiar of any spoken by men. Its surprising character is attributable, first of all, to the genius of the race, which in all particulars is distinguished by special developments, oddities, and contradictions. But in the second place, the strange character of the language is to be accounted for by its history. It appears that at a period very remote Chinese, being still in the monosyllabic, that is, the most primitive

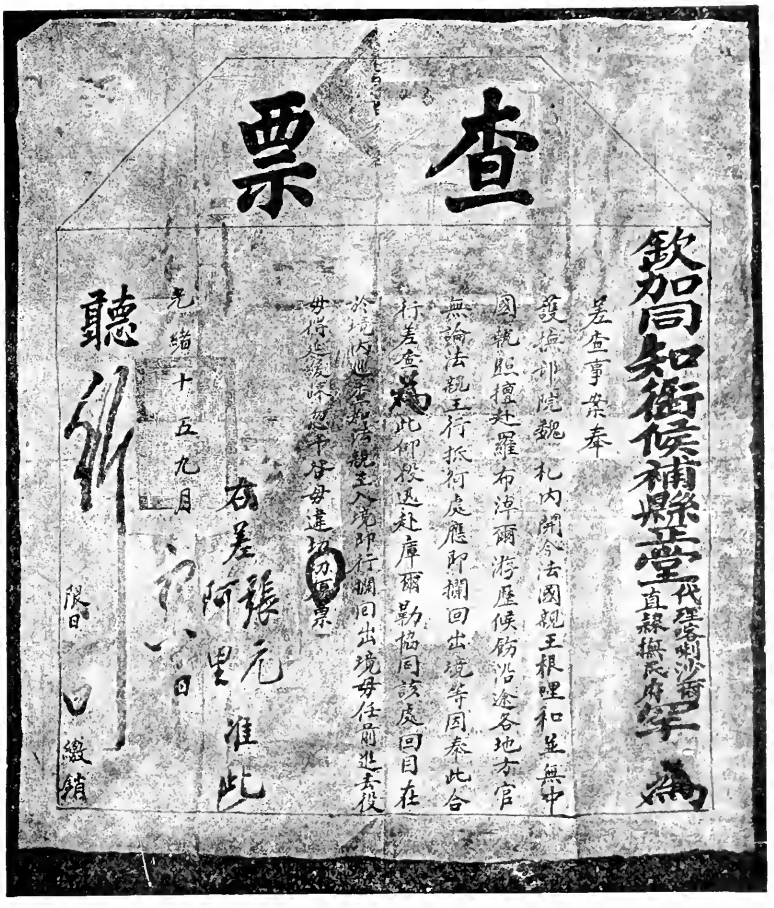
Peculiar arrestment of Chinese linguistic development.

stage of development, entered suddenly into an astonishing literary epoch. This made necessary the invention and establishment of a system of writing. This in turn, when once accepted and universally employed, became the necessary limitation of all further natural evolution in the speech itself. As always happens in such cases, writing—the system of writing—arrested linguistic growth. The language was suddenly caught and fixed. It was crystallized into forms as unyielding as quartz and obsidian. A lexicon was adopted. The forms of speech became determinate. Usage prevailed over growth, and the walls of language were drawn around the mind as the barriers and ramparts of intellectual aspiration.

All this happened in an age before the Chinese language had entered even the agglutinative stage of development. The fixing of the race-speech occurred while the old primitive monosyllabic form was still unmodified by inflectional and grammatical principles. The Chinese found themselves in possession of a literature in which their language was embalmed. The native impulses of speech were checked by authority of the written and printed form. The language passed out of that stage in which it may properly be regarded as a "living" language and became a dead language; not, indeed, in the sense that it was the language of a dead people, but rather was it the set and unchangeable speech of a living people.

The language becomes crystallized.

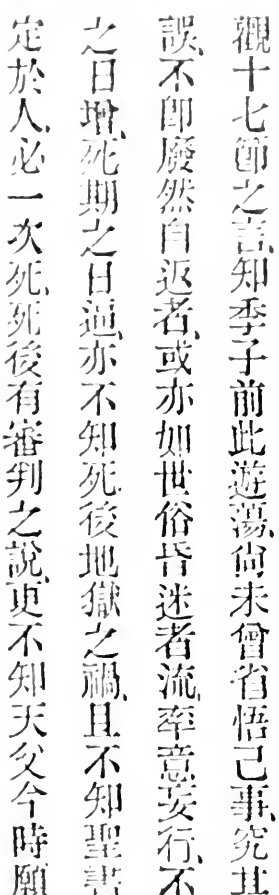
This process of fixation has taken place in nearly all languages. Indeed, there is no exception among those languages that have become literary in character. All such have ceased to grow. But in most instances the literary period has come after the original monosyllabic form of speech has passed through the agglutinative stage and entered the period of inflectional changes and high development. In China this came at so early a date as to arrest the



EXAMPLE OF CHINESE INSCRIPTION.

Linguistic fixation follows literature.

of linguistic calculus, having on the whole hardly fewer than thirty thousand characters or variations of form. On the other hand, the language itself is exceedingly meager so far as the words are concerned. There are scarcely more than five hundred syllabic sounds in the whole speech; but these, by means of intonation and variation of utterance, are made to subserve the purpose of an entire and tolerably ample language.



省悟，則曰，我父許多傭人，其糧有餘，我乃飢而死，我將起而歸父，曰，父歟，我獲罪於天，及於爾前，今而後，不堪稱爲爾子，視我如爾一焉，於是起而歸父，相去尚遠，父見之，乃憫之焉，趨前，抱其頸而

觀十七節之言，知季子前此遊蕩，尚未曾省悟己事，究其安於自誤，不即廢然自返者，或亦如世俗昏迷者流，率意妄行，不知罪戾之日增，死期之日逼，亦不知死後地獄之禍，且不知聖書所言已定於人，必一次死，死後有審判之說，更不知天父今時願救人之

We must at the outset understand clearly the strongly marked difference between the written characters and the spoken sounds in Chinese. The characters of the written form do not necessarily represent any oral syllable or word. The two languages, written and spoken, can be separated the one from the other and each be considered by itself. In the languages of the West the aim and significance of writing are the expression of words, that is, of spoken words. But not so in Chinese. In that the written characters have an independent existence. They express ideas without necessarily representing words. Sometimes the sound expressed by the character is different from the spoken elements that would be used to express the same idea.

Surprising departure of the two linguistic forms.

Let us illustrate. If we should write an English sentence in Hebrew characters the English words would still be there, though expressed in a garb which could not be understood by any unless he were acquainted with the Hebrew alphabet. But in this case the differ-

Illustrated with familiar fictitious example.

ence between the spoken words and the characters in which they are expressed would not be so radical as in the case of Chinese. It were not far from true to say that every Chinese reader must master two languages: first, the rich and copious written speech, and secondly the meager spoken tongue between which and the characters the connection is so slight as to be almost disregarded.

Nevertheless, in the evolution of the written form of Chinese the attempt has been made to carry along the spoken language. The Chinese characters are of many kinds, but fundamentally they may be divided into two classes: first, those which represent *images*, and secondly those which are formed by a *combination of lines*. In the latter particular Chinese is allied with Assyrian, and in the former with Egyptian. On the whole the Chinese writing is picturesque to a degree—not unattractive when viewed on the page, well calculated to excite the curious study of him who would understand it.

Variety of Chinese characters.

It is well to note in passing that this elaborate and wonderful system of Chinese writing came out of the traditional shadows of antiquity. Of its origin the Chinese themselves are ignorant. Two or three traditions exist as to the beginnings of writing. One of these attributes the invention to the philosopher Fou-hee, to whom the date of 3200 B. C. is assigned. Fou-hee is regarded as one of the traditional founders of civilization. He gave not only written characters, but also clothing, to men. He it was who taught the sexes to intermarry under law, and did many other advantageous things for his people.

Origin of the system—Fou-hee.

A second tradition assigns the invention of writing to a period about the close of the twenty-eighth century B. C. According to this story, the inventor of writing was Tsang-ki. He, like Fou-hee, was a philosopher. The tradition records that he got the suggestions of his written characters from the beautiful figures and spots on the back of a tortoise. Out of the skies, also, he drew certain figures which pleased him, and these he incorporated with the others. He added the outlines of birds and beasts and mountains, and thus completed his syllabary. We are at liberty to pass over these traditions as of little value, more particularly since the most recent of them antedates by two or three centuries the building of the Great Pyramid!

Tradition of Tsang-ki and his writing.

It cannot be doubted that in the beginning the pictorial quality entered to a considerable degree into the Chinese writings. The visible objects of nature were first of all written as one would make them by diminutive drawings of the objects themselves. Great simplicity, however, marked such drawings, and the limitation was such as to make their number few. Picture writing proper has always been embarrassed with the fact that the greater number of ideas to be expressed are not of visible and tangible things, but rather of the mind and its products. The Chinese inventors of writing, for this reason, soon departed from picture writing proper into wider and more productive fields.

Pictorial elements in Chinese.

We are able to trace the lines of this progress. The Chinese themselves recognize in their written language six general classes of characters. The first of these of course is the true hieroglyphic in which a simple outline of the object to be represented is drawn. It is prob-

General classes of characters.

[illegible] of characters of this [illegible] in all about six hundred [illegible] been modified in form; for at the present time it is not easy in some cases to discover the likeness to the thing represented. In others, like the character representing the sun, which consists of the conventional circle with a dot in the middle, the likeness is sufficient.

This first, or hieroglyphic, class of characters which the Chinese call *siang-hing*, have an importance greater than their number would indicate. The six hundred objects or ideas pictured by these characters are the common objects of the natural world—the things perceivable by the senses. Such objects are necessarily nearest to man, and for that reason enter largely into his consideration and speech. Moreover, it is from the six hundred hieroglyphics that the two hundred and fourteen determinative characters of Chinese are drawn. This is to say that the characters last-named are used in the relation of affixes or suffixes to other words, giving to the latter a generic sense. The Chinese, in order to rise from the special to the general, do so in their writings by prefixing to the special character a determinative figure, and this last is one of the well-known six hundred hieroglyphics.

The siang-hing, or hieroglyphics.

[illegible] the *siang-hing* characters we [illegible] to the second class, in which [illegible] ideas rather than visible [illegible] things are represented. In [illegible] these, however, are in- [illegible] naturally appreciable [illegible] [illegible] depicted. [illegible] and sunset are [illegible] comprehended [illegible] represented by [illegible] In the characters [illegible] [illegible] ideal [illegible] [illegible] long [illegible]

line to develop the second class of their written characters. They select the symbol of some visible object, and by putting it in a certain relation develop the ideal concept, or the unpicturable thing. Thus the dawn may be expressed by the sun, with a line drawn horizontally close beneath it—the line standing for the horizon. It is in this manner that the second great class of Chinese characters is developed.

To this follows the third class, called *hwuy-i*. In the second class a significant character is combined with an unsignificant sign. In the third class two significant symbols are united to express either a compound idea or a new idea springing out of the union of the two. Thus, for instance, the character signifying "self" and that signifying "ruler" are combined with the literal meaning of *self-ruler*, or one who rules himself. This, however, is the word or symbol which signifies emperor; for the ancient good emperor was conspicuously he who ruled himself.

The hwuy-i, or mixed symbols.

Generally the compound character of the third class of symbols expresses a new idea readily deducible from the union of the two. This new idea is perfectly easy of apprehension to the Chinese mind, long familiarized with such symbolic evolution, but frequently confusing and surprising to the Western mind. The Chinese teacher with an English-speaking pupil may well smile at the droll mistakes which the learner is sure to make in guessing, as it were, at the true derivative idea expressed by the suggestive or compound characters of the written language.

Secondary ideas difficult to catch by the learner.

The Chinese call their fourth class of symbols *chuen-choo*. These are such as by inversion or some kind of transfor-

mation express a new idea. Sometimes a character which is developed with right-hand strokes is turned the other way with a corresponding change of sense. Sometimes the character is developed upward, or again downward, accordingly as antithetical or contrary ideas are intended. In this class, also, fall such characters as express more than one vocal element, and are therefore capable of representing more than one idea as they are pronounced in this way or in that. In general, however, it is the preference of the Chinese to multiply or vary the written characters rather than to leave the reader to the context in determining which one of several words shall be assigned to a given symbol.

The chuen-choo, or inverted signs.

We now come to a fifth class of Chinese characters called *chia-chieh*, or figurative characters. The group contains about six hundred symbols, and the meanings of such are derived by metaphor or simile. A given character denoting some object of sense receives a meaning which is an attribute or office or relation of the object, and this metaphorical sense is the one which the character is intended to convey. An element like this is present in all languages of any considerable development. Thus, for instance, our English word "cynic" is from the Greek *kyon*, *kynos*, meaning a dog; for the dog snarls, and so does the cynic! The reference to the derivation of the word, however, has long since been forgotten in usage. In like manner the Chinese character which is read *shi* signifies literally an arrow, but in the derived sense the meaning is straight, or something that goes to the point; for the arrow does that.

The chia-chieh, or metaphorical characters.

The five classes of characters thus explained are comparatively small groups of symbols, the larger of them containing not more than seven hundred different figures. We now come to the sixth and last class, called by the Chinese *chieh-shing*. These are phonetic symbols rather than hieroglyphic, idiographic, or determinative characters. Doubtless it was found by the primitive Chinese writers that the limitations of their pictorial and symbolical characters were so narrow as to constrain them greatly in expression. This led to the invention of fully twenty thousand phonetic symbols; that is, characters representing sounds or spoken words.

Chieh-shing, or phonetic symbols.

As soon as this process was begun the characters rapidly multiplied. We must not understand that twenty thousand distinct and separate symbols were invented, but rather that a much smaller number of separate characters were devised, and these combined in their order with the more than two hundred determinative characters above referred to. Each new symbol by this combination could be made into a considerable group of characters by prefixing or affixing one of the well-known determinatives. It was in this manner that two thirds of all the symbols used in Chinese writing at the present time were invented or devised, partly from new elements, and partly from those already employed in writing the language.

Multiplication of signs by combination.

It is necessary in this connection to say something of the two hundred and fourteen so-called radical or determinative characters in Chinese. These are the symbols which, in the first place, express the principal objects of the natural world and of the sky above. This list includes such words as sun, moon,

Radical or determinative characters.

mountain, river, earth, fire, water, wood, stone, metal, head, hand, foot, heart, ear, arm, house, roof, door, horse, cow, sheep, dog, cat, goose, father, mother, son, together with certain common verbal and adjectival ideas such as to see, to think, to feel, to walk, to run, to leap, high, low, long, short, large, small, straight, crooked, and the like. This list of characters, derived as here explained from the familiar objects of sense and action, was transferred at length to another official relation. The symbols came to be used as prefixes and suffixes, with the new phonetic characters, thus enlarging the latter to the number of twenty thousand.

However far apart the Chinese tongue and any Western language may be, we are nevertheless enabled to discover the analogy between the process of symbolical combination just described and the well-known formation of compound words in any Aryan tongue. Thus the English expression "I walked" is fundamentally "I walk-*did*." The word "did," originally and still an independent verb, is here combined in an abridged form with the verb walk, giving it a past-time force. All sense, however, of the derivation of the syllable *ed*, from *did*, has [illegible] and the word "walked" be- [illegible] symbol without complex- [illegible] manner the Chinese [illegible] without dis- [illegible] ordinary sense of [illegible] combination with [illegible] greatly en- [illegible] of the [illegible]

Analogies of Chinese to the Aryan languages.

hardly fewer than thirty thousand characters. Certainly one may learn to read familiar writings with a greatly limited knowledge of the whole of the symbols, just as one may read familiar English with a knowledge of only a few hundred common words. But he who would be expert in Chinese must extend his knowledge well up towards the limit of the thirty thousand characters.

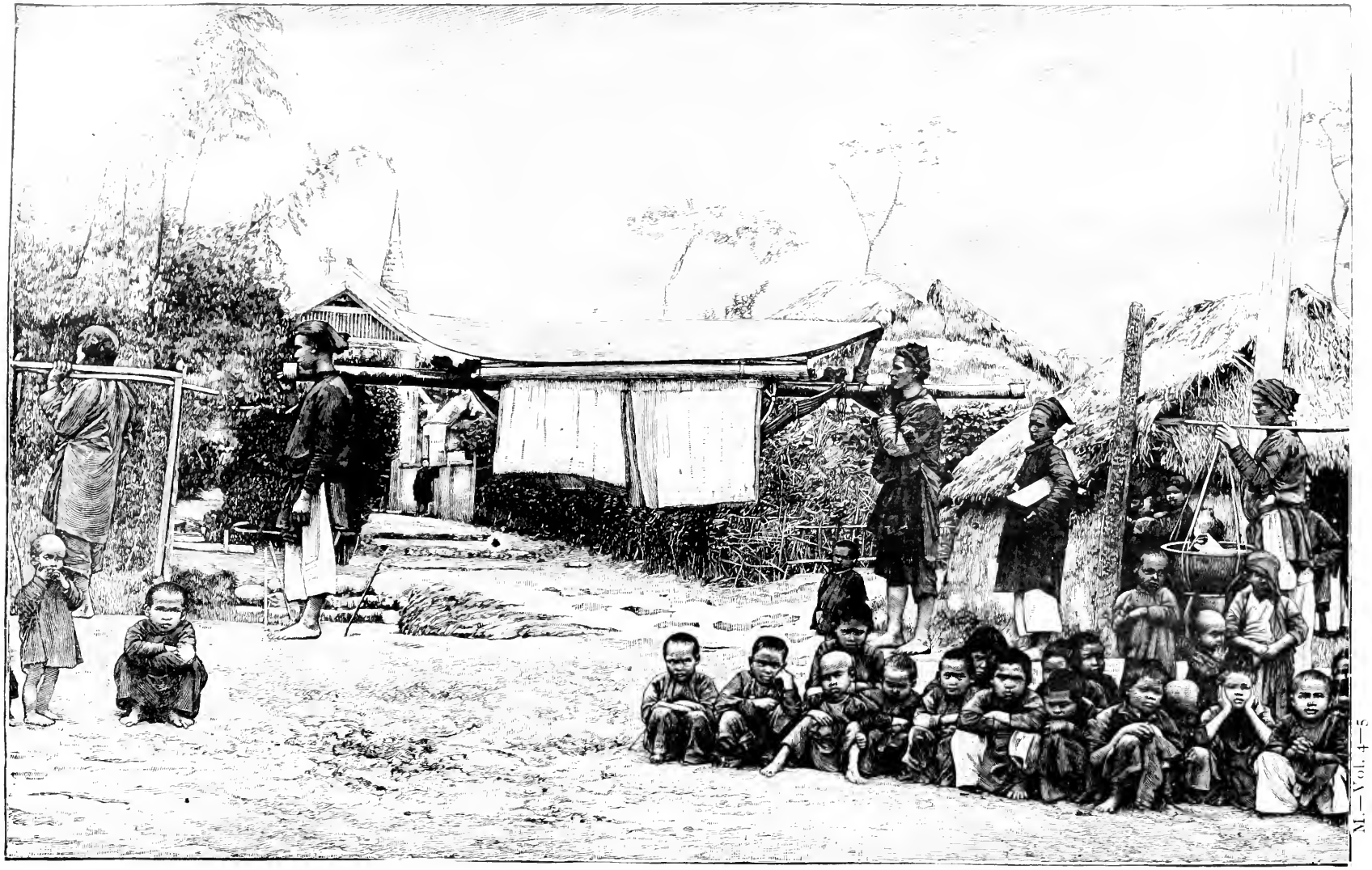
Great difficulty of learning Chinese writing.

In addition to this enormous task, he must acquaint himself with more than one of the several distinct styles of Chinese writing. Beginning with those forms and styles of the characters which are now used in printing Chinese books, he must work his way into other forms and variations of the same characters. These variations reach to a great modification and obscuration of the original forms of the symbols. Then, there is the cursive or written hand, a knowledge of which is to be added to the prodigious attainments already made in mastering many thousands of characters. It is said that there are more than thirty styles—many of them fanciful and capricious—in which Chinese is or may be written.

Nature of the process—multiplication of styles.

We now arrive at the question of oral utterance, or in a word the spoken language. If the learner have been confounded with the extent, variety, and incomprehensibleness of the written symbols, he must be equally surprised at the narrow limitations and meager character of the spoken tongue. Of [illegible] there are only about five hundred [illegible]syllables or words in all. It will be re- [illegible]membered that *syllable* and *word* are [illegible]ally the same when applied to the [illegible]. It might appear at first sight [illegible] language having virtually only

Narrow limits of the spoken language.



READY FOR THE SYLLABARY.—Children of the Preceptress.—Engraved by Barbant, from a photograph.

about five hundred distinct words would be lost in the confusion and intricacies of the vast system of symbolical writing with which it is connected in expression.

Methods of developing oral utterance.

It is a curious study to note the methods employed by the Chinese to develop their spoken language out of their five hundred syllables. This is done, in the first place, by that system of intonation which we have already described in our notices of the Indonesian languages. The Chinese have eight classes of tones, and each word may be passed through this gamut, changing its sense with each note. He who has listened to Chinese will have noticed the musical or half-musical character of the speech. It has a kind of prolonged metallic tone which enables the speaker to vary each syllable much as a singer may vary the notes of a scale. Thus we have what is called the upper-even intonation, the upper-rising, the upper-diminishing, the upper-expansive, and the corresponding lower-even, lower-rising tones, etc. In speaking Chinese, accuracy depends upon giving to each syllable its correct tone. Otherwise the sense is changed, confused, or altogether destroyed.

Addition of classifying syllables.

A second method of multiplying the number of words is by the adding of one word or of certain classifying syllables to another. This usage is, of course, the premonition of that agglutinative stage of language which results ultimately in polysyllabic structure. It is common in Chinese to take such words as those signifying pace, herd, fleet, troop, etc., and to add them to other words [illegible] substantive. By this [illegible] formation of a co[illegible] di[illegible] others with its own radical sense. Nevertheless, the expression consisting of two or three parts may be regarded as a compound, since it subserves the purpose of a single word, or at most of two words such as the noun and the qualifying adjective.

Affixing of supplementary words.

A third method of enlarging the list of words is by the combination of one with another having a similar or supplementary meaning. Thus, for instance, the act of understanding may be said to consist partly of the action of the *senses* and partly of the perception of the *mind*. Therefore the verb "to understand"—if we may call it a verb—is made up of two parts, the first of which signifies "to hear," as with the ear, and the other "to see," or perceive, as with the mind. In this way a considerable list of expressions performing the offices of single words is added to the otherwise meager vocabulary.

Chinese distinctions elude the Western ear.

The subject has now been sufficiently opened to inform the reader vaguely of the prodigious difficulties which attend the learning of Chinese by people of the Western races. The European or American ear is not well attuned to those slight shades of difference upon the recognition of which everything depends in Chinese. Our manner of speech has for its elements facts and principles which enable the speaker to hurry over the spoken paragraph with little attention to fine and perfect utterance. The Teutonic peoples have been even less disposed than the descendants of the Latin race to prolong or chant their languages. Long usage and the force of heredity has made the man of the West inapt to a degree in recognizing and estimating the phonetic delicacy and poise without the apprehension of

which the understanding of Chinese is wellnigh impossible.

Long residence necessary for acquirement.

It is hardly within the range of human capacity to become acquainted with their spoken language except by long residence among the Chinese themselves. The ear has to become educated, transformed into a new office, developed by constant practice, until it is able to recognize those distinctions upon which the sense of the language depends. Very few men of European birth have, after the adult age, ever acquired a free and confident use of Chinese; but children of European parents growing up in China readily imbibe the language, and presently speak it in the manner of the natives. Nor may we, without wonder, pass over the fact that in other particulars, extending to the general ethnic character and disposition of children so born, they rapidly approximate the Chinese character! It is not an unusual thing to find a marked symptom of obliquity in the eyes of children of pure European parentage born in China—a thing sufficiently marvelous in its suggestions and occult in its causes.

Absence of formal grammar in Chinese.

We may now proceed to look at the Chinese language from a higher point of view. The first thing which we observe is the absence of formal grammar. By this it is not meant that grammatical relations are not expressed in Chinese, but rather that these relations are not indicated or suggested by the forms of the words. Chinese grammar is therefore syntax only, and not etymology or prosody. Chinese words are without inflection. They are in this respect the most absolute verbal particles known in any language. The words never change their forms. The form of the word having once been determined, that ends its development.

The parts of speech.

Out of the nature of the case the language has its nouns, its verbs, its adjectives, adverbs, etc. A like necessity calls for such facts as tense and mood in verbs, comparison in adjectives, case in noun, and the like. Without these a rational language cannot exist. Chinese has them; but it has them in a sense wholly different from that with which we are familiar in the Western languages. Such classification of words and distinction of grammatical relations is indicated not by any change of grammatical evolution or involution in the words themselves, but by their position, by the relation which the words sustain to each other, and by a hundred devices as surprising in their nature as the language itself is peculiar.

Interchangeability of the parts.

A second general feature of the language is the interchangeability of its parts. This is said of what we would call the parts of speech. Though there must needs be nouns and adjectives and verbs in Chinese, the one is even as the other. There is nothing in the form of any word to indicate the part of speech to which it belongs. The word which is used as a noun in one relation may become a verb, adjective, or adverb in another relation. Very little restriction is laid upon this absolutely free official interchange among the parts of speech.

Importance of order in determining sense.

In determining the signification of a Chinese sentence, made up as it is of absolute verbal particles in various order of succession, the first thing necessary is to note the order of the words. The order is everything. This constitutes whatever grammar there is. The order determines the place of the subject, the

[illegible] lor, from a photograph.

predicate, and the object in the sentence. It also fixes the position of the modifying parts. As to the sense of the words, that is brought out, in speaking, by intoning them according to the intended meaning. The law of logical succession is reënforced and aided greatly by the change in the tone to which the words are subject. The word which intoned in one way performs the office of a verb, becomes the object of some grammatical relation when intoned another way.

A third general feature of the language is the expedient which it adopts in denoting such necessary relations as gender, number, and the like. Chinese nouns have no variations of form, nothing in their character to indicate the sex of the objects which they signify; that is, the nouns are, properly speaking, all neuter. The distinction between beings having sex and those having it not, between rational and irrational creatures, is wholly neglected, or rather impossible, in such a language. Nevertheless, it is necessary that the distinctions of gender and number shall in some way be indicated. This Chinese does in the first place by affixing some masculine word to the given noun. Thus, for instance, the word *tsze* signifies a child, *nan* means man, and *neu* a woman. Therefore *nan-tsze* (literally man-child) means a son, and *neu-tsze* (woman-child) means a daughter. The quality of grammatical gender is thus developed.

Expedients for denoting grammatical property.

In the matter of number, the context is in many cases sufficient to make out the distinction of singular and plural. In other cases the expedient of repeating the noun to form the plural is adopted. In all constructions where numerals are employed that fact determines whether the nouns with which they are joined are one or more than one—singular or plural. Besides these devices, the Chinese have practically adopted a plural sign, namely, the word *mun*, which they affix to nouns, to indicate their number.

Distinction of number—how indicated.

Grammatical case depends in the first place upon the position of the words. Here logical construction leads to grammatical results. It is clearly logical that the sentence in whatever language shall begin with the subject, proceed to the verb predicate, and thence to the object. In the English language, which is exceedingly poor in grammatical forms, logic supplies the place of those inflections upon which so much depends in the classical languages. Our nouns as a rule have no change of form for nominative and objective. We are left as the Chinese—though not so absolutely—dependent for our understanding of the thing said to the position rather than to the form of the words.

How case is determined.

The Chinese language, however, assists the reader in gathering the meaning by the plentiful use of what may be called case-particles, or prepositions. In this respect the language is fairly well supplied. The possessive particles most used are *che* and *teih*. These affixed to a substantive indicate either the direct possessive or what is called the partitive genitive. In like manner the dative case is marked with particles peculiar to that relation. Even in the case of the objective, particles are sometimes used as though the position of the word were not of itself sufficient. There are also an instrumental and an ablative case which are properly pointed out and supported by prepositions which may be said to "govern" them.

Use of case-particles.

CHAPTER CXLIV.—LITERATURE.

IT is not intended, in this work, to enter into the technical details of the languages of the various peoples. The purpose is rather to convey to the reader in outline a fairly adequate notion of the peculiarities of the various forms of speech, and of their value as parts of the ethnic life of the respective races among whom they are spoken. We pass, therefore, from the Chinese language proper to that product which gives to language its greatest value, namely, literature.

Early appearance of Chinese literature.

It were vain to conjecture at what period formal literary composition was undertaken by men of the Chinese race. We have already had occasion to mark the extreme antiquity of the earliest literary epoch. It appeared at a date so remote as to arrest the development of the language before it had reached even the agglutinative stage. This arrestment has proved to be one of the great drawbacks to Chinese literary development.

For if the evolution of a full inflectional [illegible] of speech was checked and [illegible] finally impeded by the too [illegible] early appearance of literary composition, the peculiar [illegible] and finality of the [illegible] in turn served to paralyze [illegible] greatly constrain, the [illegible] of the people. As a result, [illegible] among the Chinese [illegible] maintained the nature [illegible] or philosophical task [illegible] by the thinkers of the [illegible] always [illegible] determined by the forms and characteristics of the language.

Advantages of inflectional languages.

While the Western races have been free in this respect—while the thinkers and singers of the Aryan family of men have swung loose under the impulses of reason and imagination, assisted rather than impeded by highly developed inflectional languages, waving and swaying like fields of tall grass under the breezes of thought—the Chinese have been constrained by the inelastic bone- and rock-structure of their prodigious syllabary, and have perished on the imaginative side by linguistic crystallization.

Ballads and lyrics of the Chinese.

As among all other peoples, however, the earliest literary efforts of the Chinese were poetical expressions. Songs and ballads have been preserved, and are now collected in a work called the *Book of Odes*, which go back, not only in their subject-matter, but in all probability in their composition, to a time when the Egyptian pyramids were new. Perhaps these compositions are the oldest—certainly among the oldest—literary products of the human mind.

Themes of the national songs.

Already, however, in the earliest songs of the Chinese race, we find the characteristic features of all its subsequent literature. The ballads and lyrics of the earliest age relate to such formalities and ceremonials as spring from a primitive feudal society. It appears that the old independent provinces of the empire had their gleemen who composed the songs of the people and gave them to their princes. In these songs the sentiments are those of the patri-

archical estate. The theme is repose, domesticity, religion, fealty to the prince, reverence for authority. Sometimes it is a song of the garden or field; sometimes, a ballad of the chase; seldom, an account of battle; rarely, a description of revelry and license.

Plaint and satire as a motif.

In some of the earlier Chinese poems the bards complain of hard social and political conditions. Sometimes, though rarely, there is satire or covert blame directed to the court. The *Book of Odes* gathers up not only this most primitive poetry of the race, but its mediæval production, and even the later songs of the people which turn to philosophy and war. But by "later" in this expression we refer to the after centuries of the pre-Christian era—not to recent times.

Prevalence of the drama.

The lyrical poetry of the Chinese was followed by a dramatic literature; but we should look in vain for the epic. The Chinese, like most of the Orientals, have a fondness for theatrical and spectacular representations. Few people indeed have been more attached than they to the play and the playhouse. If we should estimate their dramas by the bulk, this kind of literature might compare favorably with that of the Western nations. If, however, we examine into its quality, we find the Chinese drama incomparably less valuable than that of the Europeans, at least those of the first class.

True to the life and manners of the people.

It is not needed that in this connection we should enter into the analysis and criticism of the Oriental drama. This has been done by Sir John Davis and other scholars, who have made themselves familiar with the literature of the East. It should be allowed in this connection that the Chinese dramas are generally true to life and nature, and to this extent they have in them the true dramatical character; but we should look in them in vain for that profound humanity and philosophical insight which make a Shakespeare.

Variety of Chinese prose—Wan Wang.

It is not, however, with the poetical literature, but rather with the prose of the Chinese that Western peoples have been mostly concerned. Of this there is a vast variety, much of which has not yet been scrutinized by the critical mind of the West. Chinese literature in prose goes back at least as far as the middle of the twelfth century before our era. At that time the great writer and seer Wan Wang appeared, and gave to his race the celebrated *Book of Changes*. This work lies at the foundation of Chinese prose literature. Wan Wang had broken with the existing order and been imprisoned. While thus confined he elaborated a system of philosophy of a Pythagorean character, in which he attempted to explain the origin of things, the character of the world, and the nature of life.

Theory of nature on principle of sex.

It was Wan Wang who formulated the theory of universal nature on the principle of sex. There were two universal elements, one male and one female. The name of the one was Yin, and of the other Yang. From Yin and Yang, by sexual union, all things whatsoever proceeded. Even the heavens, the sun, the moon, and the stars, were born, and in turn carried with them the principle of sex.[1] The facts and phenomena of na-

[1] It is instructive to note that the Chinese philosophy in applying sex to all things agrees in general with that of the Greek and Latin races and their descendants, and disagrees with the Teutonic concept of nature. The latter will have the sun to be feminine and the moon masculine. The Chinese concept was the common one which makes the heaven, the sun, and the day to be masculine, and the earth, the moon, and the night to be feminine.

[illegible] all divided up on this system [illegible] and female, and this concept [illegible] remained to the present day as a

[illegible] from a photograph.

[illegible] the third century B.C., when a catastrophe [illegible] upon Chinese letters, [illegible] according to tradition, came near to destroying the records of the race. It was at this

Che Hwang-hi's holocaust.

race became rapidly philosophical. Literature was extended into many departments of inquiry, until near the close of

time that Che Hwang-hi, an emperor of the Tsin dynasty, reigned, and conceived a barbarian's animosity against literature. At length in the year 221 B. C. he made a decree for the destruction of all books whatsoever except such as treated of medicine, divination, and husbandry. The edict was carried out, but the scholars of the empire and the people, even of ignorant estate, were little disposed to yield their favorite books to the flames. Many were saved and brought forth when the storm was passed. As for the *Book of Changes*, that was spared on the ground that it had in it a system of divination.

The second of the so-called classics is the *Book of History*, by Confucius. The work is not reputed to have been written by the philosopher himself, but by one of his disciples, who in the manner of Plato caught and recorded the sayings of the master. In it the narrative of the Chinese race is carried back almost to the age of the pyramids; that is, to the twenty-fourth century before our era. From that remote date the annals are brought down to the year 721 B. C. Confucius and his followers are said to have collected the materials for the *Book of History* out of records and manuscripts which they found in the library of the imperial court. Out of these they extracted the substance of the work and reduced it to continuity and order.

The "Book of History."

There is a sense in which the *Book of History* is the most important of all the literary products of the race. This is said because the work forms the basis of the political structure of the Chinese, of all their subsequent historical composition, of their religious ceremonial, of their tactics in war, and of several of the sciences. Generally, the narrative, takes the form of dialogues and conversations between the kings on the one hand, and the ministers and scholars of the court on the other. These narrate the things that have been done in the past, and add deductions and moral lessons.

Importance and form of the work.

In this work, however, we should look in vain for history in the larger sense of that comprehensive and most important word. Yet the *Book of History* could by no means be spared from the annals of this great and peculiar race, and indeed the records of mankind would be diminished by its disappearance. This, along with the *Book of Odes*, of which we have already spoken, and many other works, was condemned to destruction by Che Hwang-hi. The tradition runs that a large part of the entire work was gathered from individual recollection after the destruction of books was over, and finally when, in the year 140 B. C., the house of Confucius was pulled down, a complete copy was found hidden in the wall. At all events the *Book of History* was recovered, and took its place as one of the most important of the nine Chinese classics.

It is saved from destruction.

In the next place we may consider the *Book of Rites*. The Chinese are the most ceremonious people in the world, and their ceremonies change least from age to age. This national and race characteristic was already strongly developed as early as the twelfth century before our era. It was at that epoch that the *Book of Rites* was composed. As the name implies, the work deals with all the ceremonial relations of life. It extends to individual actions and to the common circumstances of society and the home. Perhaps no other literary work, not even including the English

Character of the "Book of Rites."

manners and usages. The work appears to have been adapted in a marked degree to the genius of the Chinese race. That race more than any other fixes its

... CANTON.—Drawn by E. Therond, after a photograph.

attention upon ceremonial, and regards the duty, whatever it is, as fulfilled when the ceremonial has been properly observed. It is thus without sentiment, but with strict regard for form, that the

Chinese pass through, as if mechanically, the performance of all the duties and even common actions of life.

It should here be observed that three out of the nine Chinese classics are referred directly to Confucius as their author. Only one of the three, however, was written, as we have said, by the sage himself. This one is entitled *Spring and Autumn Annals*. The title is figurative. It does not imply a description or poem or narrative of the phenomena of spring and autumn, but the subject has reference metaphorically to certain facts in life which act *like spring* in reviving the intellectual and moral nature of man, and certain other facts which act like the autumnal frost in withering the virtues. The book is said to be disappointing in the last degree. The direct authorship of Confucius does not save it from sinking to the level of the flattest chronicles. Indeed, many parts of the work are of a kind to remind the reader of the old Anglo-Saxon chronicles in which the commonest, most prosaic facts are recorded in the baldest and most inornate style.

Confucius and the Chinese classics.

The next one of the great classics which we may mention is that *Book of Odes*, or literary compilation, to which we have already referred in our account of the Chinese polite literature. After this we come in order to what are known as the Four Books—these as contradistinguished from the five already referred to. These four are known in their English names as the *Great Learning*, the *Doctrine of the Mean*, the *Confucian Analects*, and the *Works of Mencius*. The first three of these have for their reputed authors certain of the companions and immediate pupils of Confucius, while the fourth, as its title implies, is the product of the genius of Mencius. He, also, however, was a follower of Confucius, though at a greater remove than the other three. We may, therefore, regard the whole cycle as being Confucian in its origin, though the works of Mencius are impressed with the individuality of that philosopher.

"Book of Odes" and the Four Books.

We thus see that with the exception of the *Book of Changes*, the *Book of Odes*, and the *Book of Rites*, all the rest are Confucian in character—this generally in the sense that the Platonean *Dialogues* are Socratic in their ultimate character and derivation. It thus happens that the doctrines and teachings and actual literary work of Confucius underlie and form the substance of Chinese prose letters to a greater extent than can be said of any single author among any other people. Though the intellectual power of the sage was by no means comparable with the genius of the great men of the Aryan races, he succeeded far more than they in laying both the literary and philosophical basis of all subsequent Chinese learning.

Predominance of the Confucian element in Chinese thought.

We may not, in this connection, follow out to any considerable extent the literary evolution among the Chinese. One development of considerable interest is the subsequent or later historical literature of the race. In no instance has Chinese history risen to the level of the great works of the Aryan peoples; but in many cases a considerable degree of merit has been reached in the composition of annals and chronicles. The information which is thus stored away of the political and civil evolutions of Chinese society is valuable in the last degree, and will constitute the materials of the real history which, let us hope, the genius of mankind will sometime produce.

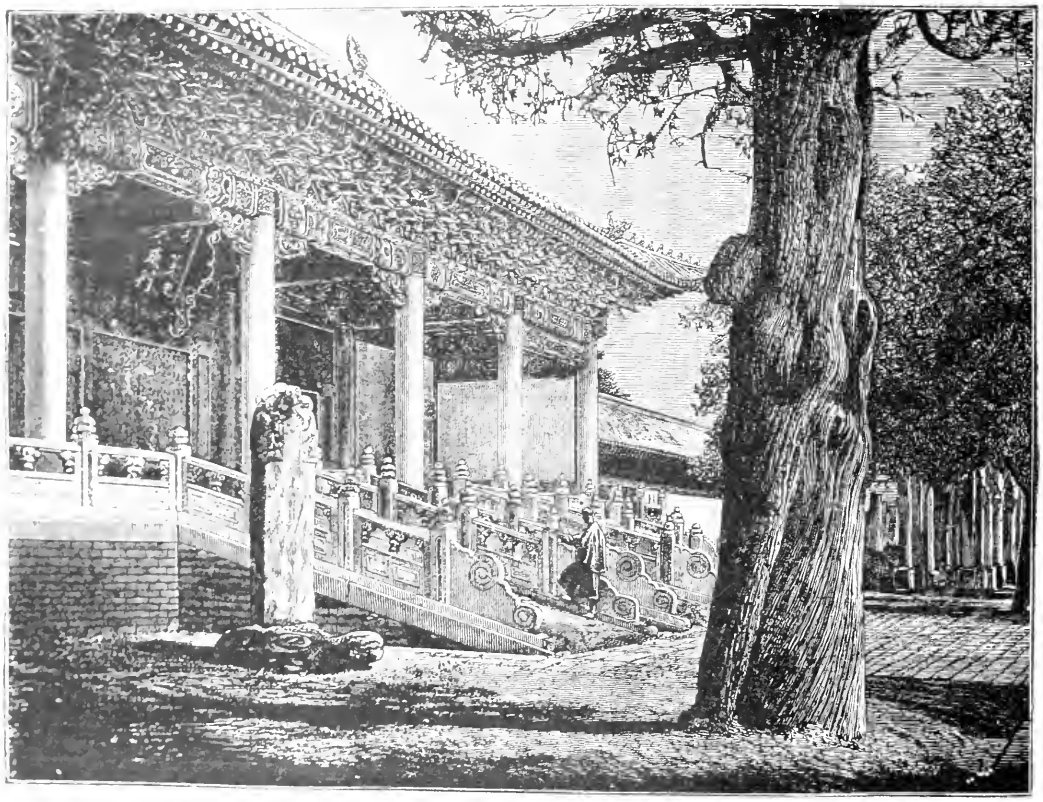
Later literary evolution.

Another kind of literature worthy of commendation is the encyclopædiac. In this vast field considerable progress and excellence has been attained. It is from this source that the men of the West have mostly drawn their information respecting the society, usages, laws, [illegible] of the high estimation in which it is held in the East and in Europe.

Encyclopædia of Ma Twan-lin.

The same may be said, with certain limitations, of the still more extensive encyclopædia undertaken by the direction of the emperor Kang-hi, who reigned in the after half of the seventeenth century.

Kang-hi and his encyclopædists.



[illegible] TO THE TEMPLE OF CONFUCIUS AT CANTON.—Drawn by M. Thomson.

[illegible] of the Chinese [illegible] of their ency- [illegible] posed by the [illegible] M. Twan-lin. [illegible] pared with [illegible] of the Western [illegible] of sub- [illegible] of [illegible]

The labor of preparation in this instance was assumed by a large corps of Chinese scholars. Their joint work might well be called *A Complete Collection of Ancient and Modern Books*. The work was a library in itself, amounting to more than six thousand volumes! It will thus be seen that this strange Oriental race has not been behindhand in the collection, condensation, and analysis of its aggregate learning; for we must remember that all Europe at the middle of the seventeenth century could

not have contributed a work having a moiety of the merit or more than a hint of the extent of the great national encyclopædia of the Chinese.

Biographical and general literature has likewise been cultivated among the Chinese, but not with distinguished success. In the case of biography there are certain ethical and intellectual vices prevalent among the people which peculiarly impede the progress and mar the value of such writings. For instance, sincerity is one of the many primary qualities prerequisite in a biography. What, therefore, should we expect in the case of a people with whom sincerity consists in the formal observance of a personal ceremonial? Among a people whose each member must speak of every other according to his rank, defer to him on the line of family traditions, and respect him whether he be respectable or not, sound biography could hardly be anticipated.

Chinese biography impeded by etiquette.

It were long to trace out the peculiar developments of the literature of the Chinese. Such a work would require a volume. It would also demand an extent and variety of learning and critical abilities not often possessed by Western scholars. It were not far from correct to regard the Chinese as the most literary people in the world. Reading is a universal art among them, and writing is wellnigh an accomplishment of all. The diffusion of a large measure of book-learning among all the people is one of the characteristics of the civilization of the race. Information is so generally disseminated that the people are intellectually more nearly on a level, more nearly possessed of common data and the common means of intercourse, than almost any other in the world. Education is more general in all places and with all ranks of society than even in Germany or the United States.

Diffusion of letters and book learning.

CHAPTER CXLV.—INDUSTRIAL LIFE.

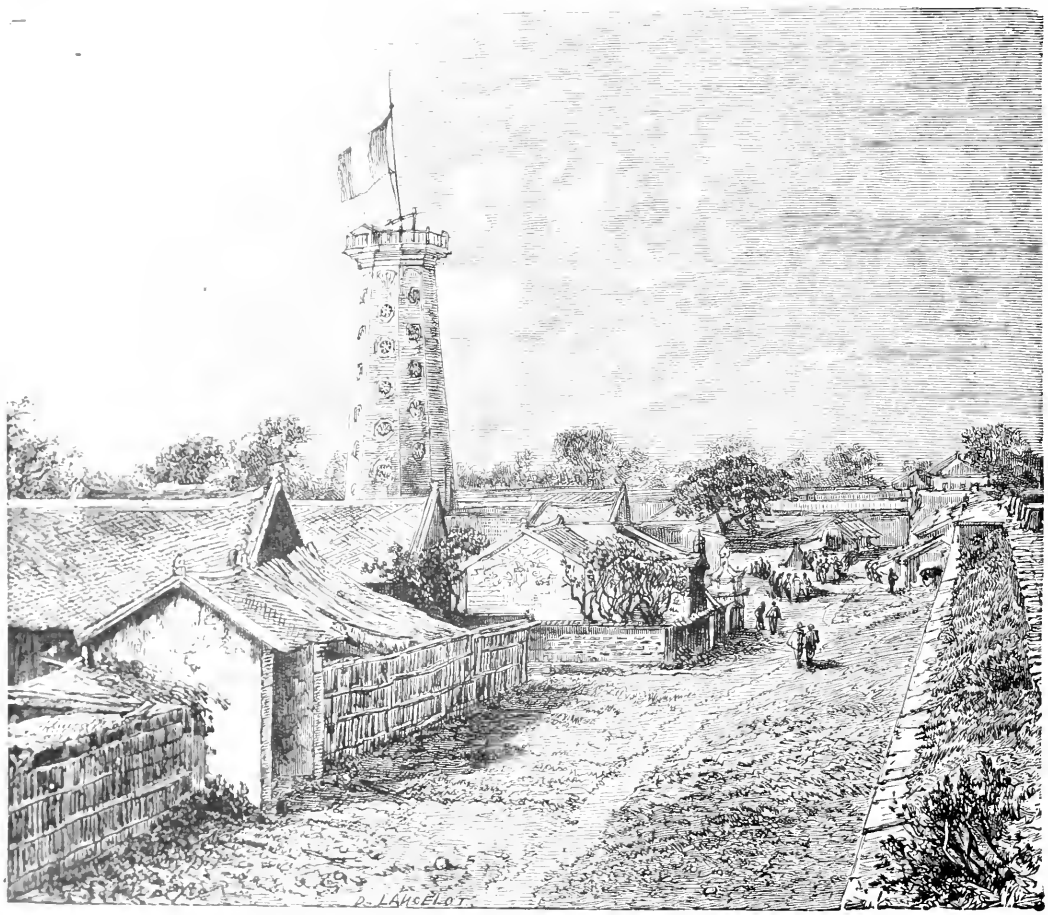
WE may now consider the industrial arts of the Chinese people. The subject brings us into contact with the largest aggregate of labor known to mankind. It presents the aspect of a race nearly four hundred millions strong, engaged in various vocations requiring different grades of skill, from the simplest of all labor to some of the most intricate and delicate processes known to the human mind and hand.

The first fact which strikes our attention in considering the industrial life of the Chinese is the balance, or equipoise, of the different kinds of industry. The policy of China has been immemorially against all manner of foreign intercourse. For century after century the policy has been pursued of total independence. This has made it necessary that the various industries of the people should support each the other and no more. It has signified that the overplus of agricultural products should be sufficient to supply that part of the people who labor in pursuits other than agricultural. In like manner, the products of the manufacturing industries have been sufficient—and no more than sufficient—to supply the needs of the millions who

Equipoise of Chinese industries.

to not manufacture for themselves. The industrial life as a whole, therefore, has been the result of an evolution and natural selection and adaptation very different from the aggregate result in such nations as cultivate intercourse abroad and are mutually dependent.

great extent on another far removed. This implies that the agricultural life is not limited to the production of two or three great staples, but that the other industries stand alongside and are blent therewith. This principle is carried so far that the household itself is largely



RICE TOWER AND MAGAZINE OF BAC-NINH.—Drawn by D. Lancelot, from a photograph.

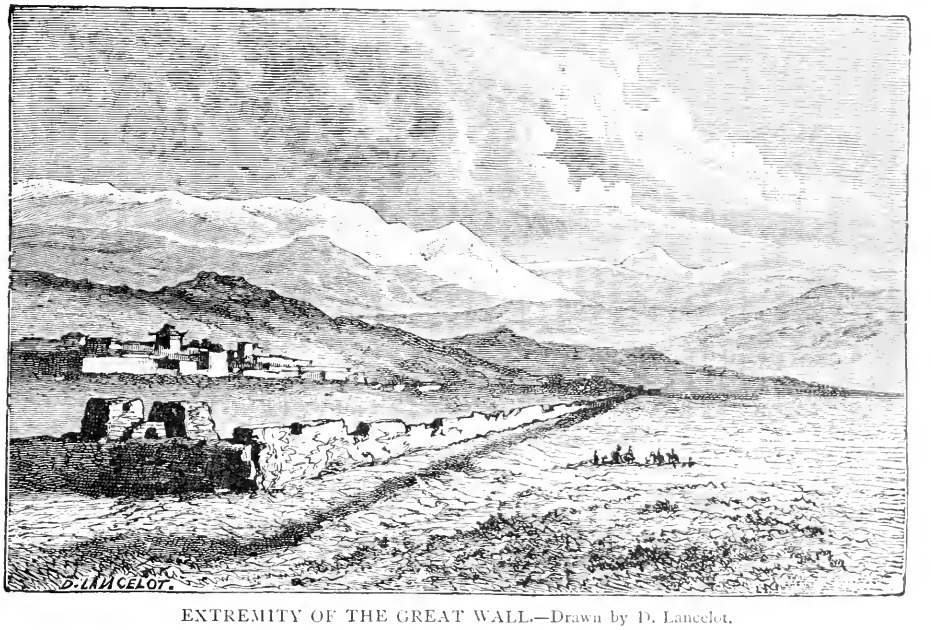
We should not, however, suppose that the division of labor among the Chinese requires such a universal interchange as would be implied in the preceding paragraph.

independent, producing from the soil and by the aid of the small arts the greater part of those things necessary and convenient for its existence.

The next general feature of the people, industrially considered, is the massiveness of the aggregate force which the Chinese may bring to bear on any common enterprise. The individual life is small in the extreme, but the collected

Aggregate industrial force of the people.

force of labor is great beyond measurement. We have in this respect the repetition of what we have often witnessed in the East, namely, the production of works incalculably great by the combined energies of men individually insignificant. This we have seen on the Babylonian plain. The same phenomenon was witnessed still more strikingly in the valley of the Nile.



EXTREMITY OF THE GREAT WALL.—Drawn by D. Lancelot.

Men were massed industrially in both of these situations by the authority of government, and their combined energies were directed to the accomplishment of some of the most striking results known to the history of mankind.

The same thing recurs in China. The Grand Canal and the Great Wall remain as the most significant examples which any people have furnished of the possible result of aggregated simple labor directed to single enterprises. The Great Wall is by far the most stupendous work of defense ever erected on the earth. It stands alone as a gigantic bulwark, bordering China on the north for a distance of nearly fifteen hundred miles. It also stands alone as a monument of human labor, having no fellow or counterpart among the works built by man. It reaches from east to west through fully twenty-one degrees of longitude, extending from its initial point on the coast of Leao-Tong to the terminus at the intersection of the fortieth parallel north with the ninety-ninth meridian E. from Greenwich. It embraces an aggregate mass of masonry incalculably greater than all the pyramids of the Egyptians and all the aqueducts and military roads of the Romans together!

Significance of the Great Wall.

The character of the Chinese wall is perhaps well known. Throughout the greater part of its course it consists of a solid granite rampart, with a height of from fifteen to thirty feet. The foundation is much greater than the breadth at the top, though the latter is sufficient to permit the riding of six horsemen abreast. At varying distances, though always within support the one of the

Extent and character of the work.

[illegible], rise brick towers above the wall, [illegible] of which are about forty feet in height. These are of sufficient capacity to accommodate considerable bodies of armed men. Only in a few places, already defended by nature, does the wall sink down into a simple rampart. For the rest, it is a continuous bulwark of solid masonry so prodigious in extent and aggregate mass as to astonish even the greatest engineers of modern times. Nor should we forget that the great work was undertaken by the emperor Che Hwang-ti, in the year 214 B. C., at the time when Antiochus the Great was warring with the Parthians, and Rome was still engaged in her life-and-death contest with Carthage. At so remote an epoch was so prodigious a work planned and accomplished!

Manual character of Chinese industries.

In considering the arts and industry and technology of the Chinese it is needed that we should generalize rather than descend to particulars. Should we attempt to give a detailed account of the multifarious industries practiced by this people, and the peculiar manner, of the accomplishment, a volume could not contain the results of the study. The next general feature of Chinese industrial life, considered as a whole, is its [illegible] character. That which is done [illegible] with the hands, assisted [illegible] primary implements and [illegible] been tediously in- [illegible] the beginnings [illegible]

[illegible] whole life of [illegible] presents an [illegible] to be [illegible]

to have improved no further. *Before* that time there was clearly an epoch of ingenuity and progress. It is manifest that the Chinese were in possession of many of the useful arts and discoveries at a time when the human race still occupied only two or three bright spots on the whole earth; certainly at a time long before the Spartan oligarchy and Athenian democracy had risen to give its first splendor and fame to the Aryan race in Europe.

Progress ended in crystallization.

But this age of advancement, discovery, invention, achievement, among the Chinese terminated as it were by crystallization. Progress ceased. Discovery was made no more. Invention was no longer cultivated. Henceforth the race placed itself upon the level of its previous achievement, and has ever since maintained it in a manner wonderful to Western thought. In the West we have either rise or decadence. Here the stationary and fixed aspect of race-life does not appear. In China, on the contrary, everything is stationary. It is a peculiarity of all industry that it presents itself in the character of handicraft. There is not another civilized people in the world who in the prosecution of the industrial and mechanic arts apply the hand so directly to the task as do the Chinese.

Chinese skill in handicraft.

In this particular of handicraft, skill and ingenuity can go no further. The Chinese are experts in the tactual application of bodily energy to the accomplishment of every industrial task. In this sense there is not and never was a more skillful people; but as it respects implements, tools, machinery, their use and invention, there was never another people equally developed in mind so [illegible] and unskillful. Not even the

desire of machinery and invention exists among them. On the contrary, there is the fear of both. Such things appear to the Chinese imagination as a part of that innovation and change which they regard as the one fatal portent to their future nationality and happiness.

certain simple implements, such as harrows, rude plows, hoes, and rakes. With these he cultivates the soil. To a certain limited extent he uses the domestic animals for draught, but it is more in accordance with his genius and disposition to hitch his wife to the small

DIVERSE INDUSTRIES OF HANOI.—Heliogravure by Boussod and Valadon, from a photograph.

The result of all this is that the Chinese in every department of industry work with their hands, using only a minimum of simple implements and apparatus. This is seen in the primary industries of the field. The Chinese husbandman and gardener applies himself directly in the primitive manner to the tasks of his calling. True, he has harrow, or to draw it himself. Such a process is safer than the other! It is more natural, and therefore more successful. It is more satisfying; for the laborer seems to do it himself. It is conservative, having been attested by the experience of the past.

Only the hands are needed.

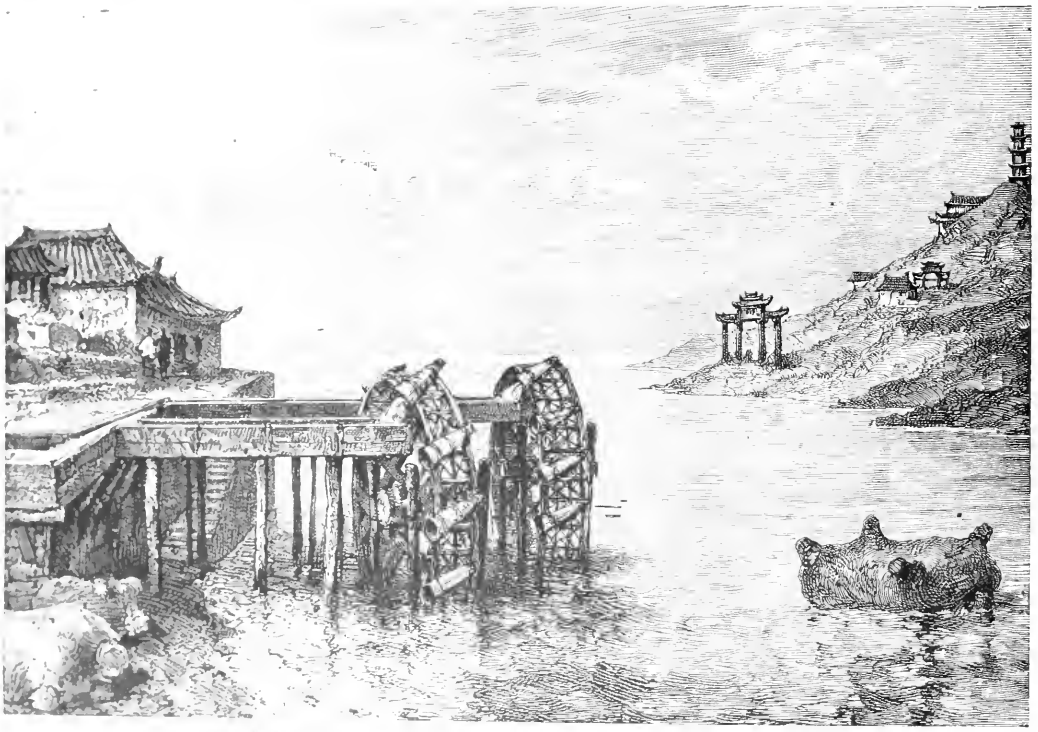
Not only in the direct cultivation of the soil, but in the secondary arts relating to such cultivation, the Chinese

[illegible] is strictly manual. In no other country of the world has the system of irrigation been so well perfected. The bottom ideas in the system are reservoirs of water and canals. Wherever practicable the natural volume of rivers is used by diversion into the fields. In doing this great skill derived no doubt from long experience is shown. The water is distributed in the right quan-

Manual method in field and shop.

For a long time the problem of maintaining the fertility of the soil against the annual draught of the crops has met the Chinese and demanded their constant attention. But they seem to have solved the difficulty by the most elaborate and painstaking system of manuring known among any people. To resupply the soil with the elements of fertility is one of the great pursuits. The business

Necessity of fertilization.



[illegible] WATER, AT LAN-TI-HEOU. Drawn by Thomas Weber.

[illegible] localities. In [illegible] pursuits of the [illegible] is carried by [illegible] thus care- [illegible] with the [illegible]

requires the constant care of the husbandman and gardener. As a result of this necessity it may be truly said that in China nothing goes to waste. It is a part of the domestic economy to preserve all waste material, all decaying matter, all refuse and ordure of whatsoever kind, for the purpose of replenishing the soil.

This policy is carried out to the [illegible] particular. Nothing is burned [illegible] fire; for that would be to dissipate [illegible] strength into the air. It has been

noted with wonder that even the small human products of the barber-shop, bits of hair and beard, etc., are carefully gathered and sold to the farmers to be distributed on the soil. By carefully husbanding the waste resources of so vast a population, and by adding thereto all ashes, muck, gypsum, and the like, the soil, notwithstanding the drain upon it, is kept up to a maximum of fertility.

Chinese economy regarding the soil.

The Chinese are not satisfied in some parts with one crop to the year. In the broad region between the Yang-tse and Yellow rivers two crops are commonly grown from the same ground. As yet the Chinese have learned little of the value of rotating crops as a means of reviving the soil. They rely, therefore, almost wholly upon the means above referred to for preserving the fertility of their fields and gardens.

The double crop.

In the gathering and preservation of their crops the people exhibit the same primitive disposition as in the matter of planting and cultivation. The cereals are generally reaped with hooks, and are threshed on the treading floor, or with the flail. Though in recent times a knowledge of Western machinery has necessarily been carried to the Chinese, they show no disposition to abandon the long-established methods for what is to them at least untried experimenting.

Primitive method in all things.

One of the peculiarities of the situation arising from the density of population is the extinction of grass. Grass is not sufficiently valuable to contend with the life-supporting grains for the possession of the soil. Therefore China has no meadows properly so-called. The people gather from the marsh lands and hills whatever grass and sedge may there grow of itself. This is used in part for fuel and in part as feed for domestic animals. The latter, however, are reduced to a minimum. Stock-raising has the smallest place in the economy of the people. As a matter of fact they are unable to live upon those costly nitrogenous foods which are worked up by feeding the products of the soil to granivorous animals. No animal except the hog, and, to a limited extent, the sheep, is regularly eaten for food.

Correlations of grass, grain, and animal life.

In the same way butter and cheese are discarded and hardly known by name. The people have found, however, that pigs and poultry can be produced with profit. Domestic fowls are greatly used by all classes. To this we must add the great quantities of fish consumed in all parts of the empire. It is estimated that at least a tenth of all the people have fish for their principal food. It is a part of the national policy to keep up the supply of fishes in all the rivers, streams, and lakes. Besides this native supply, large importations are necessary to support the demand.

Pigs, poultry, and fish for food.

For the most part the Chinese are expert to a degree in the catching of fish. Their methods are at once the surprise and admiration of Western travelers. They use not only such primitive apparatus and tackle as are common to many races, but also other devices not known outside of their own country. Among these may be mentioned the training of cormorants to catch fish. This is a common method, and the European sportsman sees with astonishment an otherwise wild bird solemnly serving man by taking fish to supply his table.

Expertness of Chinese fishermen.

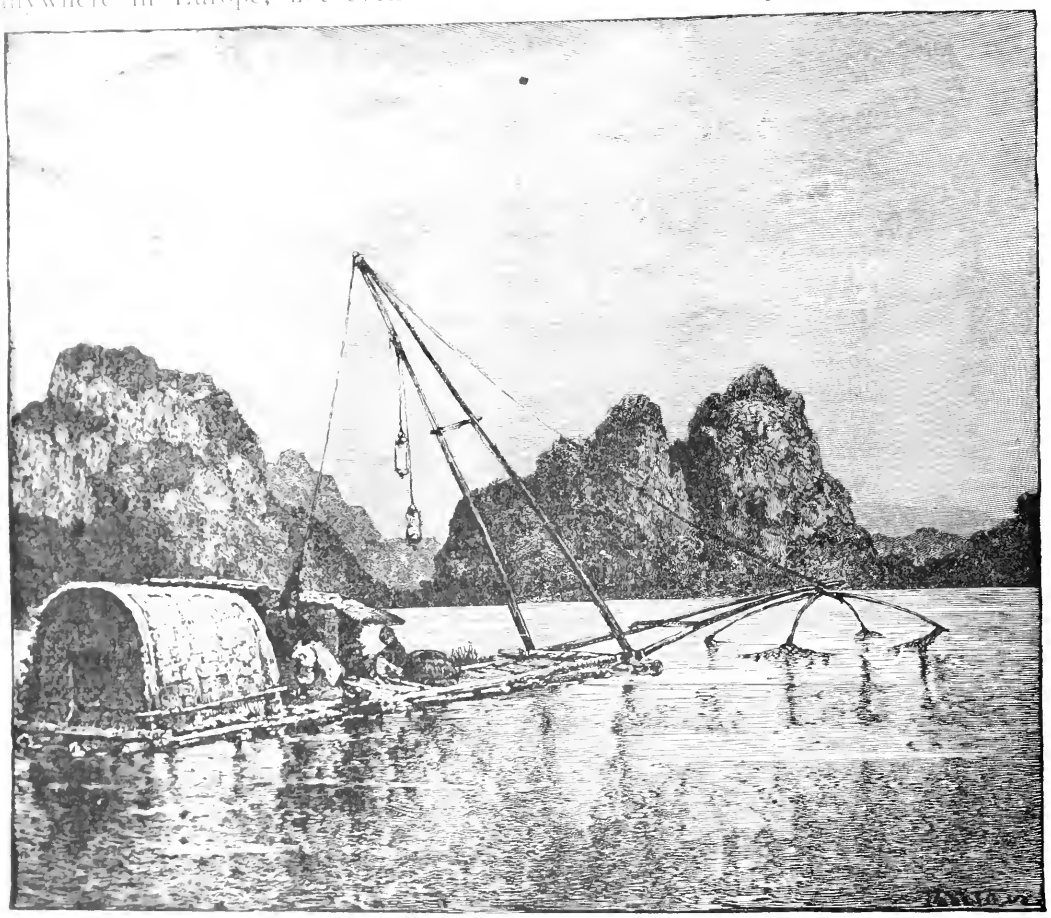
Still another condition arising from the density of the population is the economy of all the cultivable soil. In the

[illegible] populous districts it would appear [illegible] people begrudge to themselves the small area occupied by their houses. The rest is almost entirely under cultivation. Nothing like it may be seen anywhere in Europe, not even in the garden lands of Holland. The Chinese owners are not separated the one from the other by fences, walls, or hedges, as in Europe and America; for even the narrowest fence would occupy valuable [illegible]. The gardens of one owner run up to [illegible] of his neighbor, and his to [illegible], and so on to the distant [illegible]. There is neither division nor [illegible] would be to sacrifice a part of [illegible]. It [illegible] with the saying that in such districts every square foot of earth is diligently broken, planted, cultivated, and the product thereof gathered and preserved with a skill and economy as admirable as it is unknown in the wasteful West.

Addition [illegible] for [illegible].

Out of this may be deduced the fact of the pressure of the vast populations of China upon the means of subsistence. If we regard the human race as a whole the problem here presented is perhaps the largest in the present civilization of mankind. Meanwhile the progress of the Chinese in all of the mechanical arts is slow to a degree. Perhaps it were truer to say there is no progress at all. It is the peculiar mode of the Chinese

Pressure of population on means of subsistence.

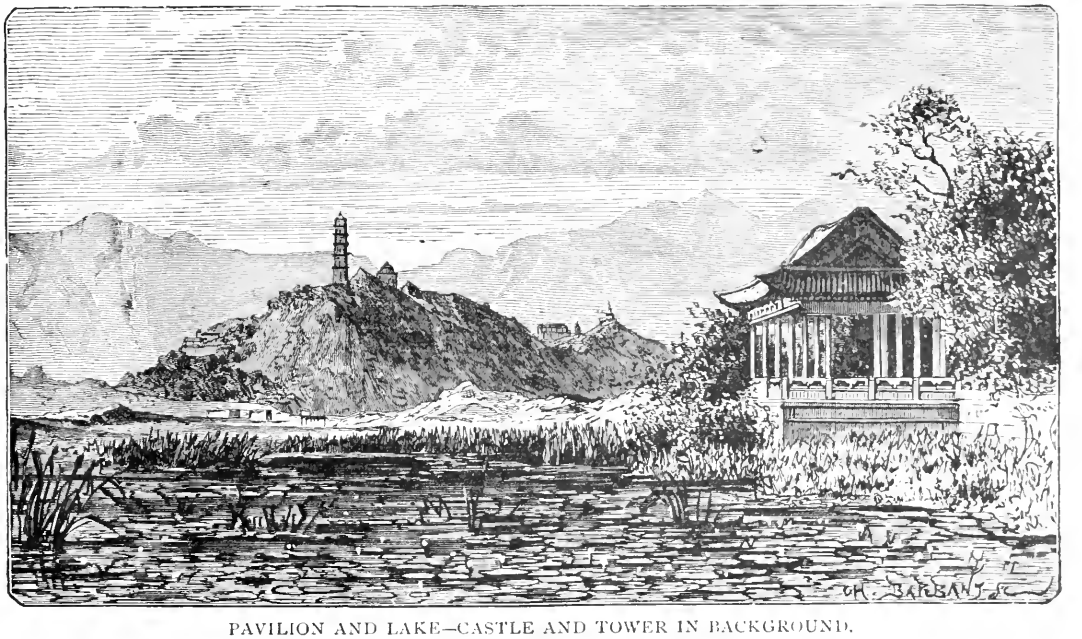


CHINESE FISHING METHODS.—Drawn by Theodore Weber, from a photograph.

mind that it is highly imitative, but in no wise inventive in its activities. Possibly it is well for the race that it is so. As it is the population is decentralized. The Chinese are admirably distributed in villages, hamlets, and separate residence over the country. True, some of the provinces, and in particular some of the districts, are more densely peopled than others; but it could not be said of any part that it is sparsely populated.

ative instincts leading them to cling to their primitive methods of industry thus seem, against the general laws of progress, to conduce to the happiness and welfare of the race.

The priority of the Chinese in many of the industrial arts is known and acknowledged among all civilized nations. They it was who first manufactured silk, and long afterwards gave the art to the rest of the world. How



PAVILION AND LAKE—CASTLE AND TOWER IN BACKGROUND.

What, therefore, would be the effect of the introduction of labor-saving machinery into a Chinese village? Evidently this uniform distribution of the people could not be maintained if the simple labor by which they are now supported should be supplanted by the concentrated and highly productive energies of machinery. The transformation which must follow such a change would amount to an industrial and social revolution, which, if we mistake not, would for the present at least be highly disastrous to the Chinese as a people. Their conserv-

Probable results of labor-saving machinery in China.

skillful and painstaking must have been the work of those ancient and curious artisans who first discovered and watched the metamorphoses of the butterfly, noting its habits, the product of the grub, and conceived the possibility of collecting the delicate thread from the cocoon! Great was the genius of him who then imagined the possibility of combining such gossamer into threads and weaving it into a web. Still greater was the adventure of him who first saw the possibility of yoking the capricious butterfly to the chariot of human

Priority of the Chinese in the production of silk.

[illegible]; of taming, so to speak, the [illegible]; of converting the mulberry tree and the oak into the materials from which the finest garments worn by mankind were to be produced!

All this, however, the Chinese did in an age so far removed that tradition has not recorded it. To the same race we

A CHINESE VILLAGE.

are indebted for navigation. Perhaps the means of going to sea and of ascending and descending rivers by boat and ship were independently discovered by several of the ancient nations. The Chaldeans may have made such a discovery. The Egyptians doubtless invented navigation for themselves. The Phœnicians [illegible] of priority in a like work of progress and adventure. Without doubt the Aryan races of the lower Indus produced a system of boating, and proceeded from that to the building of ships and the navigation of salt water. But after allowing for all these independent movements of the early races, we must still accord to the Chinese the true invention of the art of navigating the sea. Not only so, but we must likewise accredit them with the first knowledge of the means and agents by which navigation was made safe and expedient. By common consent they were the discoverers of the qualities of the lodestone and the inventors of the sailor's compass.

The [illegible] in the [illegible] of navigation.

In the same manner the Chinese are

entitled to the honor of having first invented and applied explosives in the arts and in war. They it was also who invented the process of making from clay those beautiful porcelains and delicate transparent wares which have always been the admiration and until recently the despair of Europe. In short, in many of the most important departments of human activity and progress the Chinese were clearly, unmistakably, the leaders of mankind, the first makers and organizers of the civilized life.

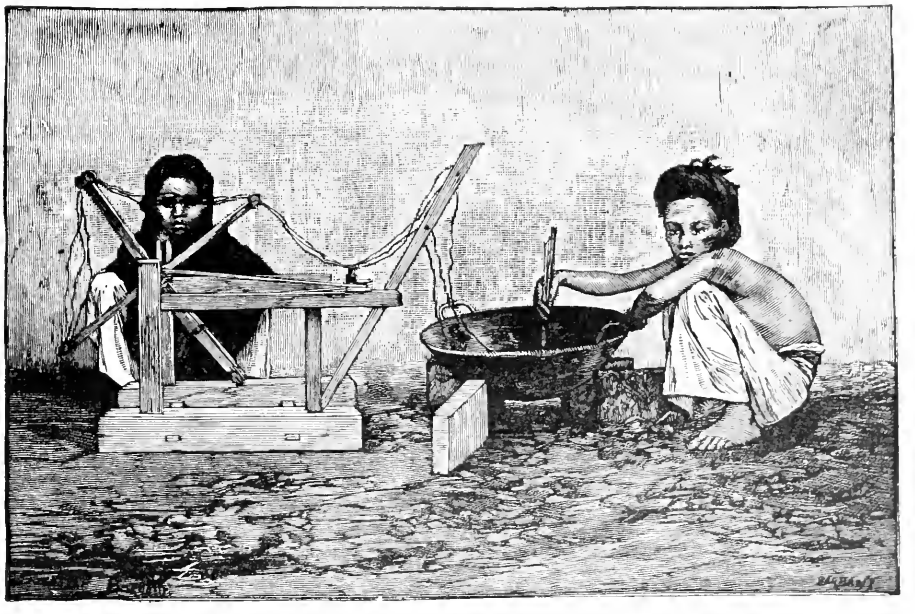
Also the invention of explosive compounds.

In view of these circumstances, there is something impudent, grotesque, preposterous, in the attitude and sentiment of the Western nations with respect to this great and ancient people. True it is, as we have seen above, Chinese progress was arrested by circumstances and conditions which we are little able to understand. Our ignorance of the situation many centuries before the Christian era is so great that we have failed to discover the causes of the sudden crystallization and subsequent unprogressiveness of the race. But these facts, little creditable to ourselves, should by no means blind us to the tremendous achievements, originality, and leadership of the Chinese in the very dawn of civilization.

Impudence of Western peoples respecting the Chinese.

In the working of the metals the people of the Celestial Empire are not well advanced. This is said of mining, smelting, and the like, and not of the ability of the Chinese smiths and engravers to do delicate work *upon* metal when it has been once prepared therefor. It is the inaptitude of the miners in the use of machinery which has prevented their progress in extracting ores and reducing them from their crude form. Out of the nature of the case, this kind of work can not well be accomplished as a handicraft. The obduracy of ores is too great. The labor of handling and smelting them is too heavy to be accomplished with suc-

Mining, smelting, and metal work.



UNWINDING THE COCOON.—Drawn by Barbotin, from a photograph.

cess without the knowledge or assistance of machinery.

In the manufacture of ironware, however, from rods and sheets already prepared, the Chinese workmen have a fair measure of skill. In the carving of ivory, wood, horn, and the like, they are perhaps the most expert and skillful workmen in the world. The products of this kind of labor are multiform, and their presence in the most of every civilized people shows conclusively the superiority of the cunning workmen who produced them.

INLAYER AT WORK.—Engraved by Hildebrand, from a photograph.

Skill of the Chinese carvers.

In the production of fabrics [illegible] cotton cloth, made [illegible] at about [illegible] Chinese [illegible]

of the world. Wool in China is produced to a very limited degree, and woolen fabrics are limited to the felt goods used in the manufacture of shoes and hats, and to woolen rugs. For the rest, this material is not used for clothing or in any other part of the domestic economy. Cotton goods and silks take the place of the same in the making of apparel for both summer and winter.

Fabrics, and the materials of them.

In internal trade the Chinese surpass all other nations. This involves the building and extensive use of boats and ships. Examining the craft that ply the Chinese waters, we find again a remarkable example of that arrested development which seems to be the most striking characteristic of the civilization of the race. The boats and ships and the whole naval tackle produced by the Chinese have the same character and appearance that they had when they were first observed by Europeans, and without

Antique types of boats and ships.

WOMAN OF SHANG-HAI SPINNING COTTON.

doubt are identically the same as those in use before the Christian era.

It implies much that the Chinese, as we have seen above, were the inventors of navigation, the first promoters of extensive commerce by river and sea. It is also a noteworthy fact that at a period antedating the beginnings of formal history ships controlled the eastern Mediterranean. Since then the naval building of the Chinese has known no change. The junks employed in commerce and even in war are in no wise better than the same craft used two thousand years ago. The shipbuilders of the race appear to have satisfied themselves with the

JUNKS AND SMALL CRAFT ON RED RIVER.—Engraved by Barbant, from a photograph.

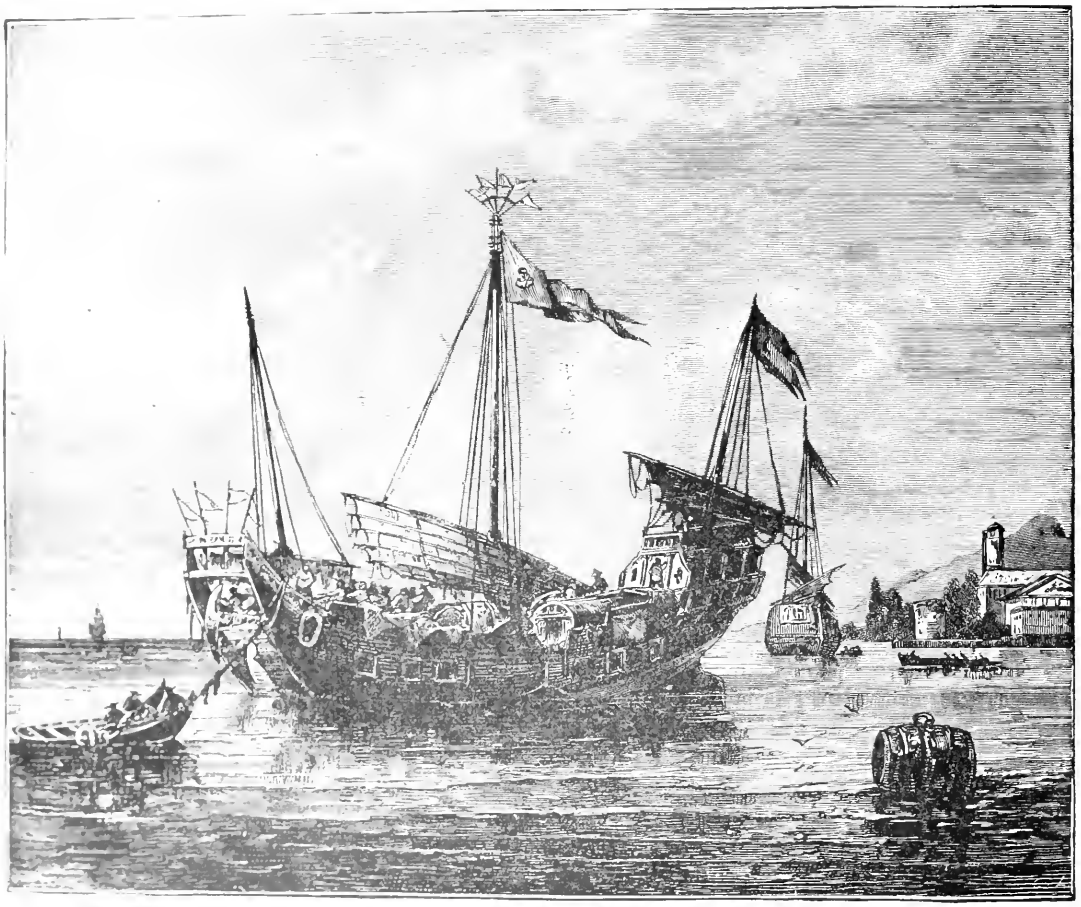
the Chinese had already brought their boats and ships to a fair degree of efficiency and safety. It is not claimed at the present time that they are not well built, or that they do not, as a rule, stand the stress of the elements to which they are exposed. But the evolution of form and general character was arrested, if we mistake not, at a period before Greek structure, size, and qualities of their vessels, and to have followed henceforth the established models. Nor does it appear even at the present day that innovation in the docks of China is sought or tolerated.

Early development of Chinese shipbuilding and navigation.

As a consequence we have some remarkable results. It is probable that the boats and ships employed by the Chinese in commerce on river and canal

[illegible] aggregate tonnage, [illegible] surpass in number, the [illegible] boats and ships of all other nations in the world! Every Chinese river and navigable channel is alive with shipping. The view on one of the great thoroughfares, such as the Grand Canal, the Yel- early age reached a certain style and manner from which they have never since departed. In one respect the houses and other structures are in close analogy with those of Indonesia and the southeastern parts of the Asiatic continent. This is in the quality of light-

Architectural styles and materials of building.



A TRADING COMMERCIAL SHIP OF THE CHINESE.

[illegible] Yangtse, surpasses all de- [illegible] has its industrial [illegible] and inspiration. [illegible] boats are legion, [illegible] on the whole [illegible] than may [illegible] trading classes

ness. It were hard to say whether the scarcity of materials, in particular the scarcity of wood, or a certain ethnic preference has led to the peculiarly light and, we might say, unsubstantial, character of Chinese buildings. Houses of the common class are made as much as practicable of bamboo and other light but quite durable woods. The building is by no means imposing, but is not want-

FLEET OF BOATS DESCENDING THE RIVER CLAIRE.—Drawn by Theodore Weber, from a photograph.

[illegible] picturesqueness. There is also a certain tenacity of structure. The Chinese house—whether of wood or bricks or stone—resists attack, whether of man or the elements, much better than would be supposed by one who judges only from the weight and solidity of the materials. Perhaps the most striking feature of the architecture is the peculiar roof, with its descending catenary curve. This gives the leading "feature" to the whole. The roof distinguishes the Chinese building from the house, temple, or palace of any other people.

NATIVE MERCHANTS.—Drawn by E. Ronjat, from a photograph.

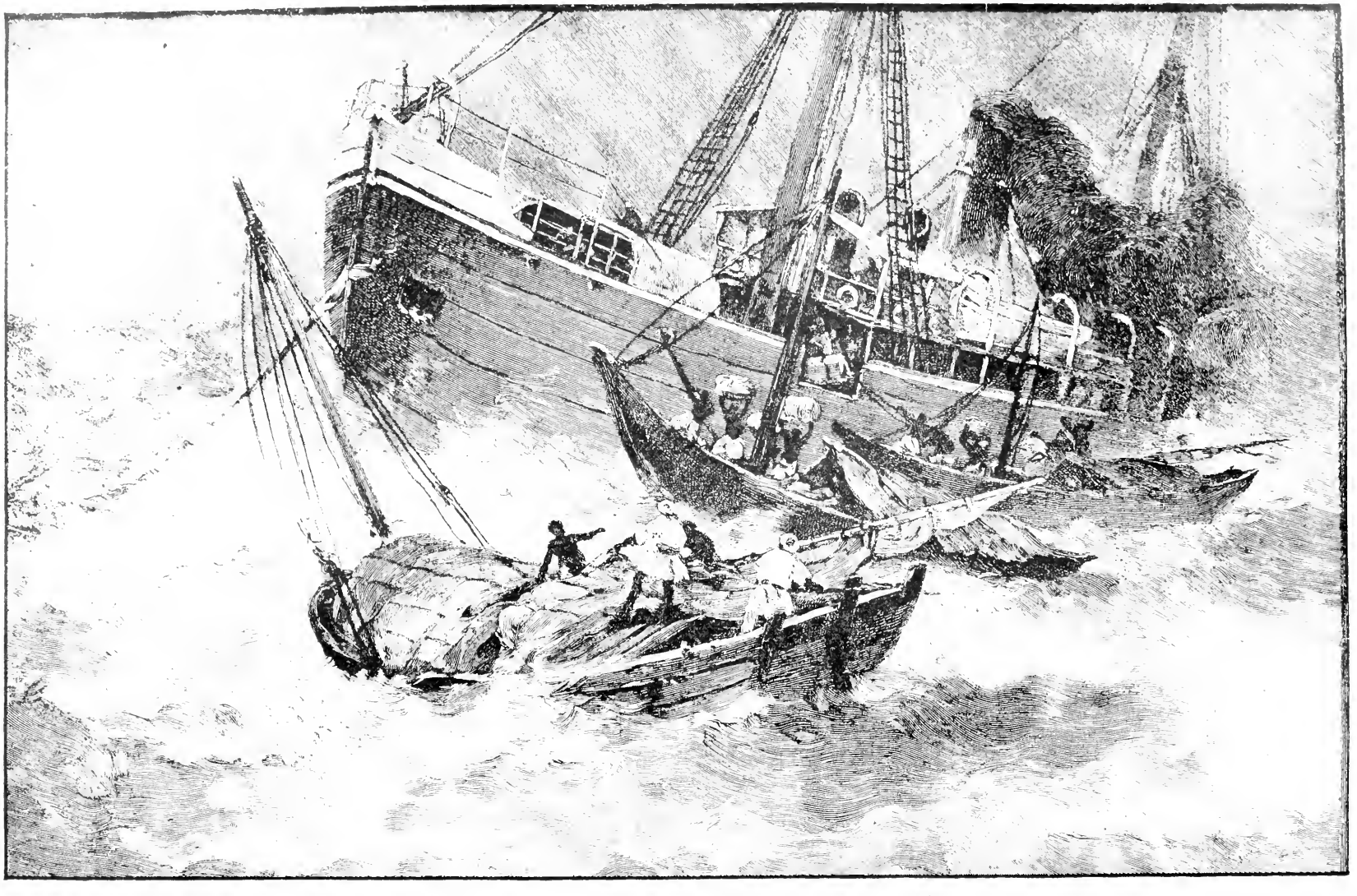
The Chinese city has attracted much attention and elicited many descriptions from Europeans. Here the buildings range from mere [illegible] upward through [illegible] to those [illegible] and [illegible] of [illegible]

A [illegible] of the Chinese city.

prising feature. These are no more than mere alleyways, ranging from eight and ten to twelve or at most fifteen feet in width. It would appear that in determining this confined style of city building the Chinese have consulted economy of space, regarding it as a waste of the earth's surface to use it in making broad and commodious streets.

It is through and along these narrow alleys that the innumerable throng of merchants, traders, artisans, and people make their way on foot, back and forth, in their daily vocations. The surprising thing is how so great crowds engaged in business, enterprise, and adventure make their way and find their place through such insignificant passageways as the streets of the great cities. Not only the human tide, but the tides of merchandise and manufacture pour along these [illegible] gullies of metropolitan ventage. To add to the difficulty of the situation, [illegible] shopkeepers and marketers have [illegible] counters and low porches opening

Trade and vocations of the thoroughfare and alley.



DISCHARGING CARGOES WITH LIGHTERS.—Drawn by Theodore Weber.

directly on the so-called streets. At these the buyers must of course stop and select and chaffer with the sellers.

Building sentiments respecting ancestors and posterity.

In the greater part of the building of the Chinese we may discover the quality of impermanence. It is clear that the builders do not build for posterity. The houses, as we have said, are more durable than their appearance would suggest to a man of the West. But there is little or nothing to indicate the desire of the builders or occupants of houses that their abodes shall endure for coming generations. In this fact is revealed one of the striking peculiarities of the Chinese mind. It is more concerned by far with ancestry than with posterity. Herein the disposition of the race is strongly contrasted with that of the Aryan peoples. The latter, as a rule, care but little for their ancestors, but turn with eagerness and expectation to posterity. This is precisely reversed in the Orient. The characteristic is manifested in many parts of Oriental civilization, and in none more distinctly than in the character of structure to be seen in China.

Another quality of Chinese building in which it is contrasted with that of the Western nations is the relative importance attached to interior and exterior decoration and beauty. In the private build-

[illegible] particular effort is made [illegible] elegance in the exterior appearance of the edifice. It is [illegible] and owners of [illegible] comfort. [illegible] almost wholly [illegible] thing to [illegible] moderate [illegible] ornament [illegible] decoration [illegible] palace.

Whether the one method or the other be the more consistent with the canons of good taste and the principles of common sense the reader may judge.

Unaspiring character of Chinese architecture.

A third peculiarity of the architecture of the Chinese is the absence therein of structural elevation. The buildings never rise to more than a moderate height. Even the palaces and temples would be accounted low and unaspiring in any civilized country of the West. While there is great elegance of structure and gorgeousness of ornamentation, the buildings nowhere rise to the ambitious height of the corresponding structures in Europe or America. Perhaps the conservatism of the race finds expression in a certain timidity and caution of the Chinese architects which limits their designs to the lower kinds of building. As a rule, the superior structures of China, such as temples and palaces, are not more than from forty to fifty feet in height.

Absence of hurry and confusion in Chinese life.

One of the peculiarities of the Chinese industrial life in all its aspects is the absence of hurry and confusion. These elements of chaos, so greatly loosed in Europe and America, are not discoverable even in the heart of the most populous Chinese cities. There is a certain plodding ease and regularity of action which distinguishes the race in all its moods and enterprises from the peoples of the Western continents. To a certain degree the activities of China in the various pursuits of life may be quickened beyond the accustomed gait; but as a rule all the exertions and enterprises of this great and unique people flow with uniform current and unvarying volume; there is neither divergence nor storm in the channels of their quaint and primitive civilization.

CHAPTER CXLVI.—CONSTITUTION AND LAWS.

WE come in the next place to notice the civil constitution of Chinese society. Here again, first of all, we find a condition which was evidently established at a date when only a few points of light were discoverable in the whole landscape of mankind. For centuries and ages the government of China, though often disturbed by revolutions and supplantings of one dynasty by another, has fallen back into the accustomed form, and pursued that course best adapted to the dispositions and genius of the race. If that government be best which to all seeming is suited to the desires and aspirations of the people, then indeed has political legitimacy never risen to a higher level than in China.

Custom tends to produce political legitimacy.

What, then, is the constitution of the Chinese government? The question is not unimportant, for here again we may remind the reader of the magnitude of the fact before him. It must be remembered that under the imperial administration of China much more than one fourth of the entire population of the globe is swayed. The vastness of this imperial rule, as well as its peculiar character, may well attract the interest of all students of political history.

Importance of the Chinese constitution.

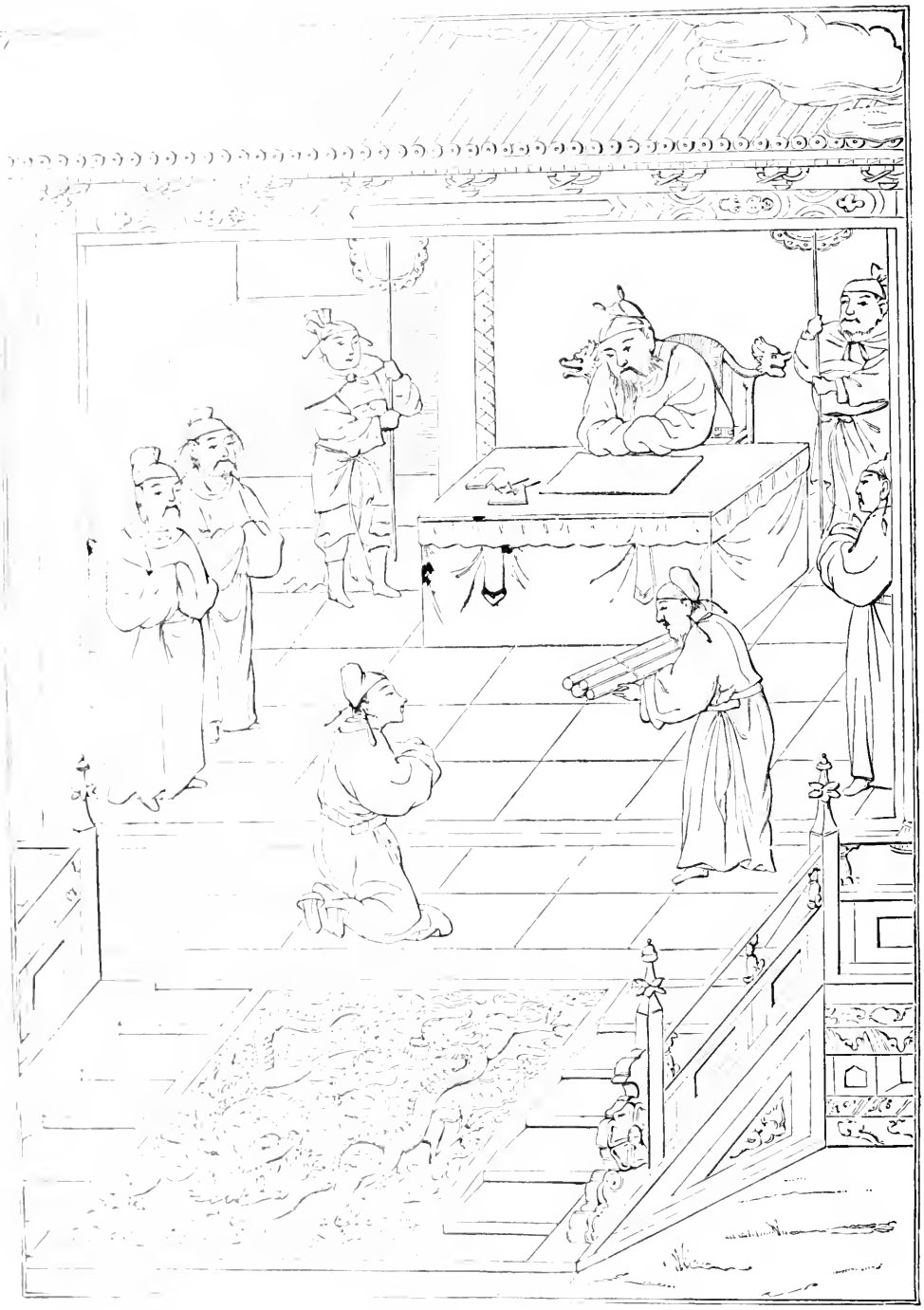
In the first place, we may note the emperor himself. He is a hereditary autocrat. He is absolute to a degree; not surpassed in the case of any other ruler—at least in modern history. He is an emperor. He is also a patriarch. He holds not only the imperial, but also the patriarchal relation to his people. As a monarch, he is exalted to a station inconceivably high. He is the inheritor of the divine right. In so far as the Chinese ideas of a supreme ruler are fixed and definite—in so far as they may be defined as having a sense of religion and religious obligation—to that extent is the emperor the representative of the Supernal Power on earth. He is regarded as intermediary between his people and the gods. He is, moreover, the representative of that great fact called ancestry, so much regarded by the Chinese, and so potential in influencing their social and civil conduct.

Supreme place and absoluteness of the emperor.

We have said that the emperor is absolute. This statement must be taken with the usual limitations. No human ruler has ever been absolute in the true and unlimited sense of that term. All are restricted—some by one kind of conditions, and others by others. In the first place, there is the restriction of custom and precedent. The emperor may not violate either. In a general sense, the emperor is bound to constitutional lines of conduct. He must also be of right character and purpose. He must love, protect, and in a certain sense serve, his people. His people are as his children. They are his and he is theirs. The relation is almost parental. If discord prevails, that is an evidence that the emperor has not properly performed his part. He is himself obliged to accept the discontent of his people as a proof of his own incompetency or badness of disposition.

Necessary limitations of his office.

All these principles have grown into constitutional rules which the emperor



EMPEROR OF THE TANG DYNASTY.—After a native painting.

may not violate or disregard. Moreover, the nine great classics, the teachings therein contained, are a part of the constitution of the empire. These works are universally understood. They are taught in the schools as fundamental to right citizenship. Every candidate for public office must pass examination

INSURGENTS CARRYING THE HEADS OF VICTIMS.—Drawn by E. [illegible] Bayard, [illegible] of [illegible].

in the and acknowledge their authority. Otherwise he may not serve the state at all. The emperor himself is under the sway of the doctrines of these books.

The nine classics a part of the constitution.

The constitution of the empire thus rises above the emperor himself. If he acknowledges the supremacy of the constitution, walks thereby, loves and protects his people, all is well; but if he dares to violate the established doctrines, to break the rules of administration and justice which ages of experience and the teachings of the greatest sages have established, then it is ill, not only with the people, but with him. They may rise against him. There may be just insurrection against unlawful rule. The emperor and his powers may be resisted. He may be violently opposed and put down. He may be removed from the throne and his place be given to another more righteous than himself. If he strive by force of arms and unjust use of the power at his disposal to reëstablish himself, to hold his throne amid the wrecks of law and custom and sage teaching and precedent, he may be attacked and pursued even to death. The right of rebellion thus exists in China, as everywhere, and is the final guarantee against what would otherwise be, or might be, the intolerable absolutism of the ruler.

Custom concedes the right of insurrection.

The superficial estimate of such a position as that held by the Chinese emperor is almost wholly erroneous. It is popularly supposed that such a state is one of luxurious ease, pampered self-gratification, imperial relaxation, and independence. But such is not the fact. The emperor is hedged about with rules, usages, ceremonials, and etiquette which make his life anything else than a life of ease, indulgence, and grandeur. Of grandeur, there is no doubt much; but even this can hardly be appreciated by a prince who is born in the purple, reared and educated in the court, and whose horizon is bounded thereby.

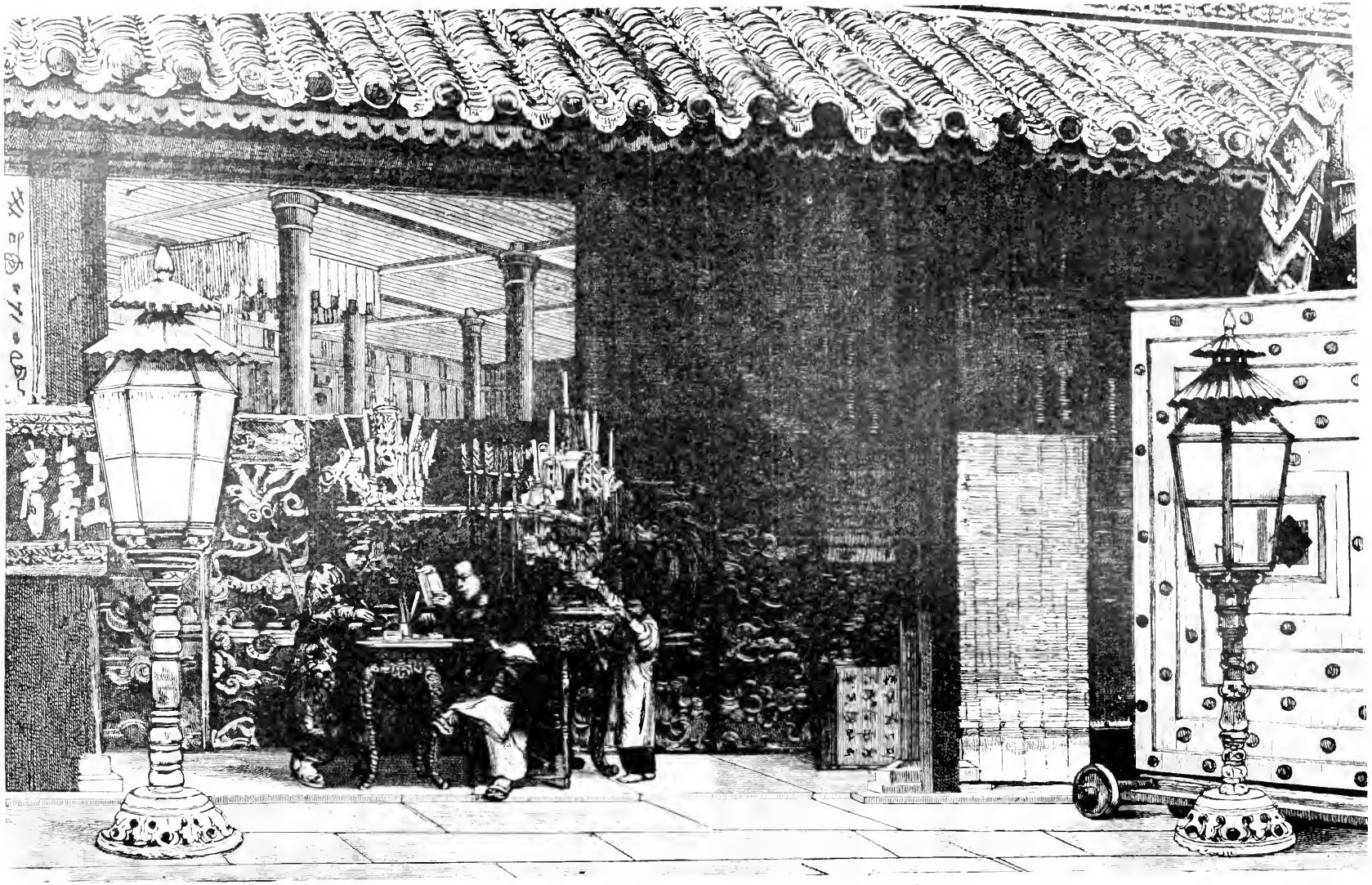
The emperor instead of being free has scarcely a day in his whole life that he may call his own. If the ordinary life of the Chinese is burdened with forms and ceremonies, what shall be said of the emperor? That high ruler may never, except on days of state, leave the walls of his palace. He must attend promptly and exactly to all the ceremonials belonging to the imperial office. His duties are exacting in the last degree. Were it not for the patient temper of the race and the careful preparatory discipline to which the emperor in person, while yet an uncrowned prince, is subjected, it might be believed that human nature could not bear the intolerable servitude to which the imperial office is reduced.

Constraint of his situation.

Only at rare intervals is the emperor permitted by his duties to amuse himself in the manner of men. All of his personal joys and pleasures are bounded by his palace. It is easy to perceive in such a situation how the harem would flourish, particularly in the case of an emperor naturally given to indulgence and ease. It stands to the credit of the Chinese rulers that many of them, notwithstanding what may be called the hardships and the strong temptations of their position, have lived brave and heroic lives, reigning long and well, and transmitting reputable characters to after times.

Trials and temptations of the imperial life.

In the nature of the case the emperor can not rule without assistance. To this end there is appointed to him what is

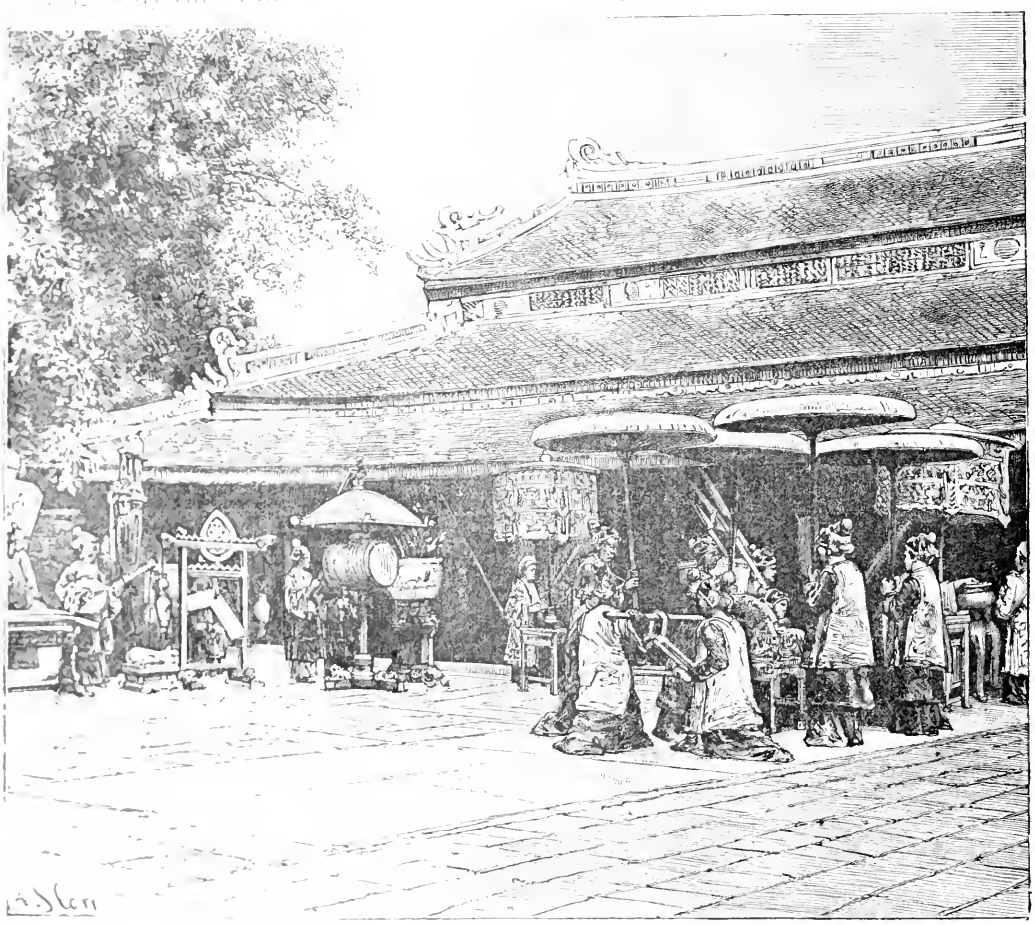


THE EMPEROR IN PRIVACY. -Drawn by A. Slom, from a photograph.

[illegible] K[illegible] should say, [illegible] W[illegible] this body the [illegible] emperor consults, and by [illegible] it is freely advised before [illegible] making his decrees or [illegible] any measure of administrative [illegible] After the Nuy Ko comes that [illegible] body called in Western nations [illegible] This consists [illegible] War, Pun- [illegible] R[illegible] are [illegible] of

greater part of the administrative business of the empire is brought to formal action and prepared for the approval of the emperor.

Of the different departments we may remark that the Board of Punishments corresponds in general to what is called in European countries the Department of Justice. The Board of Office has supervision of the civil service. The Board of Ceremonies would have but little place in any Western administration, but in China its place is important. The Bureau of Censorship has respect, [illegible] might be supposed to the rights [illegible] tion, but to the way in which [illegible] officers of the empire perform



[illegible] THE EMPEROR. Drawn by A. Slom, from a photograph.

Duties of the ministerial officers.

their duties. The censors are authorized and honorable spies who pass from place to place within their several provinces noting the manner in which the mandarins perform the duties of their several offices. If this is done well, there is a report of approval; if ill, then an adverse report, and the officer offending is generally removed in disgrace. The censor has a right to criticise the highest as well as the lowest, and his report is generally conclusive of the matter under consideration.

Bundestaat and Staatenbund.

China—the Chinese empire—must be conceived as a collection of nineteen powerful, semiindependent provinces, or states. These are bound together by the imperial bond. It were hard to say whether the system corresponds more nearly to the Bundestaat or the Staatenbund of Europe; that is, to the union or the confederacy of the New World. On the whole, perhaps, the Chinese empire is a union. The imperial authority is paramount. The states or provinces are not independent, but only local under the empire.

System of provincial governments.

It is in the provinces, however, that we must look for the direct administration of government. There is a sense in which it may be said that the imperial government has no subjects. The chief feature of the system which gives it coherence and solidarity is the appointment of the provincial viceroys by the central government. Each province has its viceroy. Sometimes, though rarely, the viceroy has rule over two provinces. He is the imperial representative, and has supreme jurisdiction within his territories; that is, supreme under the empire. He may proceed even in matters of life and death without consulting the central administration; but this must be in cases of emergency and danger.

Relations of viceroyalty to the government of provinces.

It is in the Chinese provinces that the principles of local self-government and imperial authority join and combine in common methods. While the viceroy is the representative of the empire, the provincial governor is the representative of his state and people. The latter officer is regarded as of inferior rank to the former. He may be said to be the entailed representative of the ancient feudal system of suzerainty which gave away at some time in the past to imperial authority. The governor has his own administration, and there is not much clashing between his government and the authority of the viceroy. The provincial government has its department of the treasury, its salt commissionership, its grain collectorship, its judgeship, and the like, at the head of each of which is placed a provincial officer. The provinces are well organized for judicial purposes, for the collection of taxes, and indeed for all the functions of governmental authority.

The fretting of theory and practice.

Practically the system of administration is not by any means so good as the regularity and precision of the methods might seem to warrant. In practice there is a vast deal of corruption and malfeasance in the provincial offices. Notwithstanding the safeguards which Chinese methods and precedents have thrown about official life, there is almost unlimited abuse. This relates particularly to bribery and the general corruptions by money. As in most countries, the unwise policy has been adopted of paying but insignificant official salaries. With the increase of population and the duties of office, the expenses of the

offices have increased until, were it not for the civil service system, the whole of official life must be remanded to the wealthy aristocracy.

The fact, however, that the competitive examinations are open to all alike prevents this result. The poor as well as the rich can compete for office, and the one as well as the other win and take the prize. This done, the officer finds himself without adequate means of support, and bribery and peculation come in to supply the rest. The abuses of such a situation have become customary and almost universal. Even judges in the courts are almost openly bribed by their clients, and justice is often utterly perverted by the longer purse.

Prevalence of bribery and peculation.

MILITARY GOVERNOR OF HAMI.—Drawn by E. Ronjat.

It has thus happened that what was no doubt originally an austere and honest administration of law and usage has become perverted to base ends. No doubt there is a large residue of honesty, and it could not be said that the provincial or imperial government winks at reviving [illegible]. The peculiarity in such cases that one people is able to see the sin and crime of another—not its own at all. The forms of abuse in government that prevail in one nation do not uniformly appear in others. In China the national sin is dishonesty. This extends to the people. It can not be denied that lying, misrepresentation, deceit, and advantage-taking are common to nearly all classes of the Chinese. They do not appear to understand or to feel the great fall which they have suffered in these particulars from the standards established by the severe moralists who produced the classics and, out of them, the constitution of the empire.

Vices of administration; dishonesty in particular.

In every civilized country one of the striking features of the administration of law is the infliction of punishment. Every student of human history knows that the tendency of civilization is to eliminate punishment as a fact, or at least to reduce it to milder and still milder forms and to a minimum in degree. The various races have in these respects different standards and tendencies. It is the misfortune of the Chinese that their system of punishment seems to have been devised far back in the Middle Ages, and having once been established, its usage has continued under the conservatism of the race with little abatement or modification. No other civilized people punish so much or so severely. The methods and measure of punishment, while not savage in administration, are barbarous and inhuman to a degree.

Barbarity of Chinese punishments for crime.

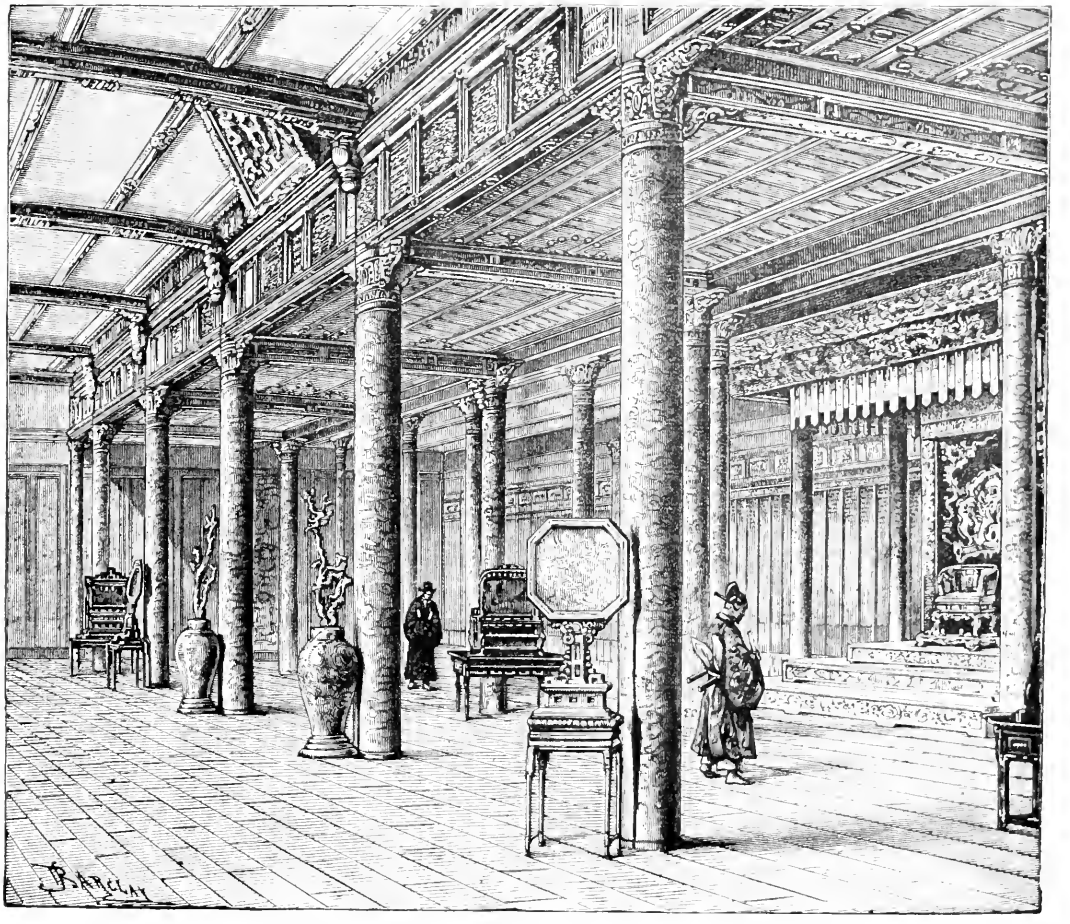
Before noting the methods of punishment in vogue among the Chinese we may, however, with profit turn to some

ethnic peculiarities upon which such facts in life mostly depend. In the first place, we should observe the varying degrees of pain, of sensibility thereto, of acuteness in suffering, to which peoples of different races are subject. Men are by no means alike in these particulars. They of a common race and kindred are not equally sensitive to pain. There is no respect in which nature employs a wider range of method than in fixing the nervous sensitiveness in individuals. Some are highly susceptible; others quite insusceptible to suffering. In some constitutions the nervous structure is so highly and finely developed that the mere appearance of pain—its presence in others—is sufficient to produce serious results.

Sensitiveness to pain varies with different races.

From this extreme of high sensitiveness men and women are graded down to a level on which they meet the contingencies of physical and mental pain with astonishing indifference. The very same differences of constitution appear among the races. Some suffer; others suffer little. Among the latter the Chinese are the most conspicuous example. All the Turanian races are apathetic. The Mongols are proverbially indifferent to suffering whether in themselves or others. The stoicism which has been so much remarked upon in the character and conduct of our

The Mongoloids are especially insensitive.



THRONE ROOM OF A VICEROY.—Drawn by Barclay, from a photograph.

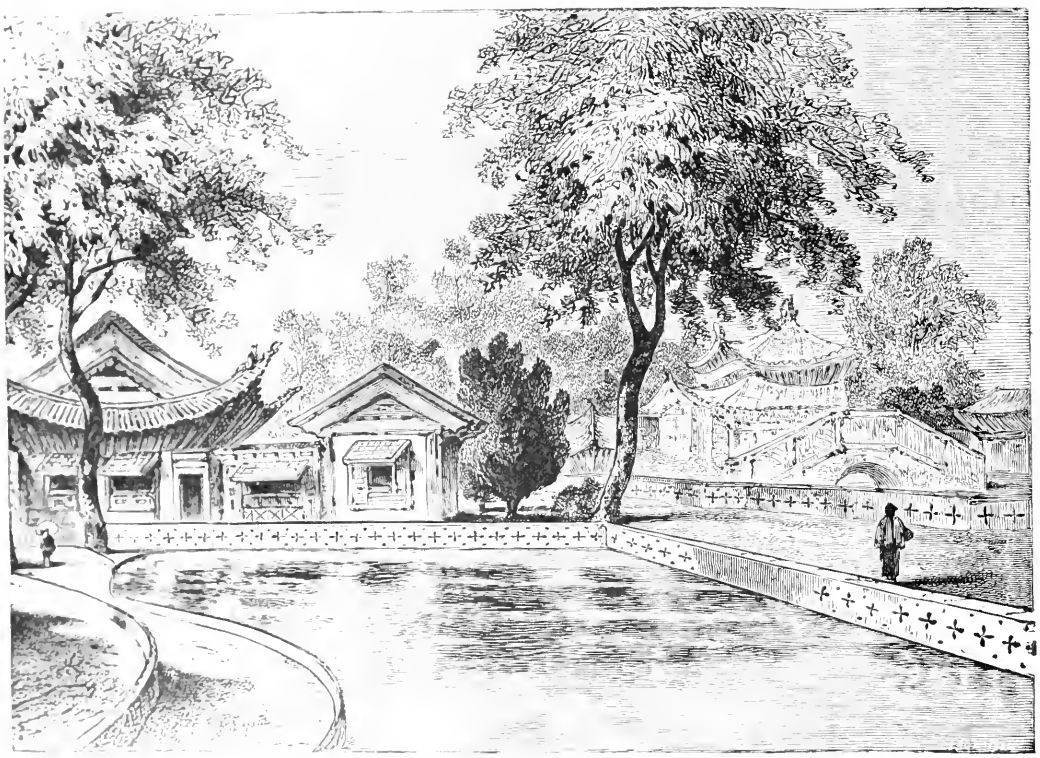
[illegible] North Americans is really refer[illegible] to that difference of ethnic constitution which makes them little susceptible to pain even in the form of torture.

If we mistake not, the system of punishments in any country will, in the long run, be established and perpetuated by this natural scale of sensitiveness. In the case of the Chinese their apathy and indifference to the fact and presence of [illegible] remarkable. Severe [illegible] under the law [illegible] administration of [illegible] Indeed, [illegible] in the [illegible] torture [illegible]

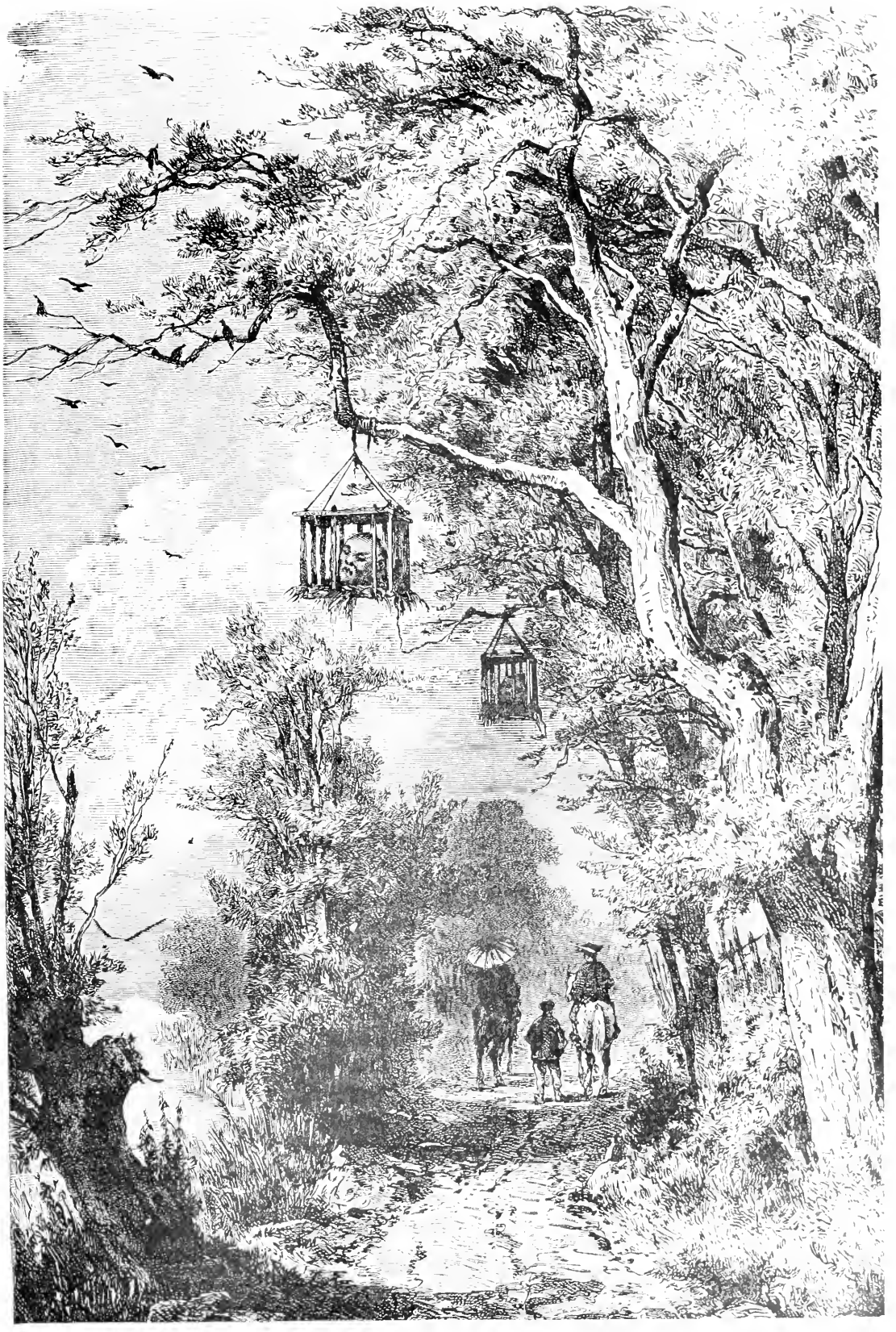
Punishments established on the scale of sensitiveness.

false testimony, or if he refuse to testify, or if in some cases his testimony be disagreeable to the wishes of the court, he may expect the application of torture. One of the commonest methods is that of laying the victim on his face with exposure of all the lower part of the body. The inquisitor stands ready with a split bamboo. He whips or beats the victim until he is mutilated and bloody. Sometimes witnesses are suspended by the thumbs. Sometimes the fingers are inserted in bamboo vises, and horribly squeezed, after the manner of that atrocious Inquisition, the memory of which will never pass from the pages of European history. Other kinds of ingenious torture are employed, both as a means of punishing for false witness and for [illegible] what the witness is supposed [illegible] to desire to divulge.

Torture and other special forms of infliction.



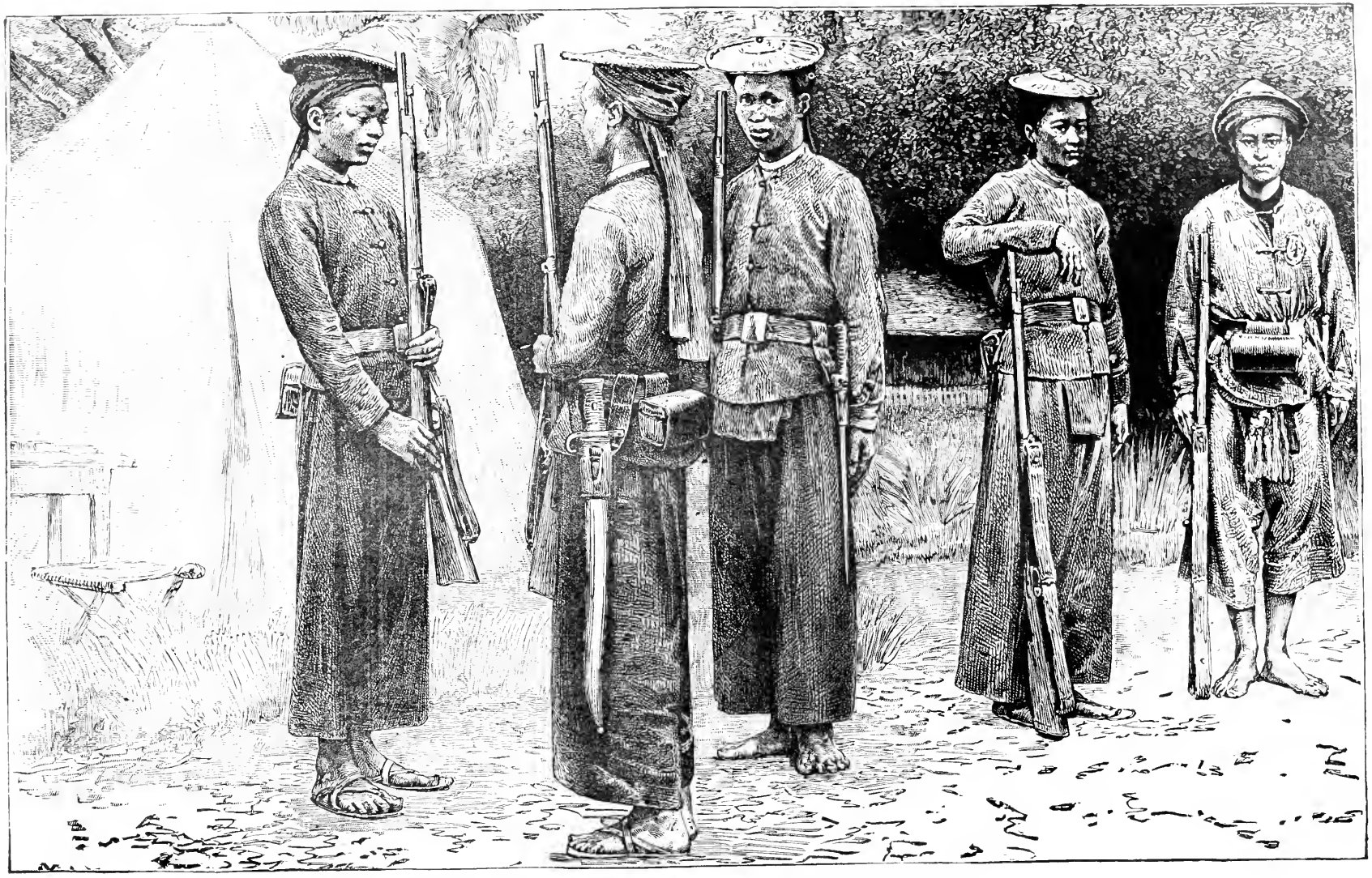
GARDEN OF A GOVERNOR GENERAL.—Drawn by Dosso.



SCENE ON THE ROAD FROM PEI-TLESIN TO TSIN-TCHOO.—Drawn by Th[illegible] W[illegible]r.

VICEROY OF SOO-TCHOO-TAN.—Drawn by E. Ronjat.

All this falls short of the cruel pun- [illegible] condemned criminals [illegible] subjected. The Chi- [illegible] cutioners and the [illegible] seem to be [illegible] sufferings [illegible] for crime. [illegible] lives of the condemned. The most cruel is that which involves cutting up the body of the living malefactor. In such a case the body is not absolutely dismembered, but gashed and cross-cut in all the heavy and fleshy parts — this while the victim is suspended to a cross. As death approaches the head is finally severed, and the bloody spectacle ended.

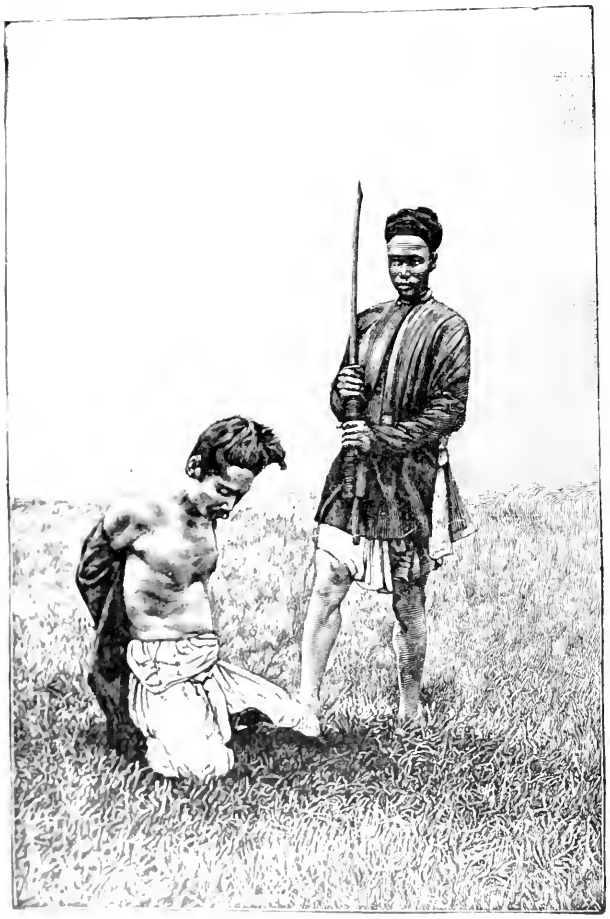


MILITARY CADETS OF TONQUIN.—Drawn by Y. Pranishnikoff, from a photograph.

If the crime be not so great and aggravated as to suggest this horrid retribution, then simple beheading is the method. In the administration of this form the Chinese executioners become professionally expert. The condemned shall be conceded to the condemned, then strangulation is substituted for beheading. This method consists in the use of a silken cord by the criminal himself. The executioner is called in only when the nerve of the condemned fails him. Usually he regards it as a privilege to make away with himself in private, when the silken cord is put into his hands. Only rarely is the resolution wanting to do that by which the wretch in his last act is to preserve his character among his friends. Strangulation is the method employed in the case of persons of high rank, and few such, when condemned, shrink back from the ordeal of self-destruction.

Less aggravated form of legal killing.

Self-strangulation in cases of clemency.



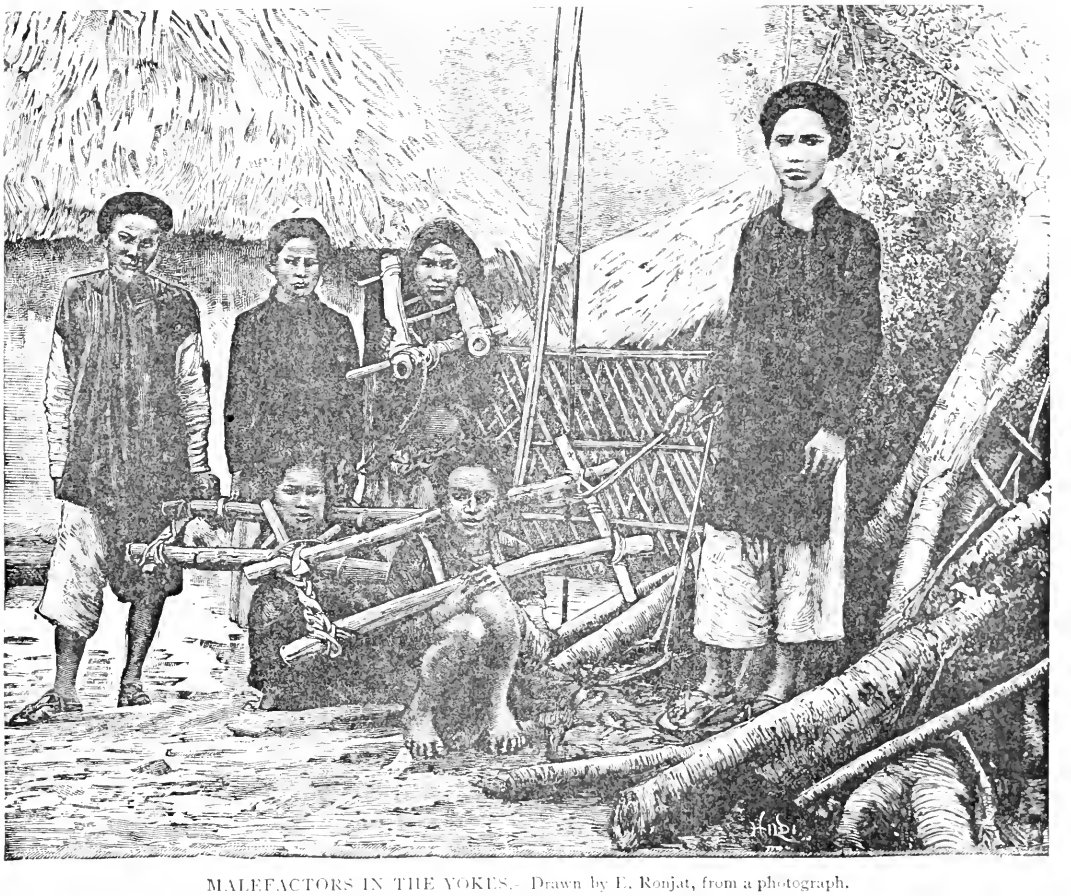
[illegible] this photograph.

In those punishments which fall short of death the same cruelty and apathetic spirit are shown as in the matter of capital offenses. It is one of the common methods to put the culprit on public exhibition in some kind of constrained position, and to leave him there to the gibes of the passers. Diabolical ingenuity is shown in devising stocks and cages in which the wretched victims of ignorance and abuse are distorted and set up. It is no uncommon thing for persons undergoing such punishments to die from neglect and the intolerable strain upon the nerves. One of the usual apparatuses in which offenders are thus punished is a cage or box with a hole in the top, through which the head of the victim is exposed above. The cage is made so deep that the sufferer's feet barely reach the floor. He is thus partially suspended by the neck.

Cruel punishments for crimes less than capital.

The suffering entailed by such means is truly inquisitorial; but it does not seem to awaken the commiseration of any, and the criminal himself usually bears the horror of his situation with stoical fortitude. Sometimes he smiles a sardonic smile as he stands or crouches in the yokes.

In the civil administration of the Chinese there is much that is exact, and not a little to be commended. The corruption in office extends as a rule only to personal relations involving bribery and the like, but does not often touch the public interest. The latter is usually held to be paramount and inviolable. Embezzlements are rare. The system of taxation is provincial, but for the most part uniform throughout the empire. Each province lays its own taxes, and each sets aside a portion for the support of the imperial government. The officials of the empire are also assessed for the treasury at Peking. The taxes are levied with considerable skill and are not unjust. The collection is effected without serious loss or irregularity. The usual course of administration runs smoothly, and the government as a whole displays itself in a regular and well-organized form.



MALEFACTORS IN THE YOKES.—Drawn by E. Ronjat, from a photograph.

Public administration comparatively pure.

The West has been properly curious to know the extent to which the Chinese constitution and methods of government have been affected during the last half century by the increasing intercourse between China and the States of Europe

[illegible] America. But such curiosity has [illegible] little food. Chinese conservatism continues to triumph in maintaining the ancient usages. The military life, the commercial and industrial life, the social life all alike conform to types which were fixed at a time below the horizon of history. We are not aware that in any single particular the life or the civilization of the people has been altered or amended to an appreciable degree by the foreign contact.

Governmental methods little affected by foreign intercourse.

The Chinese cordially disbelieve in the virtue, success, and permanence of Western institutions. With good reason they regard the greater part of the Western peoples as parvenu in government, institutions, and nationality. For these reasons they are not disposed to imitate or adopt European customs and principles. They are profoundly satisfied with the civil and social conditions which they have inherited from their ancestors. It is doubtful whether even in such cities as Shang-Hai and Canton—most exposed as they have been to foreign influence—a single trace of that influence could be discovered in the habits and life of the people. The government at Peking, having accepted internationality, receiving diplomatical representatives and sending such to foreign nations, has reluctantly assented to the adoption of such forms as that intercourse implies. But beyond that the constitution of the empire remains intact, and the spirit of the government is essentially the same as it was before.

Popular disbelief in the virtues and policies of the West.

CHAPTER CXLVII.—RELIGION AND RELIGIOUS INSTITUTIONS.

ONE of the results of study and generalization in matters of human history is the widening and variation in the significance of words. He whose mind has never been subjected to this process and discipline uses and hears words only in that [illegible] and specialized sense which [illegible] determined by the usages and habits of thought in his own locality, his own country, his own age. But the [illegible] student of broader appre[illegible] [illegible] it neces[illegible] [illegible] the terms of [illegible] use, to [illegible] different [illegible] has come [illegible] personal [illegible]. He soon perceives that such words as "citizen," "government," "law," "constitution," "society," and the like, do not express the same facts when applied to conditions in other countries and distant ages as they express in their current and modern sense. He begins to make allowance for differences, and, in a word, to get changed concepts of foreign peoples and their institutions—different views of the facts and usages and manners of the distant and the past.

Some such allowance as this must be constantly made in speaking of the religion of the Chinese people. Religion is an accommodated term. Among every people it has its specific meanings. These have been highly differentiated under the influence of the changeful

Accommodated meaning of the term religion.

tempers of the various peoples of the earth, and, in particular, under the influence of those forces which in their aggregate results and tendencies go by the name of history.

If we speak under Western definitions, it might be said that the Chinese have no religion at all. To have a religion would imply that they are bound by a deep sense of reverence, duty, and awe to a Supreme Being, or at least to supernal beings—the gods. It can not be truly said that they are so bound. They have their religious systems; but they are accepted in a spirit of indifferentism, indicating most clearly the absence in the race of the religious qualities of thought and purpose.

Chinese know not religion in the Western sense.

If we are to judge from the temper and spirit in which religious ceremonies are performed, we should be forced to the conclusion that the worship of ancestors is the only real religion of the Chinese. In that they are sincere. There is a genuine reverence, awe, and the sense of duty in the manner and sentiment of such worship. The spirits of ancestors are regarded as divine. They have attained not only immortality, but the place of the holy gods. As such they are adored by the people. If any part of the Chinese spiritual nature still remains quick and fluid, it is that in which the ancestral worship is present and reflected.

Worship of ancestors the only genuine faith and practice.

Of religious systems, however, and semireligious philosophical systems there is no lack. Of these there are at least four of universal fame: Buddhism, Taöism, Confucianism, and Mohammedanism. All these are powerfully, and some of them generally, represented and professed in the empire. To them as systems of faith and dogma we have had occasion to refer many times in the preceding pages, and two of them—Buddhism and Mohammedanism—have been treated at considerable length in our discussion of the Indian and Arabian races. To these we must now add similar notices of Taöism and Confucianism. All alike, as we have said, prevail among the Chinese, nor may any one of the four claim so great preëminence as to be regarded as *the* religion of the people.

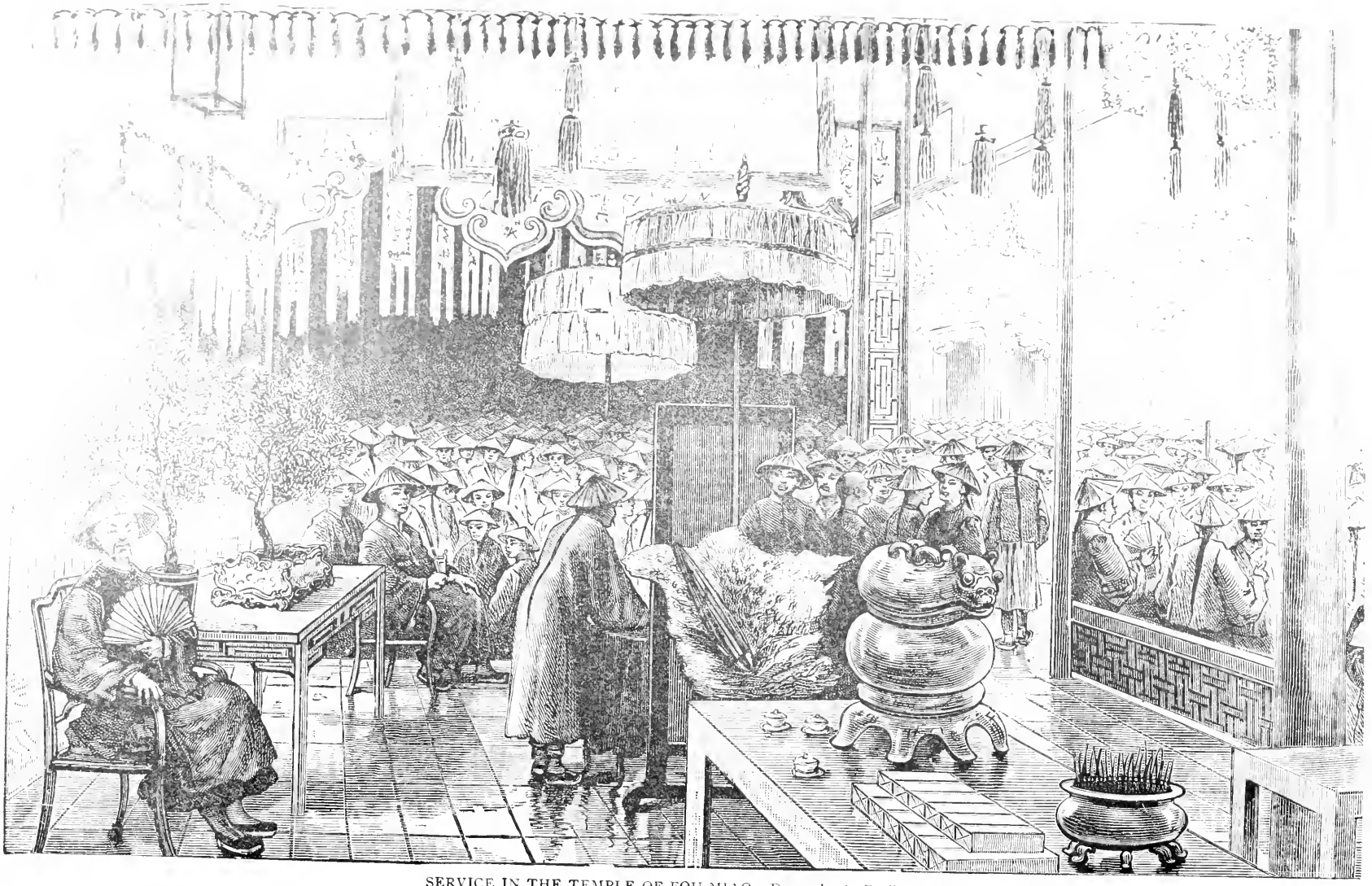
Philosophical and ethical systems abound.

First of all, a striking fact may be pointed out relative to the dates at which three of these great religions appeared. Lao-Tse, Confucius, and the Buddha were virtually contemporaries. It had been possible for all of them to have met in the capital of Thibet in the year 545 B. C., though Confucius would then have been but five years of age, while the Buddha would have been eighty-two. There, in the presence of the boy-child of Lu, the two elder sages might have discussed the religious reform of the human race!

Contemporaneousness of the three great doctrines.

Lao-Tse appeared a little before the close of the seventh century; the Buddha's birth may be assigned to the year 663 B. C. Confucius, or as the Chinese write the name, K'ung- or Kong-fu-Tse, was born in the year 550 or 551 B. C. So that the lives of the three were nearly contemporaneous. The Buddha died seven years after the birth of him who is regarded as the greatest of Chinese teachers. It will thus be seen that Lao-Tse preceded Confucius as the great philosopher and leader of the primitive Chinese. Of him personally little is known. His name signifies "the Old Son," or perhaps what we should call "the Venerable Philosopher." Tradition has been busy with the name and with the ex-

Dates of birth and precedence of the Chinese masters.



SERVICE IN THE TEMPLE OF FOU-MIAO.—Drawn by A. Ferdinandus.

planation of its sense. It is believed among the Chinese that sixty or eighty years elapsed between the conception and the birth of the master!

Lao-Tse and the "Tao Teh King."

It appears from some inquiries that Lao-Tse is a titular name, and that the true name of the teacher was Li Urh. At all events he preceded Confucius—was his forerunner, and in some sense his master. The story goes that in the year 517 B. C. the elder and the younger philosopher had an interview, at which the elder explained the nature of that Taö, or Mystical Method, which has given the title to the famous treatise of Lao-Tse, called *Taö Teh King*, and from which the word Taöism, expressing the doctrine, is derived.

It is said that Lao-Tse strongly desired to keep himself unknown to the world and to transmit only his doctrine. At the close of his life the episode is somewhat like that of the Buddha. "You are going away," said the gatekeeper to him, "and I pray you to give me the book before you go." Under this appeal, the philosopher wrote out his *Taö Teh King*, and left it for his people.

The "Book of the Way of Life."

The book thus produced (if we may believe the tradition) is not an extensive work, containing no more than about six thousand words. The apothegms, however, which compose it are exceedingly terse and condensed in expression. It has been claimed by mystics that the theme is a dissertation about God, the Trinity, and Redemption; but this is no more than a fancy. It has been found that the word Taö, expressing the philosopher's idea, is untranslatable in English. It is nearly equivalent to the Greek Λόγος, and may be approximated by the English term "reason," or "word," or perhaps "way." It is equivalent to saying that the Way of Life is determined. The second word of the title signifies virtue, and it were not far from correct to say that the sense of the whole is, the way, or the method, is virtue, thus indicating the fundamental theme of the treatise.

Fundamental doctrines of Taöism.

This way, or method, the teacher tries to point out. There must be no war or violence. There must be no selfishness or personal motives in conduct. There must be no capital punishments, no violence, or anger. There must be no trouble inflicted upon man by man; no discrimination between the great and the little, the strong and the weak. Kindness, benevolence, and truth must prevail. It is not knowledge only, not wisdom by itself, but virtue and goodness rather, upon which both rulers and people must depend if they would be happy and prosperous and good.

Details and application of the code of Lao-Tse.

Near the close of the work the master, to a certain extent, summarizes in a single chapter the outline of his philosophy. "In a small state with a few inhabitants," says he, "I will so order it that the people, though supplied with all kinds of implements, will not care to use them. I will give them cause to look on death as a most grievous thing, while yet they would not go away to a distance to escape from it. Though they had boats and carriages, they should have no occasion to ride in them. Though they had buff coats and sharp weapons, they should not don the one or use the other. I would make them return to the use of knotted cords for the record of their thoughts. They should think their coarse food sweet, their plain clothing beautiful, their poor houses places of rest, and their common, simple ways sources of enjoyment. There should be

a neighboring state within sight, and the [illegible] fowls and dogs should be heard on the one to the other without interruption; but I would make the people to old age, and even to death, to have no intercourse with it." In all this we may discover

influence as Confucius among the Chinese. His memory is universally revered, and during the twenty-four centuries and more that have elapsed since the date when his personal ministry was enacted there has never been a time

GREAT PAGODA OF BAC-HAT.—Drawn by Taylor, from a photograph.

[illegible] elements of that system of [illegible] the present time in- [illegible] not actually control, [illegible] of nearly one third [illegible] [illegible] [illegible]

of Lu, in the province of Shan-Toong. His father was Shuh-liang Heih, a public officer and man of great courage and audacity. Shuh-liang was already aged, and his son was crippled, giving no promise of the future. He therefore sought another wife, and was given a maiden of the clan Yen. In the following year Confucius was born. He was a child of genius. Many of the great leaders have had neither learning nor intellectual abilities; but Confucius obtained the one and was born with the other. From his youth he was a student, in particular a student of ancient history. It was out of the former history of his country that he drew his ideals. He discovered in the records of men and events the story of virtue and heroism. He conceived that the age and people among whom he came had fallen away from a high estate, and that the evils of society were remediable by a restoration to its former virtue.

Under the dominion of these fundamental ideas, he became a teacher in Lu, and gained a reputation with the prince and people. By and by, however, the prince of Tsi, being wicked, and hearing of the new teacher and his doctrine in the neighboring province, sent to the prince of Lu a bevy of beautiful women, with fine horses, musicians, and the like, intending to distract the attention of the court from the austere contemplation of the virtuous life. Confucius lost his place and wandered forth. He taught from place to place, suffered much, gathered a company of followers, spread his doctrines, grew old, returned in his sixty-ninth year to Lu, and there passed the remainder of his life.

Vicissitudes of his personal career.

His reputation had now come with full disk. He was offered office, but declined it, believing himself too old for the cares of state. He devoted himself rather to literary composition, and it was in these last years of his life that his books were written. After his death his fame became universal. His family were honored, and to the present day his descendants, numbering nearly fifty thousand, still hold, even to the seventy-fifth generation, the rank and esteem which they derived aforetime from the great master.

Establishment of his work and reputation.

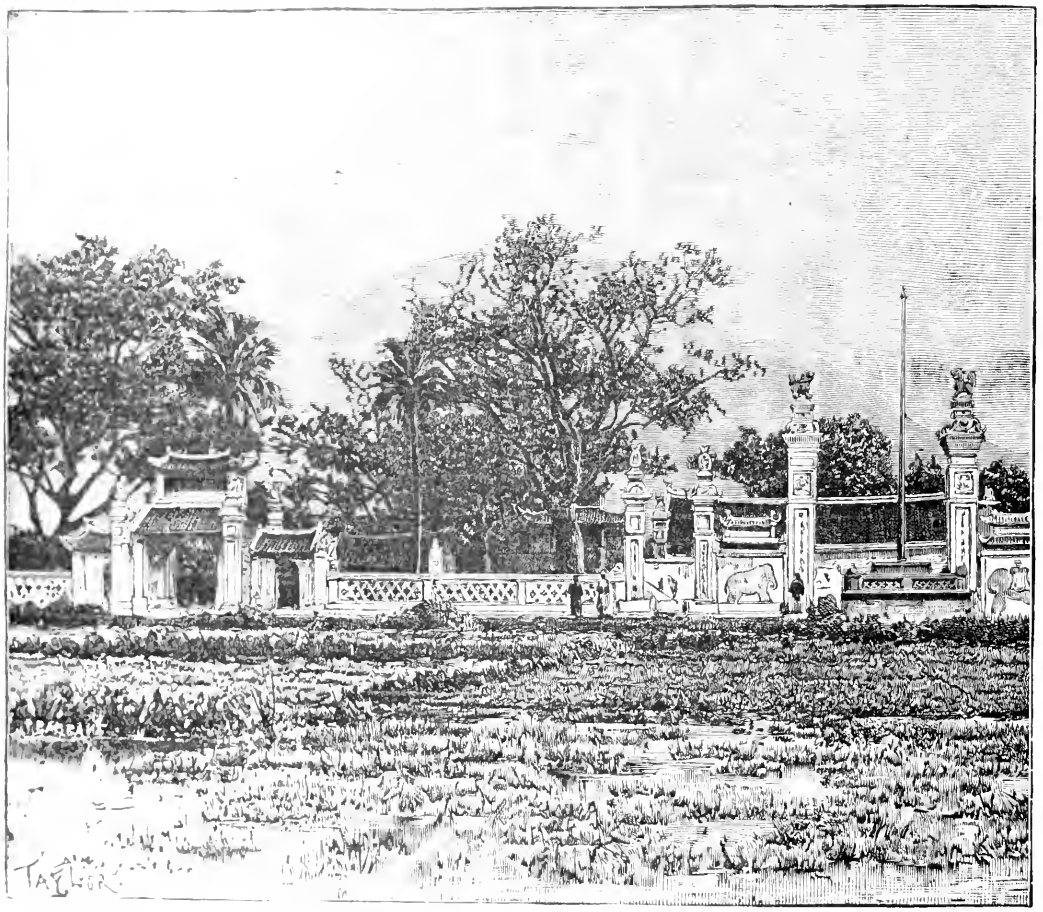
It can not be doubted that Confucius was in his life one of the most exemplary and sincere men that ever lived. He perceived clearly the condition of society, and sought to reform it. This reform he attempted to institute on ethical and moral principles. Among the Western nations Confucius is supposed to have founded a religion. So in a sense he did; but it was a religion merely of duty and humanity. It was removed by the greatest measure from that kind of religion which is accepted as such among the Aryan nations and the Semites.

Superiority of his character.

Confucius did not pretend to derive his doctrines from revelation. They are, on the contrary, the deductions of reason and experience. He said nothing of God and destiny. He sought simply to restore the normal relations of human life. He found that these relations fall for the most part under five heads. First, there is the relation of ruler and subject, which is the great fact of society. The ruler has his own true place, and the subject his. Society is happily balanced when the ruler and the subject hold to each other their true places, each having his rights and duties, which the other is ready to recognize. Then follow the relations of

His object to establish the normal relations of human life.

rifice, somewhat in the sense in which those terms are understood among the Western peoples; but Confucius was a human teacher and no more. He concerned himself much more to understand and to teach correctly the duties of husband and wife than he did to understand the mysteries of spirit; much more to



CONFUCIUS-TEL.—Drawn by Taylor, from a photograph.

know the best method of setting and cultivating mulberry trees than he did to know the origin of things and the nature of a divine will.

Out of all this proceeded a philosophy of life—a human philosophy—which had few of the characteristics of religion. True, the doctrines of the master rose to a high level. They reached even to

The doctrine a human philosophy; the Golden Rule.

the Golden Rule, which Confucius may be properly regarded as the first to enunciate in the world. "What you would not have done to yourself, do you not that to others." Though the negative side only of the law is expressed in the aphorism, the positive side was developed in the teachings of Confucius, and both the positive and negative rules were accepted by his followers as the highest law of human conduct.

It was the object of Confucius to develop what he was pleased to call the superior man. The superior man is always contrasted with the inferior man. The inferior man is he who is in a condition of depraved nature and practices. He is not under self-control. He does not possess himself, but is blown about. He yields to temptation. He does not seek to be exemplary. His appetites master him. If he be a subject, he breaks the law. If he be a ruler, he does not administer the laws with justice. If he be a husband, he is tyrannical and unfaithful. If a wife, she is cross and without deference to her lord. If a parent, he does not protect or care for his children. If a child, he is undutiful and without filial affection.

Development and perfection of the superior man.

All this is to be inferior. Life ought to be lifted out of the inferior condition. The inferior man, by discipline and self-restraint, ought to become the superior man. The superior man is sufficient for himself. He is large, while the inferior man is small in nature. "The superior man is dignified and does not wrangle. He is social, but not partisan. He does not promote others because of their words, nor does he put good words aside because they issue from a poor man."

The inferior man may become the superior.

Confucius taught that flattery is sin, and pride folly. He taught cheerfulness to all, self-respect to the poor, humility to the rich. He taught that learning is not learning until it has been digested by the mind; that learning by itself is dangerous to the possessor; that the use of language is always to convey a meaning; that wastefulness is sin, and parsimony mean; that insubordination to authority is the great crime; and that, finally, man himself is greater and better than anything which he thinks or devises.

Personal and social ethics of the master.

It was teachings such as these that the great founder of Chinese philosophy brought to his people. He did not seek to teach them a religion, but a code of duty and practical life. No system of thought ever promulgated has so little mysticism in it as that of which Confucius was the author. The whole stress of his doctrine rests upon, and is directed to, the plain, knowable, unmistakable relations of life. These relations he would find out, rectify, and establish. Thereby he would form society in such a way that it should never change, never fall away from the fixed standards, never deviate from the principles and practices of virtue.

Confucianism not a religion, but a code of duty.

These doctrines Confucius succeeded better than any other master of mankind in promulgating and establishing in his own country and among his own people. The Buddha was successful in evolving from his own consciousness a new doctrine which was destined ultimately to reach and influence nearly forty per cent of the human race. But the people among whom this doctrine was first preached, though they accepted it for a season, went back at length to the elder Brahmanism; and the new

Success of Master Kung; comparison with the Buddha and the Christ.

faith was extinguished in the land of its origin. The Son of Mary, whose teachings are at least nominally professed by a sixth, or possibly a fifth, of mankind, met a like event, as it respected the people of the race to which he belonged, to whom he first preached the way of life.

Confucius, in strong contrast with these, was accepted by his own. The acceptance was universal. It extended to one of the greatest populations in the world. The Chinese race as such took up the doctrines of their master and incorporated them in society and state. For nearly two thousand four hundred years these doctrines have continued to express the bottom principles upon which the vast fabric of Chinese civilization is reared, and by which, we may well believe, it is maintained.

Acceptance of the Chinese master universal.

From the nature of Confucianism as here interpreted the reader will be able to understand how it is that the Chinese readily profess and practice coïncidently the teachings of several so-called religions. It is not difficult for a scholar in the West to believe in the philosophy of Laplace and also the biological theory of Darwin; to accept both Bacon and Kant, or indeed to believe in the teachings of all four at once. Not one of the four excludes either of the others from the general scheme of thought and practice. In like manner the profession of Buddhism in China is consistent with the profession of the philosophical and social system [illegible] Confucius. The [illegible] Western people [illegible] religion. The [illegible] and re- [illegible] is a [illegible]

Possibility of several coëxistent religions among the Chinese.

system come by revelation. The one teaches the mystical doctrines of the soul, and of the divine nature, and of immortality, or nonimmortality, beyond the confines of the present state. The other avoids these high and vague relations and expresses only the ascertainable and demonstrable doctrines of conduct and duty. It is therefore consistent in the Chinese to accept both if they will, or even to add to those the somewhat profounder and more recondite philosophy of Lao-Tse.

As a rule all Chinese, except those of the northwestern provinces, among whom Mohammedanism holds a limited sway, are Buddhists—at least by profession. The acceptance of the system of Confucius is still more universal. If we mistake not, the Mohammedan Chinese themselves are still largely influenced by the Confucian faith and profession. From this point of view the reader is able to apprehend the peculiar multiplicity and jumble of religious beliefs in China. The traveler who expects to find among the Chinese the predominance of any one faith over others will be disappointed. At the first he is confused with the absence of any centralized and preeminent form of religious belief. But the situation more carefully studied is self-explanatory, and we are able, taking into consideration all the elements of the problem, to understand not only the multiplicity of beliefs, but the comparative apathy of the Chinese people *to any particular religion*. The influence of long education and heredity has brought indifferentism to a marked degree. It is very difficult for a European missionary to arouse the Chinese mind from this state, and to lead it to the apprehension not only of the superiority, but the exclusiveness of a given religion, to say

The Mohammedan cult; source of indifferentism.

nothing of the acceptance of the same in lieu of all others.[1]

The Buddhistic propaganda in China.

It was not far from the close of the tenth century when Buddhistic pilgrims crossed the Himalayas and carried the doctrines of their master into Thibet and China. The adventure was the most successful of all the missionary enterprises known to the history of mankind. The teachings of the Buddha were accepted by the most populous division of the human race. The period approximates another millennium since the introduction of Buddhism into Eastern Asia; but it still maintains its ascendency. There was something in the nature of the system which fitted itself well and closely to the genius of the Chinese race. Mohammedanism came two or three centuries later, and its spread in the westernmost parts of the empire was considerable. Indeed, the influence of the doctrines of the prophet reaches on to the Pacific. But the success of the Mohammedan missionaries was by no means commensurate with that of the Buddhistic propaganda that preceded them.

Taöism the favorite system of the philosophers.

At the present time Taöism is the philosophical and religious favorite of scholars and of a certain mystical cult among the Chinese, to whom the plain and practical doctrines of Confucius seem to be hardly sufficiently ornate. Confucianism, however, may be regarded as the universal faith. Buddhism is almost equally diffused, and Mohammedanism is locally prevalent in different parts, particularly in the northwest. All of these systems of belief have now been sufficiently elucidated, each in its turn and place, and the aggregate effect of their coïncident profession by a great race, as in the case of the Chinese, may be fairly estimated.

Confucianism looks to society and social order.

If we note carefully the doctrines of Confucius we shall find that their peculiarity is their tendency toward society and social organization, rather than their sympathy with man. The thing contemplated by the master was social good order and prosperity, not individuality and freedom. Indeed, individuality and freedom were enemies to that organic structure which he wished to establish. His system was made to rest on *relations* and not on *men*. He desired all men to conform to their place, not to rise out of their place; to yield to the relations in which they found themselves, not seeking to change those relations, but to gain happiness by conformity thereto.

The whole system was thus organic in its design. It signified the construc-

[1] The extent and universality of the apathy of the Chinese in the matter of their religions and of all religious duty has been observed and commented upon by almost every traveler and missionary who has visited the country. There is no life or vitality in the religious thought or sentiment of the race. To this fact the only exception is to be noted in the case of the worship of ancestors. In that the Chinese are reverent and sincere. As early as 1855, M. Huc, in his *Chinese Empire*, commented with astonishment upon the universal lifelessness of religious thought and ceremony in China. "The religious sentiment," says he, "has vanished from the national mind; the rival doctrines have lost all authority, and their partisans, grown skeptical and impious, have fallen into the abyss of indifferentism, in which they have given each other the kiss of peace. Religious discussions have entirely ceased, and the whole Chinese nation has proclaimed this famous formula, with which everybody is satisfied, *San-kiao-y-kiao;* that is, 'the three religions are but one.' Thus all the Chinese are at the same time partisans of Confucius, Lao-Tse, and Buddha, or rather they are nothing at all; they reject all faith, all dogma, to live merely by their more or less depraved and corrupted instincts. The literary classes have only retained a certain taste for the classical books and moral precepts of Confucius, which every one explains according to his own fancy, invoking always the *li*, or principle of rationalism, which has become the only one generally recognized."

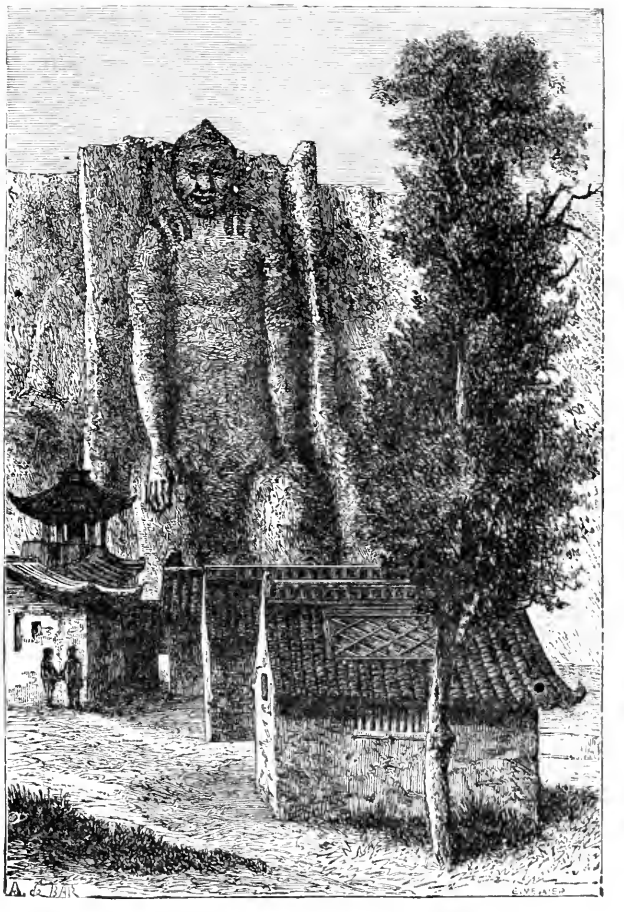
PAGODA OF THE CONFERENCE.—Drawn by Eugene Burnand, from a photograph by Harion.

tion of a vast social and civil organism into which all individuality should be absorbed. It did not contemplate the improvement of man in the abstract, his elevation to higher planes and more influential activities, his change from one station and manner of life to another. It was rather the fixing of all things in a form from which there should be no subsequent deviation.

The individual not much regarded.

With all this the other religious and philosophical systems in China are sufficiently harmonious. The precursive doctrines of Lao-Tse were entirely consistent with the larger and more elaborate system of Confucius. Even the introduction of Buddhism was a circumstance not at all calculated to disturb the order which nearly fifteen centuries of the Confucian teaching and practice had fixed in the constitution of the race. Nothing, in short, has ever occurred to disturb seriously the natural results of the doctrines of Confucius in the establishment and limitation of Chinese character and society.

The several Chinese systems harmonize.



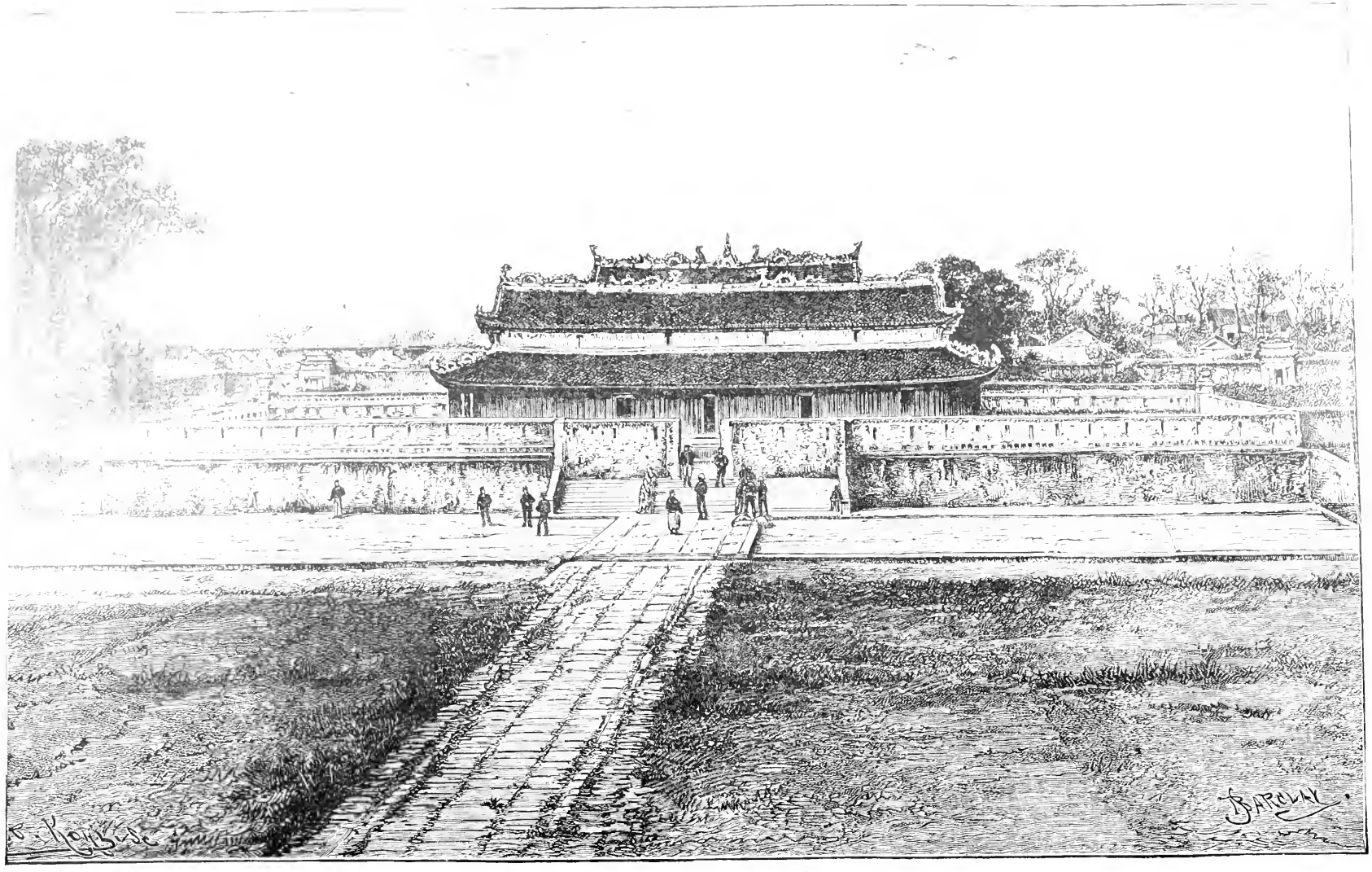
COLOSSAL STATUE OF BUDDHA.
Drawn by A. de Bar.

In the preceding chapters we have had occasion in several places to refer to the arrestation in the development of the civilization of China, and to its remarkable effects in the subsequent history of the people. We have now arrived at a point from which the *cause* of this sudden stoppage and crystallization in what was clearly at one time the progressive character of the race may be discovered and elucidated. We say progressive character of the race, for such it certainly had. Otherwise we should be unable to account for the marked development attained by the Chinese people as early as the sixth century before our era.

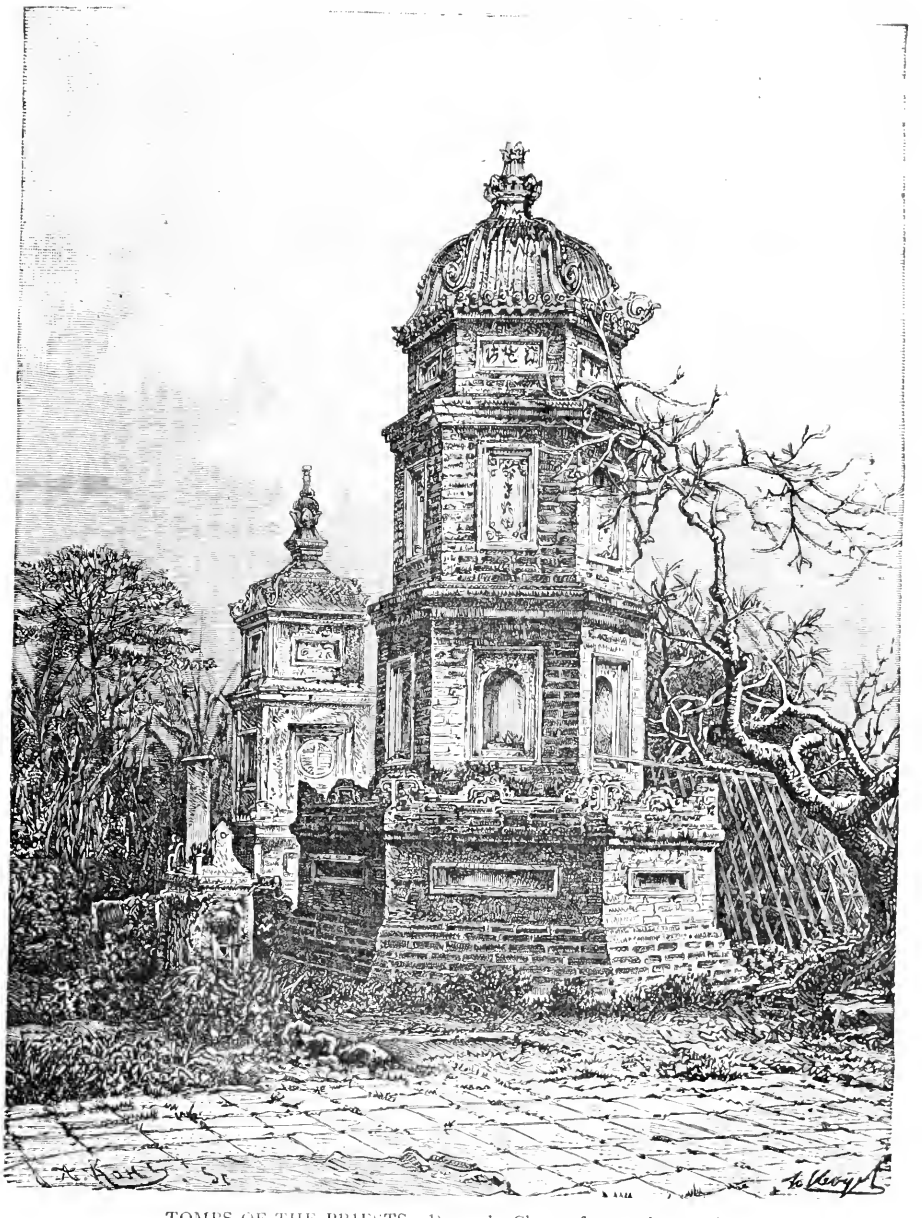
Search for the cause of arrested development in China.

At that time the Chinese had already reached a stage of the civilized life which might well be coveted by not a few of the modern peoples. But about that period the national growth was arrested. Progress ceased. The language became suddenly fixed in those forms and methods of expression, as well as in its written system, from which it never subsequently departed. The same may be said of all other institutions—of laws, usages, customs, manners, and indeed of

Early progress of the race.



ROYAL PAGODA OF HANOI.—Drawn by Barclay, from a photograph.



TOMBS OF THE PRIESTS.—Drawn by Clerget, from a photograph.

every department of the national life. What, then, could have been the cause of so remarkable a phenomenon in the history of this people?

The cause was doubtlessly the introduction and establishment of the philosophical and religious systems of Lao-Tse, Confucius, Mencius, and the other masters. True, we must find the cause of the cause in the minds of these great men, and the cause of *that* deep down in the ethnic spirit of the race. But the immediate cause—the outward tangible, prevailing force that moved upon the face of the waters—was the rise and establishment of the Confucian doctrines. These doctrines found their reason and

The systems of the three masters produce fixation in society.

example *in the past*. Confucius was the discoverer of a golden age, in which men were virtuous and true in all the relations of life. He sought a restoration of his people to the ancient estate. Perhaps it was with him measurably a personal peculiarity that he admired completeness of social structure and cared nothing for the individual—nothing except his development as a social atom in a larger unity.

The result was the crystallization of Chinese life in all of its aspects and activities. The result was the extinction of change, the elimination of progress *as a fact* from the life of the people, and *as a thought and desire* from their minds. Under the influence of the Confucian system, supported as it was by many associated facts, the forward movement of the Chinese race was suddenly arrested and translated into an established form which it has ever since maintained, and beyond which there is no remaining desire to venture.

Extinction of change and establishment of forms.

As to the general question whether Confucianism should be reckoned as good or bad, that depends upon the concept and judgment which we adopt with respect to the ulterior purpose of life, or with respect to what philosophy, in her jargon, has named the *summum bonum*, or supreme good, of living. If it be the end of life to be free—to secure happiness by the large development of individuality and by association with others under the free laws of social choice, in a state in which each shall retain his liberty, his personality, and even his idiosyncracies of character—then nothing could be further from a true system than Confucianism. For all of these facts and principles it antagonizes and destroys. But if on the other hand the *summum bonum* consists in the subordination of the individual life to the rules and welfare of vast structural institutions in which the individual shall count for nothing and the organization of the hive for everything, then it were difficult to see wherein Confucianism fails to be one of the most successful and everlasting doctrines thus far promulgated to the sons of men.

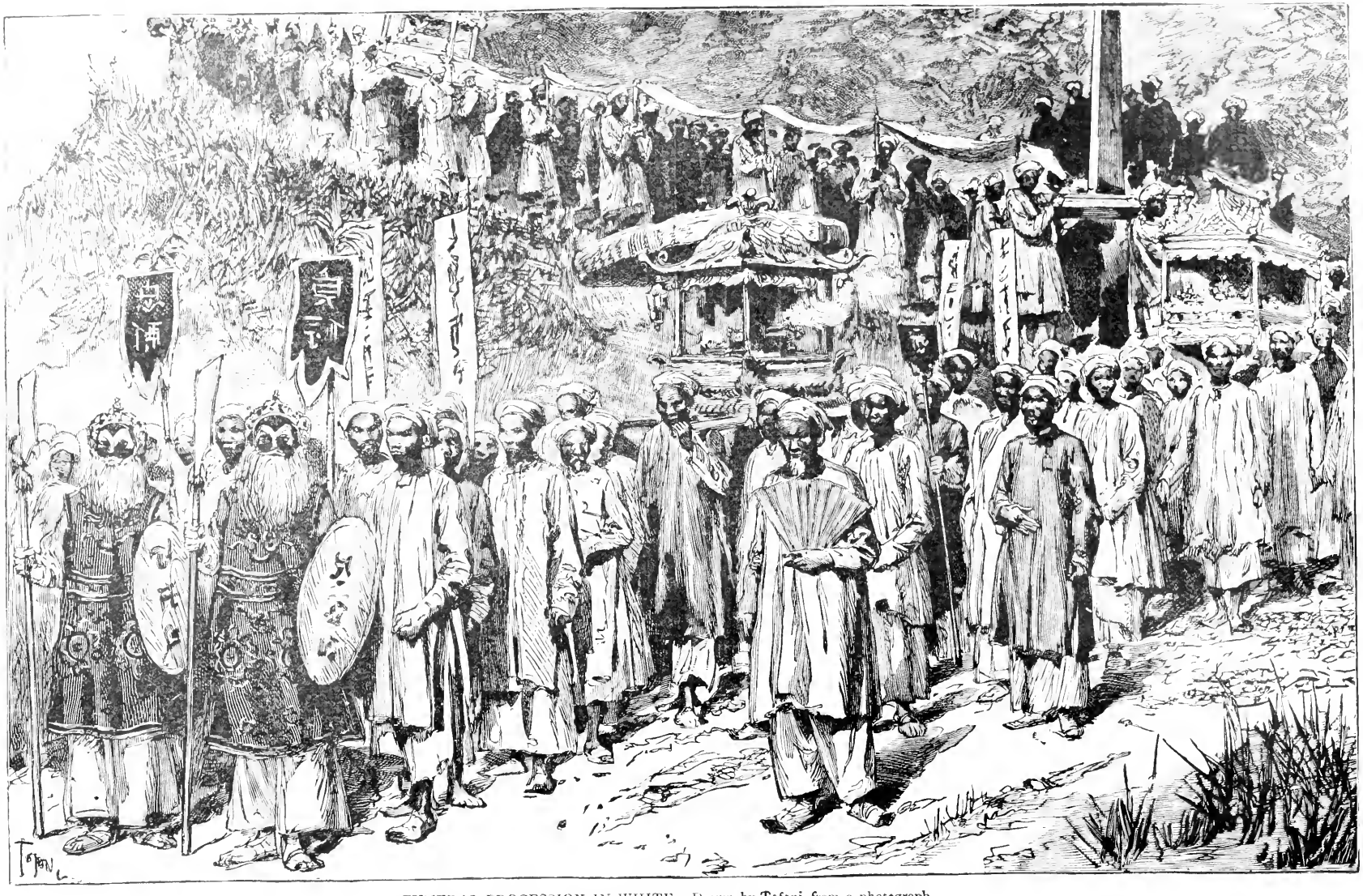
Confucianism and the summum bonum considered.

CHAPTER CXLVIII.—MANNERS AND CUSTOMS.

WE have thus far refrained from commenting to any considerable extent upon what we call the manners and customs of the people. Indeed, it has been [illegible] of the [illegible] hitherto [illegible] to de- [illegible] manners and [illegible] the [illegible] In the case of the Chinese, however, we have arrived at the antipodes of the Aryan peoples in their present distribution and—which is stranger than the merely geographical fact—at the complete antithesis of Aryan life.

Chinese life a complete antithesis to that of the West.

There is among the Chinese an almost total reversal of everything to which the Western peoples have been accustomed. Opposition seems to be the law of their being; or, to put it the other way, the races of the West seem to have



FUNERAL PROCESSION IN WHITE.—Drawn by Tofani, from a photograph.

grown into a complete opposition in manner and custom to those fixed and conservative populations massed along the eastern confines of Asia.

This contradictory and antithetical character of the Chinese to everything to which we are accustomed in the life of Europe and the New World may be dwelt upon and emphasized as one of the remarkable circumstances in the ethnic history of mankind. It would appear that human life on the two sides of our globe has been developed into opposite forms, as if the people so situated were polar the one to the other. There is hardly an institution or element of thought in the one that is not the reverse and contradictory aspect of the corresponding fact in the other.

The antipodal character appears in thought and manners.

A whole thesis could not exhaust the particulars of such contradiction. The antithesis exists in every particular of the outer and inner modes of life. The dispositions of the Chinese—their deep-seated instincts—are antithetical to the like elements in the life and thought of the peoples of the West. The very things which the adventurous Western Aryans, distributed far through Europe and America, are prone to do under the law of education and of nature alike, are the things which the Chinese do not; the whole case goes by reversal.

Universality of contradiction between China and Europe.

This is true, in the first place, of the theory of life and of living. According to Western notions life belongs to him who lives it, [illegible] only in a secondary [illegible] he belongs. [illegible] the life of [illegible] community, [illegible] The [illegible] regarded by the [illegible]

[illegible]

of gloom and darkness. Therefore, black apparel and the habiliments of woe. What shall we think, then, of the people who wear white only as expressive of death, and for the most part only those who are condemned under law to die for crime?

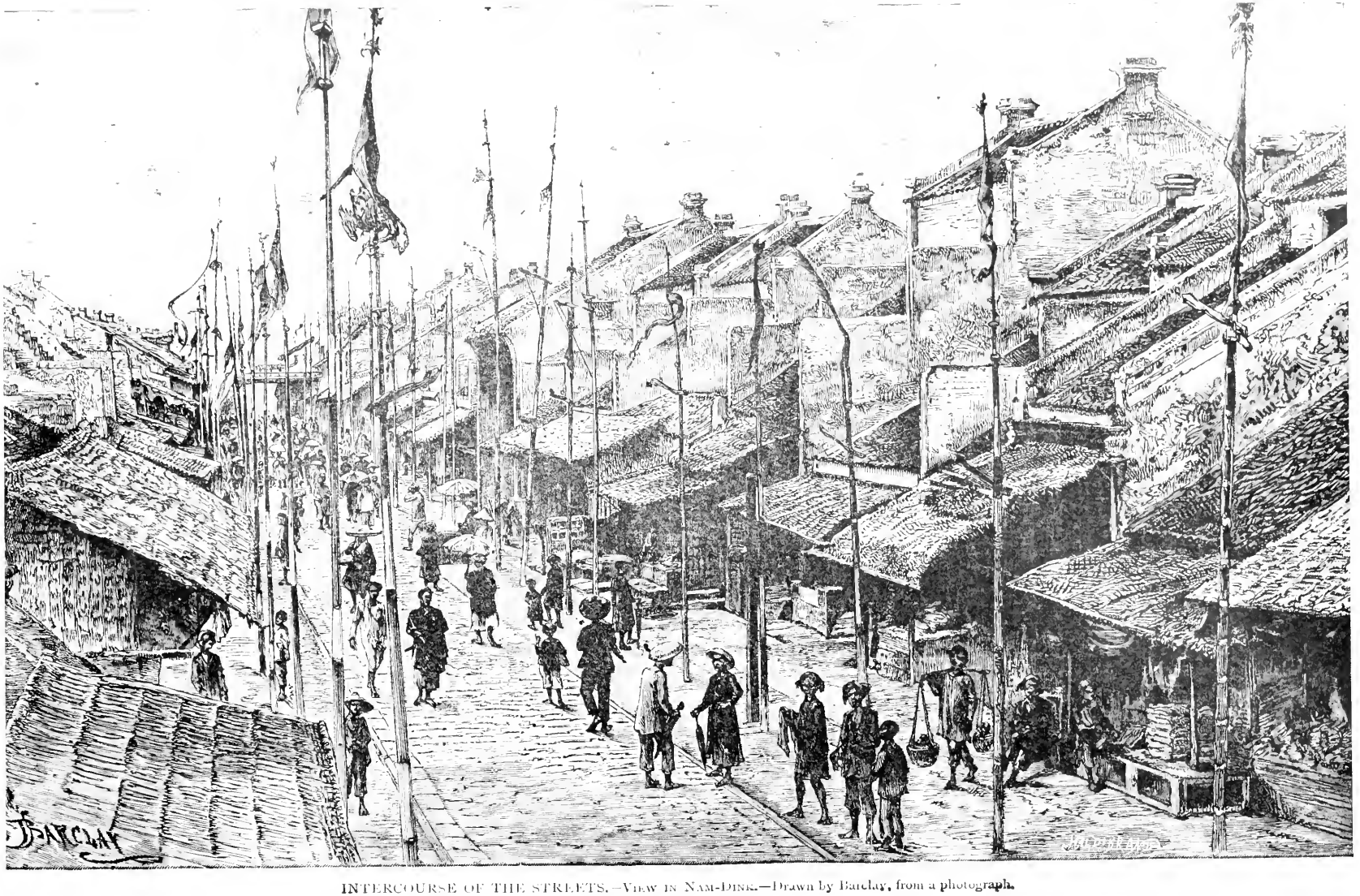
Albeit, every circumstance of the exterior mood and symbolization of life and its events is almost exactly reversed under like circumstances among the Chinese. Among the Western peoples the right hand is first in thought and office. It is also, metaphorically, the place of honor; while the left hand, having least skill, and being as the very name implies the hand *that is left*, is held to imply dishonor or rejection. With the Chinese the whole case is reversed, and the left hand is in every sense what the right hand is with us.[1]

Reversal of the right hand and the left.

The same contradictory characteristics are exhibited in all the small details of personal habit. It seems instinctive with the Chinese to do a given thing or to express a given thought or feeling in a manner precisely opposite to that suggested by instinct in Western peoples. Take, for instance, the habitual raising of the hand to the head, and the scratching of the head or plucking at some part of the face or beard, which is the natural sign by which the European or American indicates that he is perplexed or puzzled. Such action is not intentional,

Contrariety shown in details of personal habit.

[1] The Latin races agree with the Teutonic in these distinctions between the right hand and the left. The sense of such difference is deeply recorded in all those languages derived from the Latin tongue. Thus in our own speech *dexterity* (literally righthandedness) signifies skill, and suggests talent and ability, if not genius, in the possessor. On the other hand, *sinister* (the unmodified Latin word for left) and conveys almost as bad a sense as any word in the language!



INTERCOURSE OF THE STREETS.—View in Nam-Dinh.—Drawn by Barclay, from a photograph.

[illegible] in speech, was [illegible] one to signify embarrass- [illegible] rtainty of the mind, but is [illegible] stinctive. The Chinese, instead of raising the hand to the head, instinctively scratch *the foot*, and the sign indicates the puzzled state of the mind!

With what organ do we think with it?

A like contrariety and seeming absurdity exist in estimating the seat of intelligence and sentiment. This the Chinese assign to the stomach! They never think of referring thought, emotion, reason, to the brain, but always to the organ of digestion! Therefore the larger the body in the region of the stomach, the greater the natural indication of intelligence! The girth of the body is as much a desirable thing as it is among the Western peoples to have a fine cranial development. How it is that such an absurd reference of the thinking and sentimental power in man to the stomach as the seat of mental and emotional activity could ever have been made, is a problem that may well perplex the curious. For ourselves we know that the seat of reason is the brain; and he who by strong effort of introspection and self-consideration attempts to fix the place of thought can easily discover that it is within the cranium; he can *feel* his thought!

The significant acts of ceremony and the like are also reversed by the Chinese from the corresponding acts among the Western peoples. To uncover the head [illegible] universally regarded [illegible] of respect, reverence, and [illegible]. To remove the [illegible] the cour- [illegible] elder [illegible] Chi- [illegible] is an [illegible]

In greeting, each Chinaman shakes *his own hand*, but not the hand of the other! So in almost every other gesture and usage; the sense of it is antithetical to that of the corresponding act among ourselves.

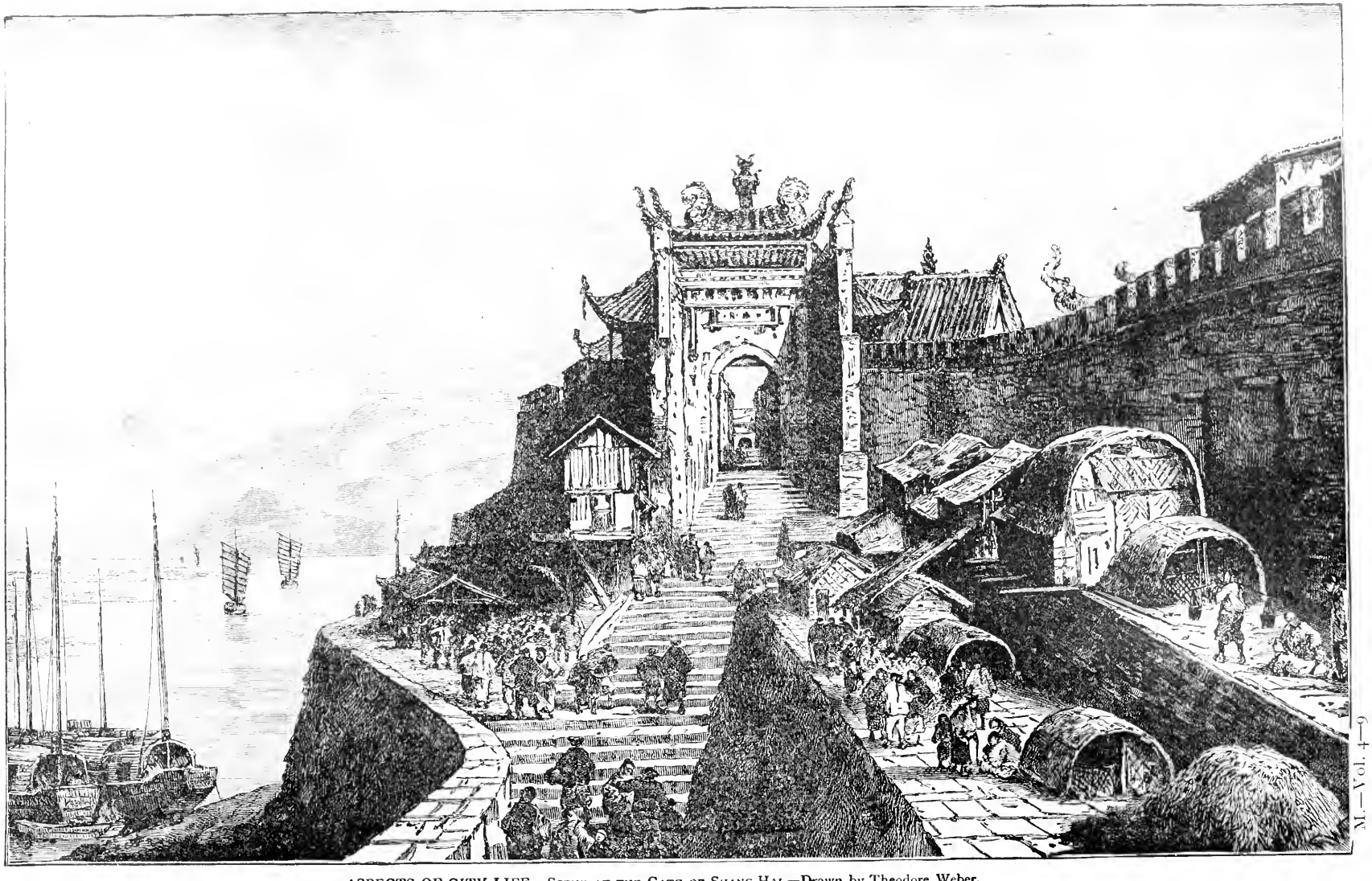
Attempt to find a cause of the contradiction.

If we pause to inquire into the ultimate cause or causes of this strange contradictory method in the habits and manners of the Chinese, we shall find the problem to be difficult and obscure. Why should a man in saluting his neighbor shake his own hands rather than the hand of the other? Why should one wear white to express the fact that he mourns for the dead? Why should one take such a food as boiled rice with such an implement as a chop-stick? Why should he on finishing his meal lay his chop-sticks on his head? Why should he scratch his foot as the instinctive expression of perplexity? Why should he in his drawing produce everything as if seen from above, instead of the plane of the horizon?

Physical conditions ought to explain the phenomenon.

It would appear that the answers to such questions are far to seek. Perhaps the simplest of all answers would be that they are so because they are. But this answer does not satisfy. If we mistake not, the ultimate cause of the contrarious and antithetical usages of the Chinese may be found in the reversal in China of certain fundamental conditions of the natural world. Of all the occult forces which hold the world in equipoise, determine its motions and fix the conditions of life upon its surface, electricity, or magnetism, is the most potent and the most universal.

In China we find certain signs of the reversal of this great force, and in the same a hint at least of the contradictory character of Chinese life. In China the



ASPECTS OF CITY LIFE.—Scene at the Gate of Shang-Hai.—Drawn by Theodore Weber.

magnetic needle points southward instead of northward! We should remember that the virtues and sense of the needle, so to speak, depend upon the polarization of iron. Iron is the only metal which enters naturally into the human constitution. We may thus consider man in China as *polarized* in a manner opposite to that of a man of the West. His blood is, so to speak, reversed in its vital energies. The products of the earth are likewise transformed. As a rule, the fragrant flowers of Europe and America, notably the rose, are without fragrance in China, while many of those have the quality of fragrance which are odorless in the West. These are but hints of the existence of what may be an undiscovered but far-reaching biological law influencing all the animals and plants on the earth, and perhaps determining their habits and qualities.

Reversed structure as well as man in China.

It were not far from correct to regard industry as the first virtue of the Chinese character. Whether this results from ethnic disposition, from the stress of the situation, or from both combined, it were difficult to say; but the industry of the people, as a fact, can not be denied. They labor assiduously, zealously, patiently at the necessary tasks of life. Nor does there appear to be in Chinese toil and application that restlessness, anxiety and nervous distress which are so common among the toilers of the West.

Industry the first virtue of the Chinese.

The Chinese, perhaps, less than any other people in the world exhaust their [illegible] nervous forces in the prosecution of their daily tasks. Even their hurry is moderated in a manner almost laughable. The short trot to which a Chinaman urges himself by exigency or is urged by another has in it no real hurry—none of that exhaustion of force which accompanies actual running. The increased activity of the hand is likewise restrained, moderated, and without nervous tension and waste. Consequent upon this comes the ability for long-continued application. The Chinese do not tire. They work continuously the livelong day, and are not exhausted with nightfall.

Hard after the industry of the people follow the companion virtues of frugality and sobriety. No other people are more economic in their habits, and none on the whole so sober. The whole discipline of Chinese life is of a kind to make them contented with little. Their appetites are appeased with a small amount of the cheapest food. This is, as the world knows, first of all, rice; after that, vegetables; with these a small quantity of fish or meat. With such food the people are satisfied. The bodily waste is supplied and the strength maintained.

Companion virtues of frugality and sobriety.

It must not be supposed, however, that the Chinese are, on the average, so vigorous and robust as Europeans or Americans. On the contrary, they are smaller in bodily proportions. Their limbs are less stalwart. Their hands and feet are delicate and lacking in strength. They make up in agility and continuity for their inferiority in physical power, and are able, with their modicum of food, to maintain their accustomed activity.

Inferiority of the Chinese in robustness and strength.

The administration of the Chinese house is frugal to a degree. This extends to every item of expenditure. Not only the food, but the clothing, is of the cheapest variety. Of course the grandees clothe themselves in silks of the finest quality; but such is the cheapness of labor that the cost of the costliest gar-

Household economy; abhorrence of waste.

MAKING BREAD.—Drawn by Taylor, from a photograph.

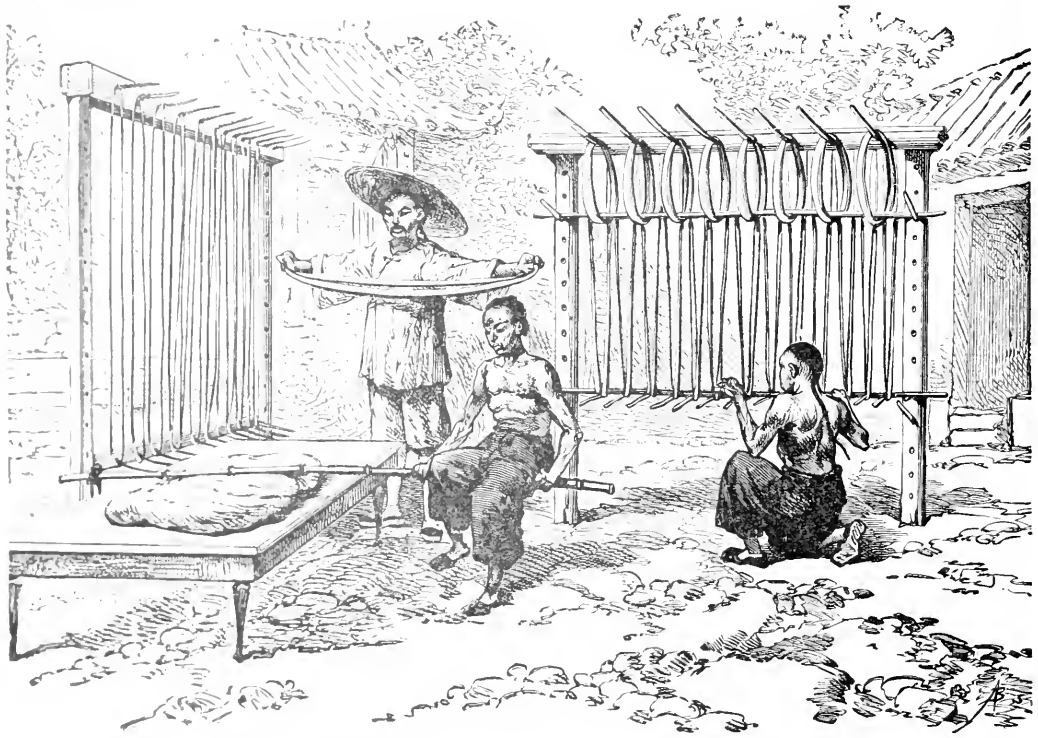
[illegible] Waste [illegible]. Such [illegible] against the general [illegible] the ban of all teaching and sentiment from the days of the masters to the present time.

The sobriety of the Chinese has been proverbial for centuries. This also was enjoined by the great teachers who established the principles of society much more than two thousand years ago. It

Traditional temperance of the Chinese race.

It is perhaps true that there is something in the nervous constitution of the race unfavorable to the action of alcoholic stimulants. At the same time the constitution of the Chinese seems to be fatally susceptible to the influence of opium, tobacco, and all narcotics. The disposition to use opium seems to be enforced by an intense appetite for the drug, quite uncontrollable in its manifestations. The whole world knows how

The bane of opium; origin of the curse.



PREPARATION OF VERMICELLI.—Drawn by A. Ferdinandus.

it probably true that until within the [illegible] century the Chinese have been [illegible] peoples addicted to the use of [illegible]. The manufacture of alcoholic [illegible] liquors has never been [illegible] simple a drink [illegible] unknown in many [illegible] has never [illegible] crowded cities. To [illegible] to find a [illegible] of drink.

this dangerous agent came to be introduced in China, and how the more intelligent people and the government took alarm at the consequences. It must be set down to the credit of the imperial administration that it has always done its best to stay the importation of opium, and to extinguish the widespread, smouldering fires, burning in the national life, as the result of the fatal traffic.

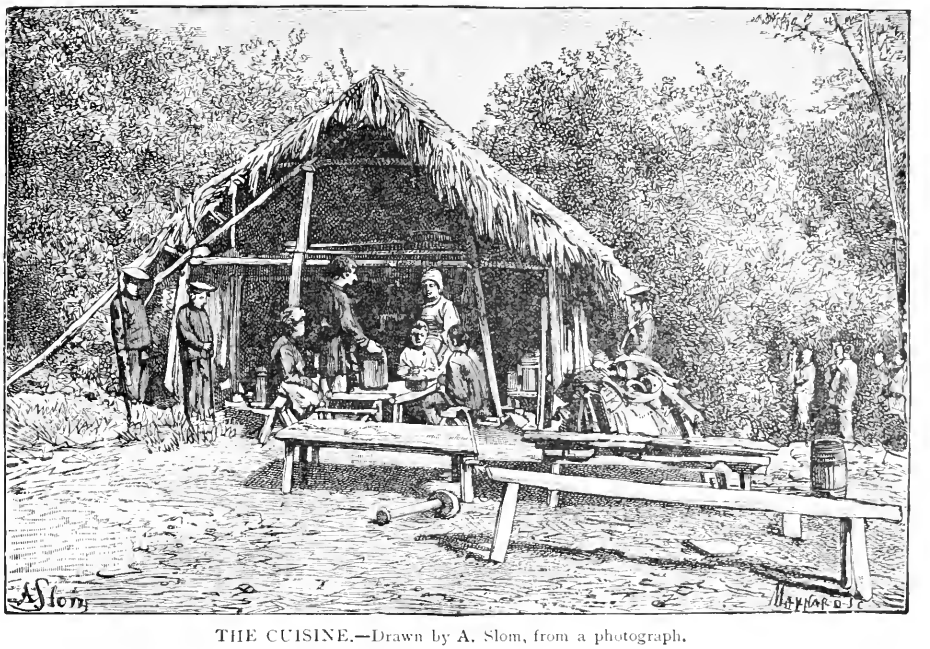
Perhaps there has been some exag-

geration and misrepresentation on the part of pictorial writers with respect to the extent and shocking results of opium eating in China; but the work has been bad enough. It is doubtful whether since the seventeenth century, and perhaps since the Christian era, the Chinese people have been visited by any other calamity so dangerous to the national life, so destructive of individual and social happiness, as the importation of this most hateful and dangerous agent of destruction.

Impending destruction of social and individual happiness.

Returning to the social intercourse of the Chinese, we find the same to be ceremonious in the last degree. Almost every act, even of the common life, is done by ceremonial rule. Among the many domestic usages, the forms of salutation have attracted the interested attention of foreigners. The bottom sentiment which determines such forms

Ceremonious intercourse of the Chinese illustrated.



THE CUISINE.—Drawn by A. Slom, from a photograph.

opium. Great Britain has in this matter incurred a shocking responsibility for which, along with much else, she will be held to stern account by the judgment of after ages.

The habit of smoking opium has proceeded to a direful extent in many parts of China, and the government seems to struggle unavailingly to prevent the ravages of the disease. Meanwhile the expedient has been adopted of cultivating the opium poppy and producing the domestic drug as a means at least of driving away the foreign commerce in

is that of exaggerated self-abasement and exaggerated praise of the other. No one addresses another without indulging in the most hyperbolical expressions covering his own worthlessness and the exaltation of the one addressed. "How does your serene and most noble worthiness to-day?" says one Chinese, even of low estate, to another of like rank and worth with himself. "This degraded and worthless creature is well, I thank your exalted person," says the other. "How is that most noble, worthy, and exalted son of yours?" says

AN ESCORT THROUGH THE STREETS.—Drawn by Tofani.

the first. "That miserable blockhead and depraved rascal is also well, I thank your excellence," says the other! And so on through the whole gamut of exaggeration and fiction.

After the mere salutation, the secondary inquiries and intercourse between the parties are conducted in the same stilted and hyperbolical style. Notwithstanding the almost total apathy of the Chinese in the matter of religion, it is customary for two or several persons meeting to branch immediately from the first passes of salutation to inquiries respecting the other's religious faith and belongings. The formula of politeness establishes not only the sentiment which shall hold in such a case, but the expressions in which the same shall be delivered. It is the proper thing to ask, "To what sublime religion do you belong?" Under such circumstances the person addressed will say, perhaps, that he is a follower of Confucius. Another will answer that he is a Buddhist. A third will declare himself a disciple of Lao-Tse. A fourth will acknowledge the Arabian prophet. This done, the next speaker, to whatever faith he may belong, will begin a high-flown panegyric on the religion of the others to which he does *not* belong. When each has pronounced his eulogium on the faith of the other, they are apt all to say, *Poo tun kiao, tun li*, signifying, "Many are our religions, but reason is one; we are all brothers." From such usages it is easy

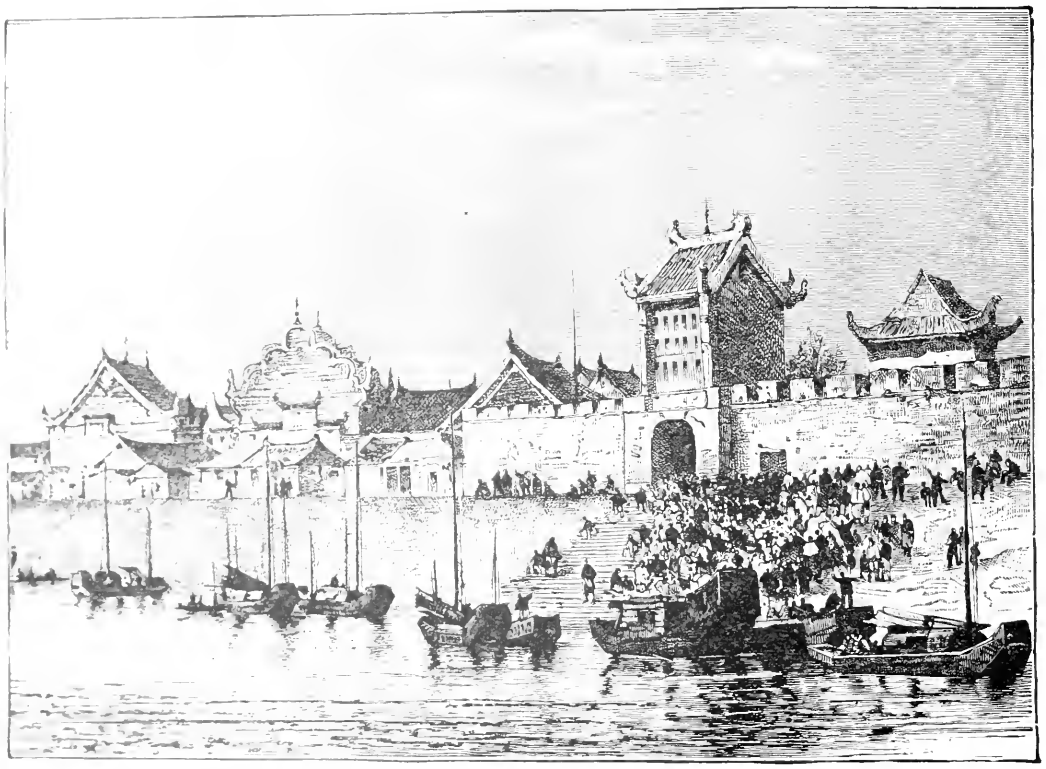
Stilted and hyperbolical style of communication.

CHINESE CLERKS CONVERSING (NAM-DINK).
Drawn by E. Ronjat, from a photograph.

[illegible] national vice of the Chinese is falsehood. Perhaps the hyperbolical forms of speech in which the race indulges are mistaken in many instances by the less figurative minds of the West for mendacity. Perhaps hood. This extends not only to falsehood in speech, but to duplicity in action, deceit in conduct. It extends even to treachery, to false promise, to faith breaking, and to the worst forms of violation of the laws of truth and sincerity.

Falsehood in speech and duplicity in action.

In all this, and for it, there is perhaps the suggestion of an excuse, found in the oppression of the individual life.



THE BOATS FOR LODGINGS (WHARF OF LAO-HO-KEOU).—Drawn by Theodore Weber.

[illegible] speaking has grown [illegible] through many ages until [illegible] adopted by those who are [illegible] attention. Doubtless, [illegible] the growth of the [illegible] improved in [illegible] detecting it [illegible] their intercourse [illegible] false statements. [illegible] That the Chinese [illegible] great proficiency [illegible]

Wherever the individual life is brought into a straight place, falsehood is one of the methods instinctively adopted for escape. When the individual is not sufficiently strong to cope with the forces of his environment, he falls to cunning devices, strategem, lying. Reynard is treacherous because, though of superior intellect, he is not able by strength and prowess only to keep his place in the Kingdom of the Beasts.

Suppression of individuality the source of lying.

One of the strange inconsistencies of Chinese character is the maintenance of its formalities, and we might say, its dignity—for formality has always at least the aspect of dignity—under conditions of an extreme democracy. When we consider the state of Chinese society, particularly in the cities, we are amazed at the disposition of the people to preserve intact the ancient and elaborate ceremonials of intercourse. The man of the West might well ask how such a thing can be in a community where men are crowded against men almost to the extent of preventing freedom of bodily action.

Correlations of dignity and democracy.

Europeans and Americans, even in the most densely populated quarters of cities, have little idea of the absolute packing of the people in the Chinese towns. To live in close quarters, inhabited by the greatest possible number, is one of the principles of economics. The Chinaman requires little more than space for his body. He does not demand room. The result is that he can procure quarters for a trifle. Rent in China is hardly worth the collecting; that is, rent of house room only. Not only the space of the house proper is filled with those who require no more than room for eating and sleeping, but underground apartments are filled in the same manner.

The packing of people a Chinese economic art.

During the day these crowded denizens sally forth and pursue their labors; but in the night they return and pack themselves into their quarters as best they may. Vast numbers betake themselves to boats and rafts on the canals and rivers. It would appear that such a condition of life would make the maintenance of ceremonial intercourse impossible; but not so. The habits of formality have been practiced for so many generations that the same have become fixed by heredity, and none thinks of neglecting the social usages of his fathers.

Ceremonial intercourse preserved in business.

Besides what we have here noted, there are other circumstances which tend to obliterate formal customs, but do not prevail. Take, for example, the matter of the unequal distribution of wealth. This fact exists in China as everywhere. One man by a trade or by industry in his profession gathers riches. Should that happen in any of the Western nations, the possessor would at once begin to display—and take pride in dis-

TRADESMAN OF TIEN-TSIN.

Enforced modesty of the wealthy; excess prohibited.

BAND OF LAND PIRATES.—Designed by Eugene Burnand, after notes of P. Nels.

playing—his increased means of happiness. He would build a finer house and adopt the more expensive style of living. to what is a virtual confiscation. Therefore the wealthy man conceals his wealth and affiliates with the masses.

CHINESE PIRATES -TYPES.—Engraved by Thiriat, from a photograph.

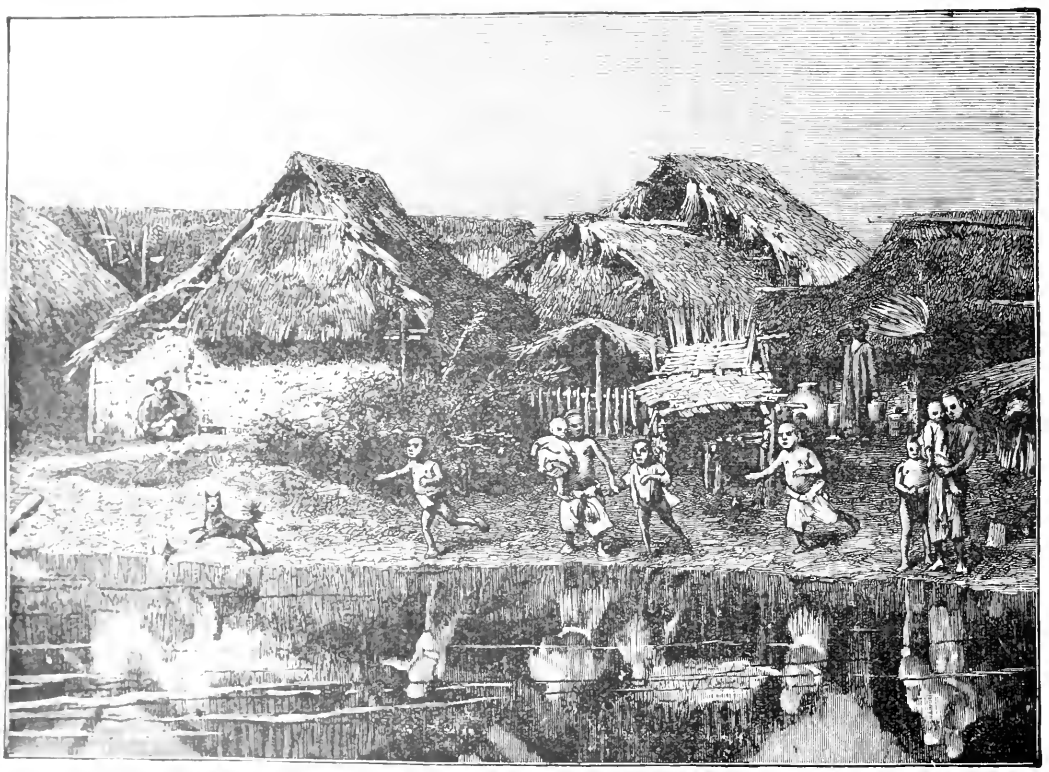
In China, on the contrary, the rich man must enjoy his riches only in private. If he put on finer clothes and build a grander house, his neighbors will betray him to the sumptuary officer of the district, and his property will be subjected Indeed, there are but two classes of Chinese society; the governed and the governing class. That great fact called the middle class does not exist. Perhaps it could not exist and the present social order in China be maintained.

[illegible] governing class they compose [illegible] of officials known to [illegible] the world by the name of mandarins. These constitute the only real aristocracy of China. It is an official aristocracy, not an aristocracy of wealth or birth, or reward of genius or heroism. The mandarins are those who hold office or are eligible thereto. They

The [illegible] and [illegible] badges.

engraved. These buttons do not indicate the kind of office which the mandarins respectively hold, but rather their rank, of which they are excessively proud and jealous to a degree.

One of the prevailing dispositions of the Chinese is the formation of secret societies. Of such associations they are inordinately fond. They take pleasure in uniting themselves in secret, and of



[illegible] CHILDREN ON BANKS OF RED RIVER.—Drawn by Y. Pranishnikoff, from a photograph.

are [illegible] into nine classes, distinguished [illegible] from the other by the b[illegible] celebrated mandarin b[illegible] highest rank is denoted by [illegible] button, which the possesses [illegible] top of his cap. The [illegible] red button, [illegible] badges b[illegible] but[illegible] button of [illegible] a plain [illegible]

using the order which they establish as an organ for the transmission of unlawful or dangerous information.

Penchant of the Chinese for secret societies.

There is thus established over China a kind of social telegraphy, by which news or conspiracy may be diffused with great rapidity. Some of the secret societies are powerful, and extend into the Indian archipelago. In this way the Chinese inform themselves of what is going on abroad, and frequently commit crimes un-

der cover, the detection and punishment of which are difficult in the extreme. There are instances on record in which information of events along the Pacific coast has been flashed throughout almost the entire empire by means of the signaling and dispatches of the secret societies.

It is a part of the social formula of the Chinese to seclude the women as much as possible. In the higher society the women of rank, particularly in the cities, never appear abroad. In their homes they do not eat at the same table or sit in the same room with the male members of the family. The tyranny of the man over his household is extreme, but the actual abuse is not so great as the logic of the situation would warrant. Jealousy is a source of domestic unhappiness; that is, the man, notwithstanding the seclusion and virtual imprisonment of his wife, is suspicious on the score of her fidelity. For this he sometimes has reason, and sometimes only a motive. The latter is found in his right of divorce. This he may administer at his own will on the charge of infidelity.

Seclusion of the women; marital distrust and divorce.

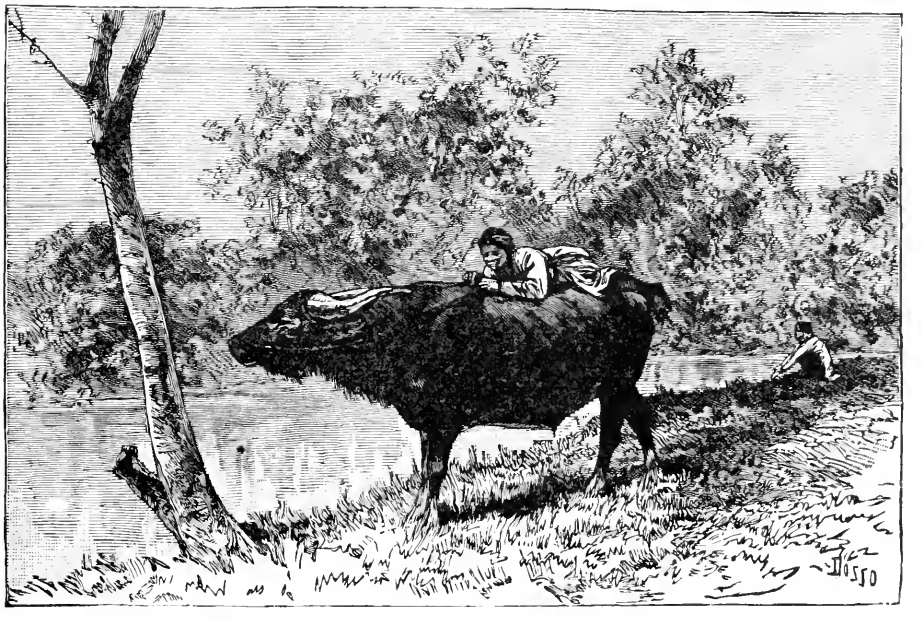
It has been alleged by those who have traversed the country that there is little manifestation of family affection in the Chinese home. The air of the place is said to be melancholy and solemn. Barrow, in his *Travels in China*, published as early as 1804, declares: "A cold and ceremonious conduct must be observed on all occasions between the members of the same family. There is no common focus to attract and concentrate the love and respect of children for their parents. Each lives retired and apart from the other. The little incidents and adventures of the day which furnish the conversation among children of many a long winter's evening, by a comfortable fireside, in our own country, are, in China, buried in silence. Boys, it is true, sometimes mix together in schools; but the stiff and ceremonious behavior, which constitutes no inconsid-

Slight manifestation of family affections by the people.

BOYS DRINKING TEA—TYPES.—Drawn by Theodore Weber, from a photograph.

A CRICKET CONTEST—TYPES.—Drawn by A. Ferdinandus.

erable part of their education, throws a restraint on all the little playful actions incident to their time of life, and completely subdues all spirit of activity and enterprise. A Chinese youth of the higher class is inanimate, formal, and inactive, constantly endeavoring to assume the gravity of years." To this we may add that the outdoor life is freer and more sportive. On the streets and river banks the Chinese children are



RIDING A BUFFALO TO WATER.—Drawn by Dosso, from a photograph.

seen playing after the manner of their happy kind in all ages.

We may here finally refer to some of the æsthetic concepts of the Chinese as illustrative of their character. In their notions of beauty they seem to give another example of that contradiction to European ideas to which we have already so many times referred. It would appear that in almost every particular their criteria of the beautiful are opposed to our own. Their highest notion of beauty in women is wrought up to the limits of grotesqueness and caricature.

Grotesque notions of beauty held by the Chinese.

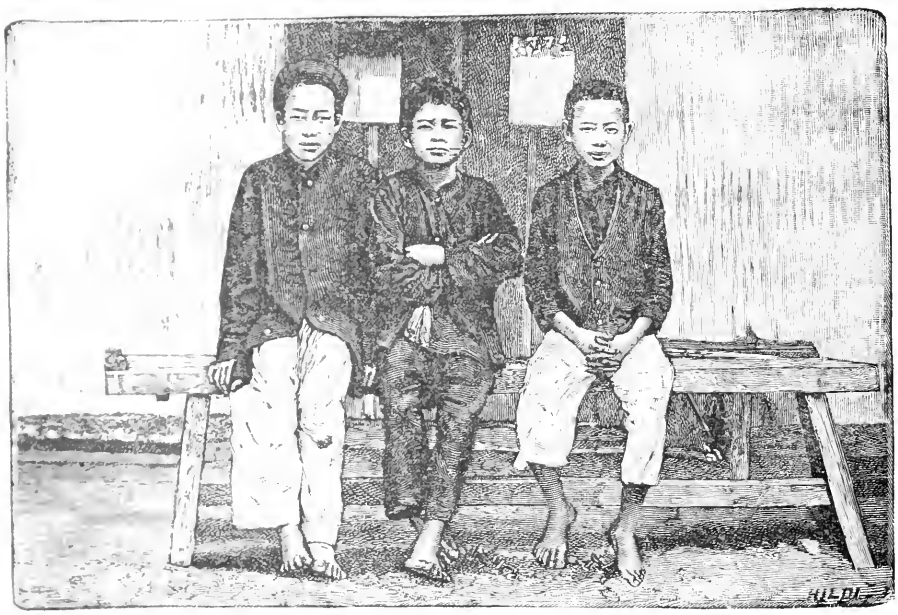
The established type is that furnished by the Manchus. Among these the women have broad faces, high cheek bones, broad noses, and very large ears. The form preferred is that of thickness and obesity. The greater the waist, the greater the beauty. To this we must add the artificial reduction of the feet to the smallest dimensions consistent with the possibility of standing. The gait most in vogue and accounted most beautiful, so far from being the majestic, gliding, sweeping step and stately progress of the European woman, is a miserable hobbling, wobbling shuffle, which is scarcely redeemed from contempt and ridicule by the serious and ladylike character of the performer.

We may remark in this connection that the Chinese, though one of the most populous divisions of mankind, are not distinguished by a whole ethnic name, but by a derivative. They are called Mongol*oid*, or Mongol*ian*, to distinguish them from the small group of Mongols

The race derived from a supposed Mongol original.

proximate the European type of beauty. M. Gützlaff says the eyes of these women have less of that depressed curve in the inner angle, which is reckoned characteristic of the race countenance. "The females are fair and," he adds, "are permitted to walk about."

In general, the pronounced characteristics of the Chinese countenance are breadth and flatness, to which we must add the outward projection of the zygomatic bones and the angular position of



CHINESE BOYS—TYPES.—Engraved by Hildebrand, from a photograph.

the eyes. The complexion is yellow. The hair is black and straight; the beard, scant and black. The voice is small and not unmusical; the utterance is narrow and thin, having the metallic and prolonged character which is so favorable to the delivery of their intoned language. The skull has a pyramidal shape when viewed from the front. The base is circular, making the Chinese to be classified with the so-called brachycephalic races.

General ethnic characteristics of the people.

We have thus completed our sketch of

the most numerous, and withal the most uniform division, of the human species. What is here presented is, in the nature of things, no more than an outline. It only remains to add that in the case of this wonderful people we find recurring the universal phenomenon of an antecedent population older than the prevailing race. There are Chinese aborigines. The historians of the race have preserved the tradition of the incoming of the Chinese, still roving as barbarians, and of their first foothold in Shen-See. This part of the country abuts against the mountains of Thibet. China was already inhabited. The new comers were nomads. They clothed themselves in skins, and knew not even the use of fire. They fed on insects and the roots of trees and plants. From this savage beginning they began to conquer, to multiply, and to settle the country. Emperors and patriarchs arose who taught

An aboriginal race dispossessed by conquest.

CHINESE ARCHERS—TYPES.—Drawn by A. Marie, from a photograph by M. Thomson.

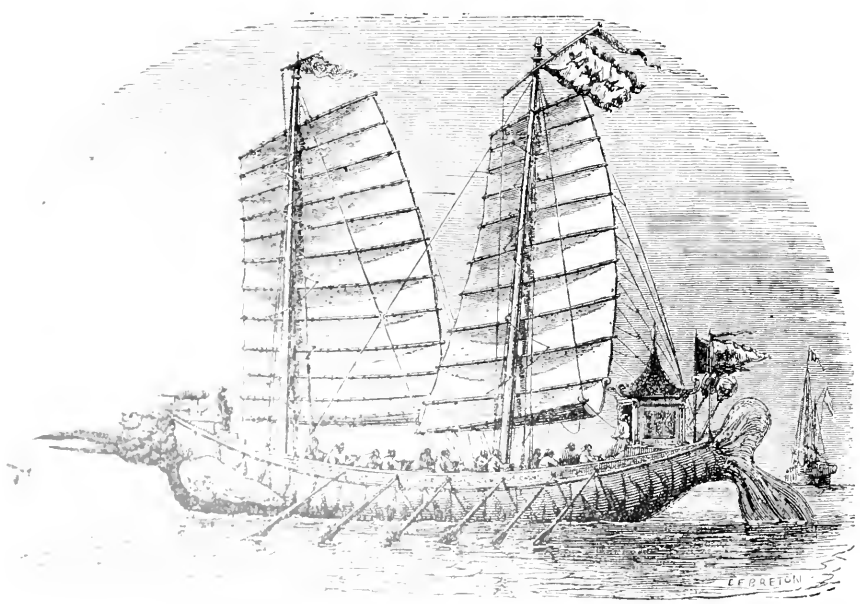
them how to be civilized. Petty states were planted in many parts. Feudalism supervened. Confucius came, and finally, about two and a half centuries after him, the modern empire was founded. So runs the tradition.

The aborigines of China, of whose ethnic character we are not informed, have not been extinguished to the present day. They occupy some of the mountainous districts in the far interior. They are held in contempt by the Chinese, who call them Miao-tsu. The aborigines, however, constitute no appreciable fraction of the present population of China, and may therefore be neglected in the inquiry respecting the ethnic character of the race.

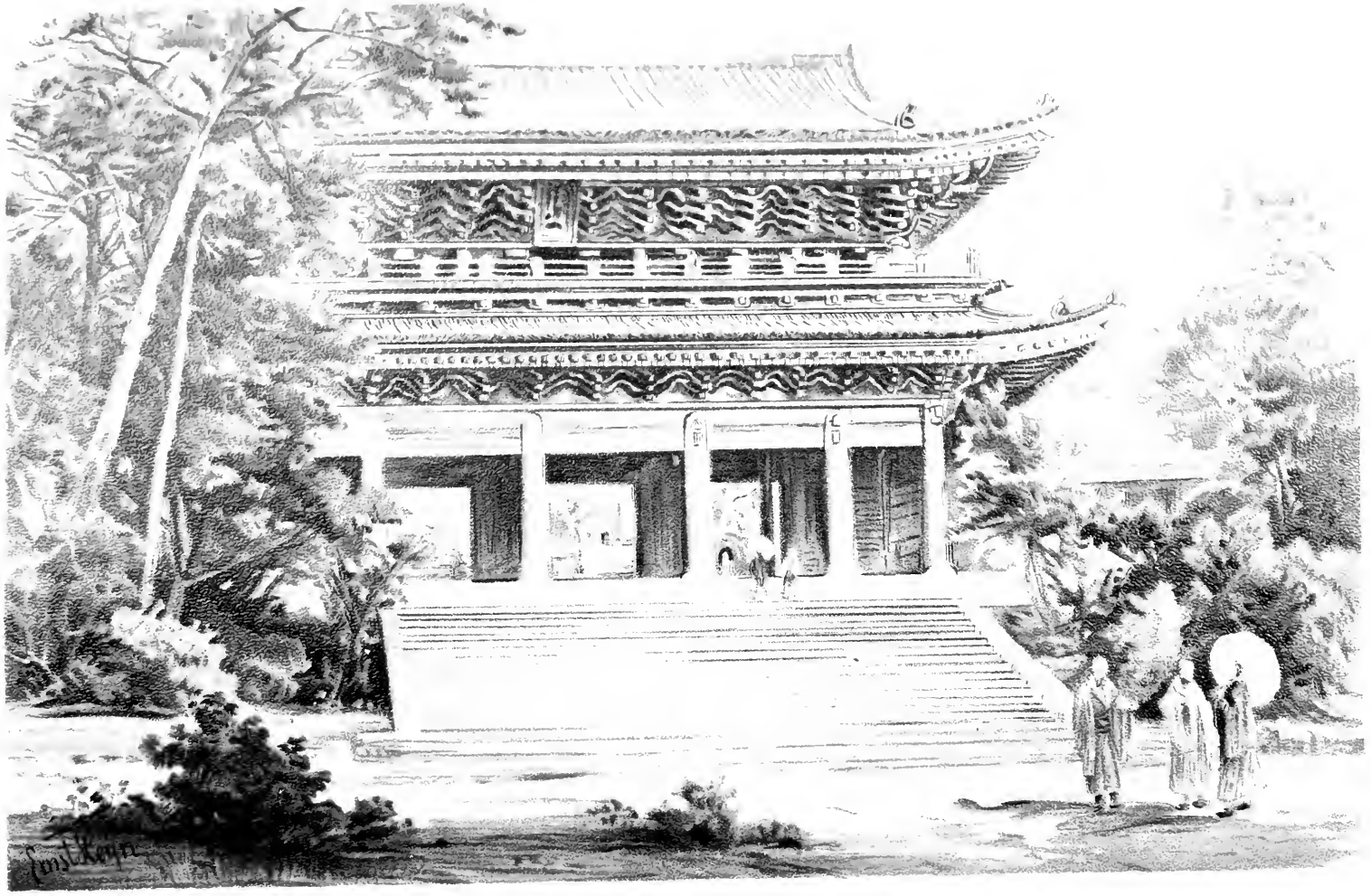
Place of the old indigenes at the present time.

It were hard to generalize respecting the prospects of the Chinese as a people. Their evolution seems, as we have said, to have ceased about the time when the Western nations began to emerge from the thick darkness of the Middle Ages. It is possible that the long lapse of time between the epoch of crystallization and the present day may be a sort of ethnic winter to the race, out of which will presently come the agitation and revival of spring. Such things are known in the history of mankind. There are eras of rapid development and other eras of simple continuance through ages of unprogressive and level life, wherein it seems impossible to discover either promise or achievement. Nearly all peoples have passed through such vicissitudes; but it ha remained for the Chinese to present the most remarkable example of fixation and unprogressive ethnic life that may be discovered in human annals. Whether out of this they shall emerge, or continue as they are, or come at length to a decline and race catastrophe, it were difficult to predict: the problem remains to be solved by the future.

Difficulty of forecasting the prospects f the Chinese.



BOSTON UNIVERSITY
COLLEGE OF LIBERAL ARTS
LIBRARY



CULTURE OF ASIATIC MONGOLOIDS. Japanese Temple.

BOOK XXIII.—THE JAPANESE.

CHAPTER CXLIX.—DAI NIPPON.

WE now follow the lines of the human dispersion into the Eastern seas. In doing so we are guided partly by geographical and partly by ethnical considerations. We have been following through many preceding chapters the lines of the Malayo-Chinese dispersion, beginning with Thibet and ending with China Proper. This course has included the consideration of the peoples of Indonesia as far eastward as the Melanesians and Micronesians. The peoples of Polynesia remain to be treated of hereafter. The latter belong to the Malayo-Chinese development, while the Japanese, to whom we now turn our attention, belong to the northeastern division of the Asiatic Mongoloids.

Ethnic outlines and place of the Japanese.

Should we follow this Japanese stream backward to the point of its divergence from the southwestern source we should have to go westward into the highlands of Central Asia, between Thibet and Tartary, and, perhaps, still further into Beluchistan. Nevertheless, the Japanese race is far from a common original with the Chinese. Geographical proximity, no less than the importance of the peoples under consideration, suggests their consideration in this place.

Geographical origin of the stock.

The Japanese empire is called by the natives Dai Nippon, or Great Japan. It consists geographically and primarily of the great island of Nippon, or Ni-pon, with the three approximate islands of Yezo on the north, and Shikoku and Kiu-Siu on the south. These four greater islands constitute the center of the vast Japanese group, numbering in all about three thousand eight hundred islands. These are classified in fifteen clusters. The aggregate area has been exceedingly difficult to ascertain. Since the revolution of 1869 there has been an attempt by the government to make a complete survey of all the islands, but this important work has not been accomplished. It is a great cluster held by a

Native and foreign names of the country.

single race, and constituting politically the empire of Japan, designated by the natives as the "Root of Day," "Sunrise Kingdom," or, as we should say, the Land of the Rising Sun.

The situation is off the eastern coast of Asia. The islands belonging to Japan extend in a scattered line northward to conforming roughly to the contour of the Asiatic coast. The principal island, however, bends out oceanward beyond the 142d degree of longitude E. from Greenwich, while the coast of Corea and Manchuria bends inland, thus forming the almost circular basin which contains the sea of Japan.

[illegible] E—View of W[illegible] Isle.—Drawn by Leon Sebatles, after a sketch by M. A. Roussin.

a [illegible] above the fiftieth [illegible] almost to [illegible] projection of [illegible] The southern [illegible] lies [illegible] Eastern [illegible] of the [illegible]

The reader already understands that the island of Nippon is the great island of the empire. This central part is not known to the Japanese as Nippon, for they apply that name to the whole empire; but in Western geography it is so designated. The length of the island is about eight hundred miles, but the length of the whole empire is fully twice

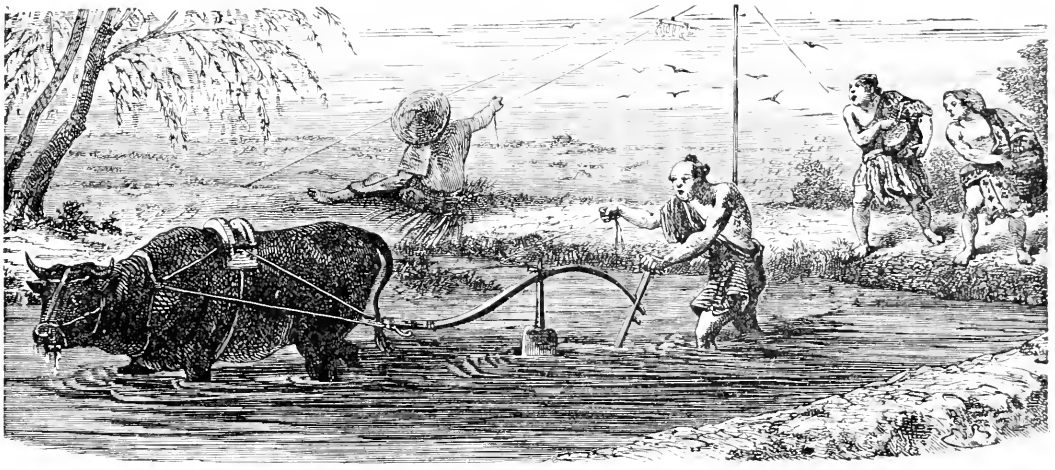
Extent of Nippon and other islands of the group.

as great. Nippon varies much in breadth, and has a total area of eighty thousand square miles. Yezo, on the north, is estimated at thirty thousand square miles, and Shikoku and Kiu-Siu at about seven thousand and fifteen thousand miles respectively. The area of Nippon thus exceeds not only that of the great islands near by, but of all the islands of the Japanese group together.

The central line of latitude about which the empire may be said to balance is near the thirty-sixth parallel, or not far from the city of Tokio. This ocean. The recurrence of level lands or plains is rare, even in Nippon, and hardly to be observed in the smaller islands.

It will readily be seen that the conditions of a variable climate are here prepared. The great extent of the country from north to south indicates a corresponding change in the temperature; but this is somewhat disappointed by the modifying influence of the sea. The difference in elevation also leads to climatic variety. On the whole, the

Climatic conditions; range of temperatures and seasons.



PLOUGHING AND PLANTING RICE.—Drawn by Emile Bayard, after a Japanese painting.

fact, together with the surrounding seas, furnishes the fundamental estimate of climate and climatic conditions.

Japan is one of the most mountainous countries in the world. It is estimated that about two thirds of the whole surface is thrown up into ranges and peaks. The highest point is the great elevation called Fuji-yama, which rises to a level of thirteen thousand feet above the sea. Many other peaks rise to six thousand or eight thousand feet in height. The reader will readily apprehend that the whole group of islands consists of the crests of mountain chains and of isolated peaks which remain visible above the

Mountainous character of the country.

temperature, precipitation, and the like, are about what might be expected in a country lying between the Tropic of Cancer and the forty-fifth parallel N. The finest months of the year are, perhaps, October and November, in which the weather is equable and comparatively mild. In September occur those frightful typhoons which are so desolating to nature and destructive to man. The summer and winter months show strong contrasts of heat and cold. The thermometer rises in the former to tropical heights, and sinks in the latter to a temperature about equal to that of the Central United States in December. Sometimes the instrument touches zero of Fahren-

heat, though this is rare. On the whole the climate is more mild than that of our country, a fact which is demonstrated in the existence of many varieties of vegetation which would perish in all but the southern parts of the United States.

Prevalence of volcanoes.

Many of the mountains of Japan are of volcanic character. This character is still retained in several of the peaks. The greater number, however, are extinct. There remain the concomitants of earthquakes, land changes, and the like, some of which are very violent.

Character of the principal rivers of Nippon.

Out of the nature of the case the rivers of Japan are short and unimportant. The largest stream in the island is the Tonegawa, which attains a considerable depth only on its approach to the sea. It is rare in any part of the island to find a stream which can not be easily forded by passengers on foot. The length of the river Tonegawa is about a hundred and eighty miles. The next streams in size are the Shinanogawa and the Kisogawa. Some of the rivers, like the Oigawa, spread out in a remarkable manner as they approach the sea. The stream just named becomes a shallow estuary about two and a half miles in breadth, the water skimming along in a thin sheet to the sea.

[illegible]

There are many small lakes in Nippon, but the Biwa is the only one that attains any considerable size. This [illegible] a length of fifty miles and [illegible] breadth of twenty. It [illegible] a Japanese lute, from [illegible] name of [illegible] the product [illegible] occurred in the [illegible] thousand [illegible] principal lakes [illegible] These, [illegible]

up in the mountains, and are surrounded with picturesque scenery. In some instances these small and beautiful bodies of water are fed with streams which find no other outlet from the highlands. The lakes and rivers of Japan, as well as the lagoons along the coast, abound in fishes, thus affording the inhabitants one of the principal articles of food.

Rice product, and manner of cultivation.

It is with the products of Japan, constituting as they do the supporting materials of human life, that we are here chiefly concerned. The greater part of the cultivable area of the country is devoted to the production of rice. In every spot where it is practicable to prepare a rice field, there the work has been done. The small fields or squares of ground are generally inclosed with little walls of earth, perhaps a foot in height, having the nature of a dyke. Each plot of ground is an enclosure capable of holding water and preserving it for the rice planting. The water stands on the fields until the harvest is nearly ripened, and is then drained off. In this manner two crops are produced annually, and the yield is very rich. The rice grown in the valley of the Tonegawa is as fine as that of Java.

Exportation of rice; the saké.

We may here remark the importance of the rice crop to the Japanese people. It is the great food—the staple product of the country. For a long time its exportation was prohibited. That prohibition is now removed, and a considerable export trade is carried on. The grain not only furnishes the principal food of the inhabitants, but also their famous drink called *saké*. This beverage is brewed from a fermentation of rice. The drink is slightly intoxicating, having a strength between wine and beer. The consumption of saké in Japan is very

great, and there are many grades of the beverage prepared, some of which are as fine as the acid wines of Europe and America, and others of which are simply a coarse beer.

Other cereals besides rice may be easily and abundantly grown in Japan, but it is not profitable to supplant the more plentiful with the less productive grain. The vegetable products are abundant. The sweet potato flourishes and is of excellent quality. Watermelons abound. Turnips, beets, carrots, tomatoes, and onions are plentifully produced. All of the fruits of the temperate zones grow well. The peaches are of fine quality. In some provinces the grapes are excellent. The tea plant flourishes. All the citrus fruits grow well and yield full crops. Of apples there are not many varieties, nor is the fruit of superior quality. Of plums there are many kinds, and these are of great excellence. The Japanese persimmon is regarded as the finest in the world.

Vegetable products and variety of fruits.

Few countries have been originally supplied with finer forests than has Japan. In the nature of the case, the woods have fallen before the dense population; but in many parts the forest growth is still measurably preserved. This includes the Japanese cedar, the pine, the ilex, the mulberry, the maple, the camellia, and many other varieties of fine trees. The timber produced from these is of a superior quality. The Japanese woods to the present day supply a considerable fraction of the resources and wealth of the inhabitants.

Forest areas and timbers of the island.

This abundance of tree and vegetable growth has its corresponding fact in a large and varied animal life. The wild animals have fallen back and become somewhat rare; but the bear, the wild boar, the deer, and the antelope still represent the more important species, and the fox, the monkey, and the badger the smaller kind. Of the domestic animals, the most important are the horse, the ox, the goat, the dog, and the cat. Sheep do not flourish on account of the hard bamboo grass, not sufficiently nutritious and tender for pasturage.

Wild and domesticated animals of Japan.

It will thus be seen that the conditions of life prepared by nature in these islands

THE TEA PLANT.

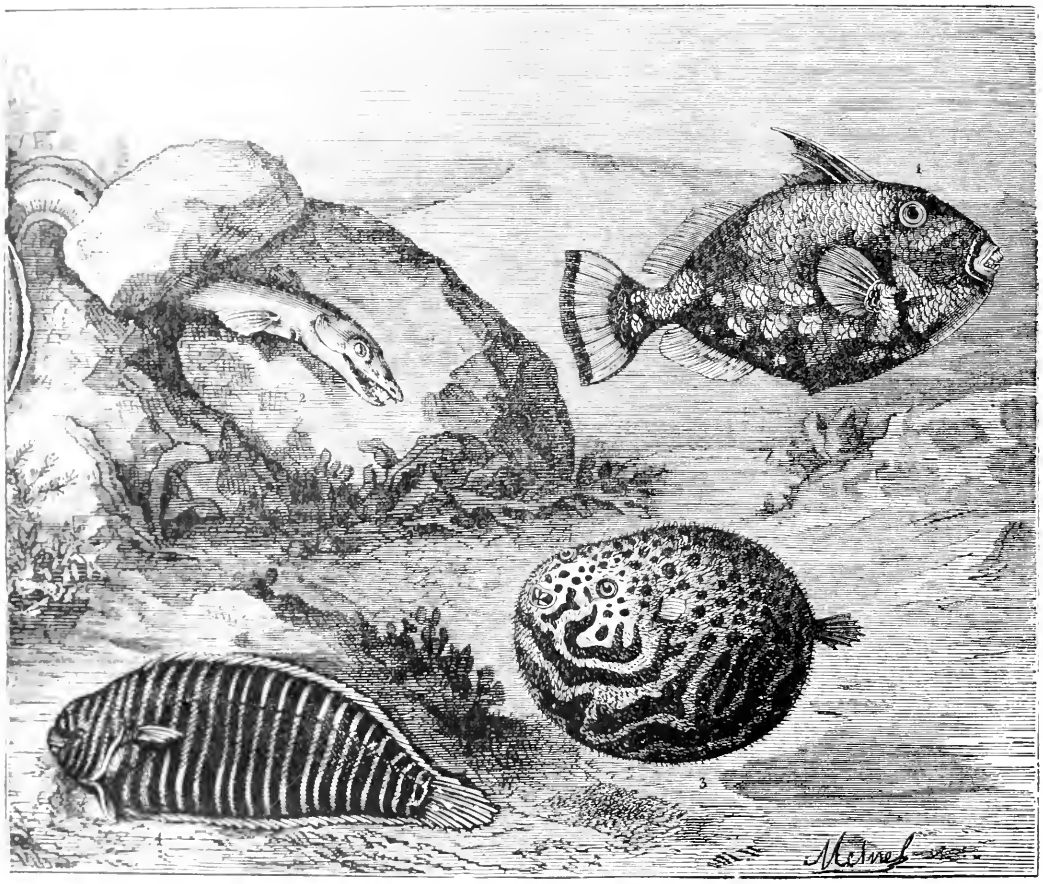
are not greatly different from those present in our own country or Great Britain. It is with the latter that Japan as a seat of empire has been generally compared. Japan, however, is subject to greater vicissitudes of climate and of general nature than is Great Britain; that is, there is greater variety in different parts as well as greater activity in the natural world. The presence of the volcano,

Parallel of conditions with those of Europe and America.

[illegible] of the typhoon, [illegible] rumbling of the earthquake gives to Japan an element of action and perhaps a condition of dread of the natural world which we should not find in Europe or America. At the same time, though the ranges of temperature are not higher or lower than in our own country or Great Britain, there are, nevertheless, excesses of climatic manifestation. This may be seen in the entire absence of snow and the presence of almost continuing tropical conditions in the southern groups, as in the Loo-Choo cluster on the [illegible], and the prodigious snowfall [illegible] in depth, [illegible] Yezo and [illegible]

It may be remarked in this connection that the uses which the Japanese make of their resources differ much from the corresponding facts in the civilization of the West. Thus, for instance, the purposes to which domestic and wild animals are put vary considerably from the uses to which we are accustomed. In highland woods of the interior monkeys are hunted and slain as game. These are brought into the city markets and sold for food! Thus the man of Japan may be said to eat his kinsman *without the cannibal instinct!* In the choice of the edible birds the same caprice is seen. The lines of distinction between the edible and nonedible are drawn according

Uses made by the Japanese of their resources.

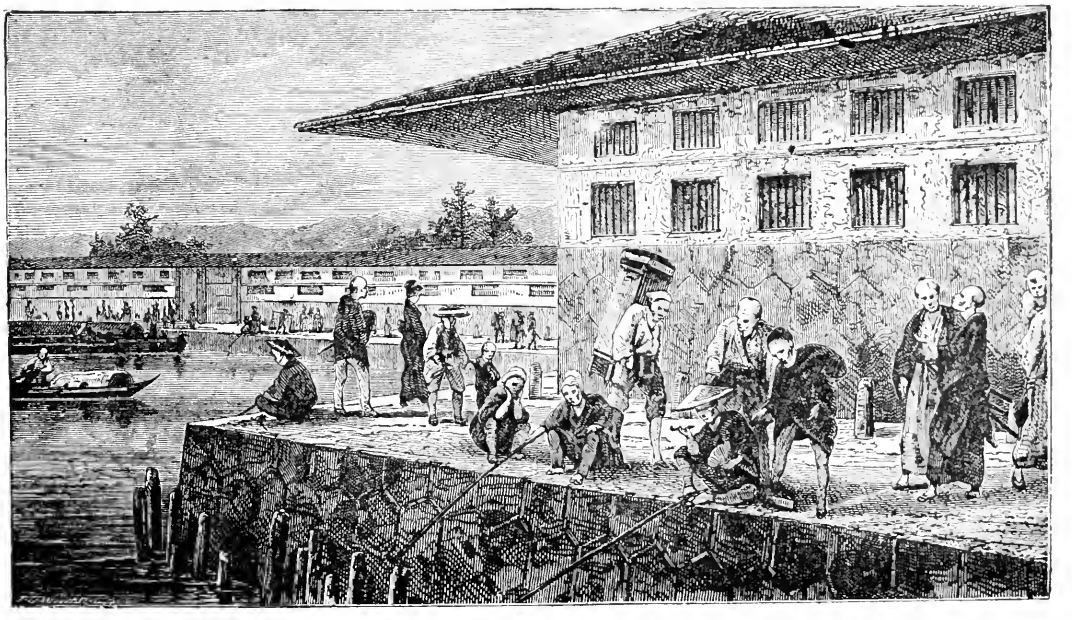


FISH OF THE JAPAN SEA.—Drawn by Mesuel.

to different instincts from those possessed by the Western peoples.

Out of these various conditions the Japanese race has prepared the means of its support and progress. We must, however, in this case make a considerable modification to cover the fact of commerce. Japan relies mostly on herself for the means of support; but she nevertheless procures a considerable fraction from abroad. It is estimated that her

Possibilities of increased production and trade.



JAPANESE COMMERCE.—Rice Docks and Warehouses.—Drawn by Theodore Weber, after a native painting.

capacity in the production of rice is, or at least may be, double that which is requisite for the support of the people. Or, to state the case differently, the islands will be capable, with existing resources, to support a population at least twice as great as that now existing.

The insular position of the Japanese has impelled them strongly to the commercial life. No country in the world is better situated for the development of a vast and profitable interchange of commodities with foreign nations. The

Beginnings of the commercial evolution.

disposition of the people is not wanting as it respects trade and intercourse. Of these matters we shall speak hereafter. For the present we may refer to the fact that from the seventeenth to the middle of the nineteenth century the foreign commerce of Japan extended no further than trade with the Chinese and the Dutch merchants in the East. There was an intermediate period in which the exports of the Japanese were carried abroad in Dutch vessels. Such articles as copper, lacquer wares, porcelains, and camphor were sent abroad in considerable quantities in foreign bottoms before Japanese ships began to venture freely abroad.

To the present time such native ships are largely limited to the coasting trade; but in the meantime the volume of exports has increased to a flood. The Japanese are hungry for the products of other nations. They demand fabrics of all kinds—cotton prints, calicoes, woolen yarns, velvets, blankets, glass wares,

Expansion and development of foreign interchange.

mirrors, time-keeping and philosophical implements, lamps, machinery of many kinds, boots and shoes, leather goods, soap, sugar, flour, wine, and beer. In return for these they send abroad at the present time large quantities of rice, silk, tea, camphor, vegetable tallow, wax, lacquered wares, silkworm's eggs, and many other native products.

The great market for these goods has, until recently, been China; but the ports of America and Europe now receive many of these articles, and send their own products in return. It has thus come to pass that the resources of foreign commerce have been added to the native products of Japan, thus enlarging and varying the character of the national life.

Open markets of Europe and America.

It is not our purpose in the present connection to enlarge upon the sudden and striking emergence of the Japanese from their former seclusion and obscurity. We here refer only to some of the antecedent conditions of this emergence, and of the large activities displayed by the Japanese within the last half century. The country, in the first place, is most favorably situated for such development. The relations of Japan to a great continent near by, and to an infinite ocean before, are well calculated to make the people adventurous, ambitious, and progressive.

Favoring circumstances of Japanese emergence.

The various natural resources of the country may well assist the tendencies [illegible] of the people toward a [illegible] large and energetic civilization. The climate is most happily balanced between heat and cold, between plentiful [illegible] and snows and abundant sunshine. The historical circumstances as well as commercial enterprise have within the last fifty years conduced powerfully to bring the race out of its nebulous Asiatic conditions into clearer light and stellar development. The reactionary effect of foreign imports, including the importation of ideas as well as the means of subsistence and improvement, has also conduced to the same general end.

The progress of the Japanese race is, therefore, not a causeless phenomenon, but it is to be explained by the working of natural laws. Over and beyond this, however, we must in this case, as in all others, make an allowance for the operation of those deep-seated, occult, ethnic forces which in the end determine so great a part of the civilized life of man. We now pass from this cursory view of the elementary conditions, under which the Japanese race has reached its present development, to consider in the usual order the relations of the sexes and the institutions that spring from the domestic union.

Ethnic causes also operate favorably.

We shall hereafter have occasion to remark upon the general intellectual activity of the Japanese. On this everything may be said to turn in deciding the progressiveness or nonprogressiveness of a given race. We here consider the fervor and energy of the Japanese mind only in its relations to industries and the means of subsistence. The people have what may be called the passion for attacking nature. Like the men of the West, they look upon the world as an arena of rational activity; and in getting out of the world its good gifts the Japanese are more akin to Europeans than to the indifferent hordes of Asia.

General intellectual energy of the Japanese race.

CHAPTER CL.—SEX AND SOCIETY.

AS in the case of nearly all the nations of the Orient, the Japanese have derived a large part of the principles upon which the sexual union and family are based from the religious and ethical codes which they accept and profess. There is a general likeness of the domestic system to that of Eastern Asia, and the whole is somewhat determined by the moral law, as the same has been deduced from the teachings of the old masters of the Orient.

Here in Japan, however, the influence of the Semitic religions is at last stayed. The propulsive power of Mohammedanism eastward could carry the doctrines of the Prophet no farther than the shore. Japan breaks with the continental usages on the question of polygamy. This method of marriage is disallowed under the law. Monogamy is the law of the state, and is the only form of legal union recognized among the people. There is, however, in this particular a free compromise between the East and the West, and the terms of the compromise are unhappily liberal in the direction of sexual license.

Japanese break with Asiatic usages; polygamy disallowed.

There is, perhaps, no other country in which the sexual instinct is so little restrained, or the violation of those usages regarded as so essential in the West so little regarded or punished, as in Japan. Concubinage, in a word, is substituted for polygamy. The man may not marry two or more women at once, but only one. Her he has to wife; but if she be unfruitful, or even without the excuse of this defect, another may be taken as a concubine. The emperor may thus add *twelve* women to his household. Divorce is common and easy. If the woman be barren or disobedient to husband or mother-in-law, or given to gossip, or be impure or leprous or jealous or thieving, she may be divorced by her husband. It is needless to add that the *allegation* of these faults and sins is generally as effective as the fault or sin itself in securing the discharge of the wife and the dissolution of the marital bond.

Slight restraint of the sexual instincts; concubinages.

Since the early part of the present century Western travelers and scholars have been greatly interested in the investigation of Japanese society and the principles on which it is founded. To the surprise of such it has been noted that the astonishing freedom of the sexes seems to coëxist with a large measure of marital virtue and domestic happiness. Some of the usages of the Japanese have greatly surprised and shocked the sentiments of the West. Thus, for instance, the public bath houses, established in almost every street of the cities, were aforetime found to be promiscuously attended by both sexes. There seemed to be in this common bathing of all no violation of modesty, no impropriety or tendency to evil. It was the custom of the race, and attracted no more attention than any other common and innocent usage. The married women did not attend the common baths, but had bathing apartments of their own. The practice of promiscuous bathing in the public bath houses has now, however, been interdicted, and

Freedom of the sexes; usages of the bath house.

has in great measure ceased—an example of the striking influence of Western thought upon the Japanese, even in such deep-seated elements of character as the national customs.

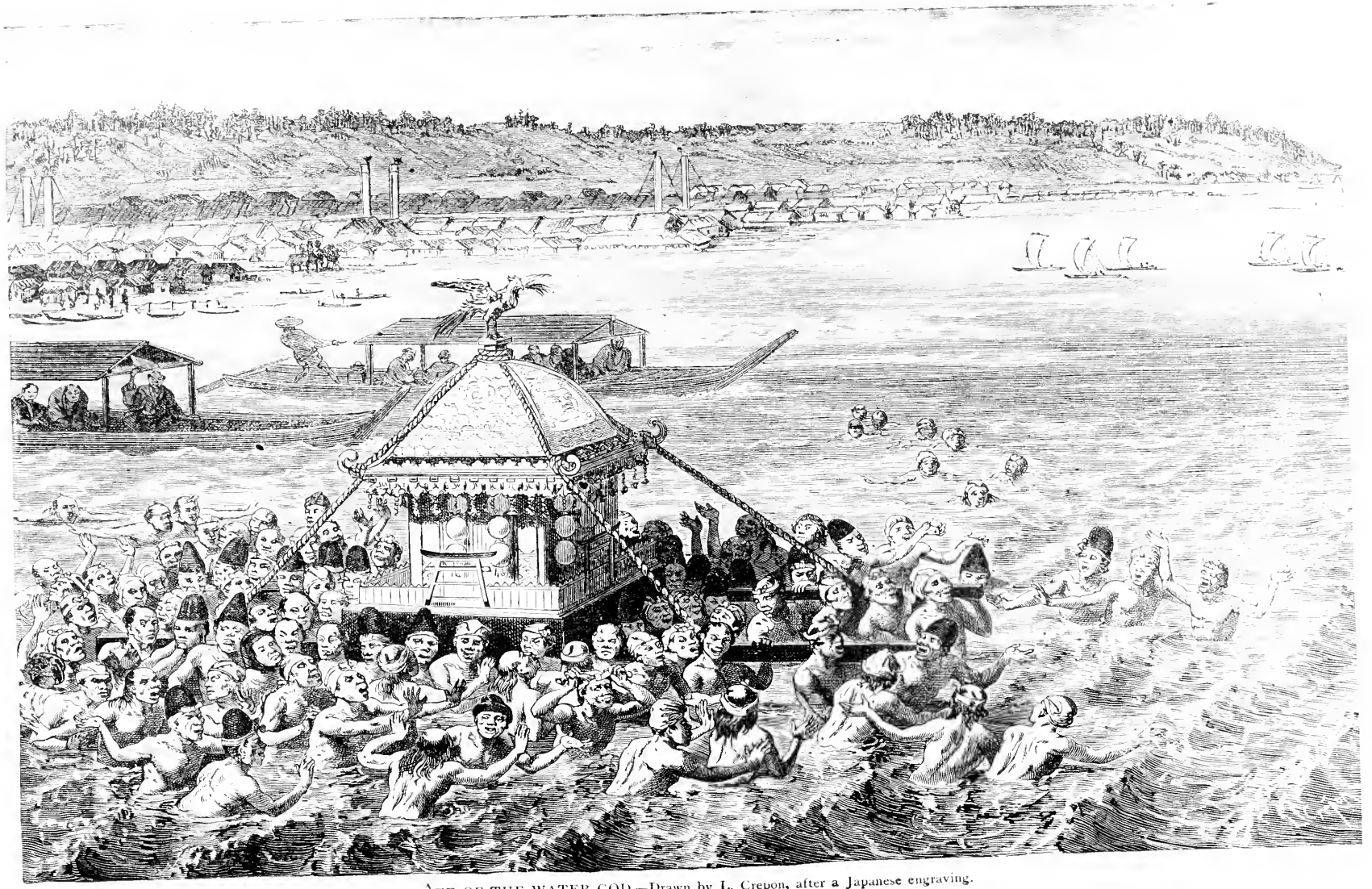
There has been found among the Japanese socially an ancient and strongly marked disposition to distinguish married from unmarried women. This distinction extended formerly to a division of the marriageable women from unmarriageable girls. The marital age was fixed at twenty years. It was the usage of the country, not yet wholly extinguished, to blacken the teeth of married women and of young ladies over twenty. The Japanese possessed a certain peculiar and very tenacious dye, like ink, but more nearly indelible, with which they stained the teeth and kept them of a purple-black color. This was thought to add to the attractiveness of the wives and marriageable girls.

Distinction of the married and unmarried estate of women.

This usage also has yielded to the pressure of Western opinion; but the practice of painting the lips—not unknown to Western beauties—still prevails. Possibly the growth of truer instincts and sentiments, independently of foreign intercourse, has tended to extinguish such habits, manifestly barbarian in their origin. The custom of blacking the teeth extended aforetime to princes and nobles of the imperial court, but

Pressure of Western opinion has tended to reform customs.

AN IMPERIAL CONSORT.—Court of Kioto.—Drawn by A. de Neuville, after a Japanese painting.



FÊTE OF THE WATER GOD.—Drawn by L. Crepon, after a Japanese engraving.

these have in recent years led the reforms which have substituted natural and refined conditions for the residue of ancient semibarbarism and savagery.

[illegible] by A. de Neuville, after a water color by M. Roussin.

[illegible] may be [illegible] so- [illegible] that a [illegible] eyebrows. This was the distinguishing mark by which the married lady was known from the maiden. It were a shame for the token of wedlock to be omitted! There were also modifications made in the coiffure of the several classes of women—as married, unmarried, or widow—whereby the one might be distinguished from the other. The

coiffure of the Japanese ladies is ranked as among the most elegant and ornate in the world. The hair of the women is rich and black, and is handled with the greatest care. Much time is spent by the ladies at their toilet, in arranging their hair, painting their lips, and adjusting the various articles of their elegant dress. This is said of the better classes who have leisure and opportunity for indulging their natural dispositions.

not, upon a certain indifference of the Japanese to the importance of the sexual relation in the civilized life. They seem to regard it as a matter of small concern—too small to affect seriously the character of either man or woman. This indifference does not, of course, extend to the married women of the country. These are subjected to as severe a social code as that prevalent in

Indifference of the Japanese to the relations of sex.

FAMILY SCENE.—Drawn by Emile Bayard, after a native painting.

These social practices would indicate a tendency and code not very different from those prevalent among the peoples of the West. It is certainly true that the Japanese most of all the Asiatics approximate those usages and principles of conduct with which we are familiar in European and American countries. In other respects, however, the Japanese depart widely from the established conditions of society in the West. This appears in the license of both men and women to lead dissolute lives without serious loss of character.

Approximations of social usage to that of America.

The distinction turns, if we mistake Europe. The married women must be not only obedient, but faithful beyond reproach or suspicion. For the rest there is a freedom amounting virtually to license, and yet to license under law.

Prostitution thus becomes one of the legalized facts of Japanese society. This miserable estate exists openly, publicly, lawfully in all the cities and, as a fact, throughout the country. The striking circumstance connected with it is the fact that Japanese usage makes it respectable, and even seems to give it preference over other social forms. The quarter inhabited by public women,

Sexual license under the sanction of law and custom.

instead of being in the obscure purlieus of the cities, is in the great thoroughfares and most elegant quarters. The residents of this class are not only surrounded with luxury and elegance, having the best houses, the best dress, and the most sumptuous style of living, but they are without shame or reproach on account of their calling. The same may be said of those who frequent such quarters of the city. The whole is under the regulation and concession of law. She who will leave the quarter may do so, and resume her place in society! The sentiments with which such life is regarded by both the participants and the community at large are wholly different from those respecting the like facts among the Western peoples.

The education of Japanese girls has constant regard to their future duties as wives and mothers. The women are expected to have the household in charge and to bear its cares and responsibilities. It is with this end in view that the girls are sent to school and taught those arts and principles of conduct which are expected to be useful and salutary in future life. First of all, the household economy is taught; then music and embroidery, and many other of the small [illegible] arts in which the Japanese women [illegible]. All are taught at least the rudiments of music. The most popular common instrument is the *samisen*, or three-stringed banjo, and this every girl is expected to learn to play. The teaching has respect, however, to others' rather than to her own pleasure, profit, or discipline. The woman in all her relations is regarded [illegible] to an end [illegible] to the [illegible].

Discipline of girls for their place in society.

In the Japanese [illegible] there is a [illegible] *Great Study*. The work contains the code and discipline of the woman's life, and in this the girl is carefully instructed. There is one fundamental principle of conduct, and that is obedience. The disobedient girl or wife or mother is regarded with disgust and universal reprobation. The *Great Study* indicates the three kinds of obedience to which woman in the three stages of her career is expected to yield. First, as a child and maiden, she must be obedient to her parents; secondly, as a wife, she must obey her husband; and thirdly, in widowhood, should that arrive, she must obey her eldest son. The whole discipline of her life thus turns upon the matter of obedience—the dependence of her will. In this, as much as in chastity itself, consists her character. It is by obedience that she is judged, and for compliance with the code of obedience she is praised and honored.

The "Woman's Great Study," and what it teaches.

It is in this careful preparation and, perhaps, in this subordination of the woman that we find the beginnings of that surprising code of politeness, deference, custom-observing, and law-keeping habit which so greatly distinguishes the Japanese race. In fact, politeness with this people lies at the basis of all the virtues. This no doubt begins with the discipline of the women for the office of wife and mother. That discipline effected, a corresponding discipline is enforced upon the children, and if on them, then on the race.

Origin of the code of politeness.

It soon comes to pass that the youth under his peculiar instruction is led to avoid nearly all forms of vice and law-breaking, not indeed because they are sinful or criminal in the sense that such things are so in Europe or America, but

Politeness as an ethical principle; honesty of the people.

because they are impolite! To steal is impolite. To be drunken is so. Every violation of the social and moral code is heinous, because in the first place it is impolite. Oliphant, in his *Mission to China and Japan*, pointed out, as early as 1860, the salutary effects of the home discipline of the Japanese upon the people at large. "Universal testimony," says he, "assures us that in their domestic relations the men are gentle and forbearing, the women obedient and virtuous; and in every department of crime we have reason to believe that the amount of grave offenses committed against society is less in proportion to the population than that of other countries." The same author goes on to declare that the old Dutch writers unite in extolling the excellence of the Japanese courts and the satisfactory administration of justice. "We can only," says Oliphant, "judge by the results. As locks and keys did not exist, our rooms were open to the incursions of any of the numerous attendants who swarmed about our lodgings, and though we left the most tempting curiosities constantly displayed, yet we never had to complain of a single article missing, even of the most trifling value."

A FAMILY CHAPEL.—Drawn by Emile Bayard, after a native painting.

In many particulars of manners and sentiment the Japanese have points of identity with the Chinese and other continental Asiatics. To this extent the

Japanese notion of modesty in dress.

former as well as the latter people are in contrariety with the views and customs prevalent in Western countries. One of these small aspects of life—yet very significant relates to the manner of dressing and the exposure of the person. The Japanese women expose the face without reserve, and use much paint and

ing, in which the lady goes abroad and calls upon her acquaintances, is considered a shocking departure from the rules of good society.

It is the fundamental principle of the Japanese social estate to preserve the family. To this everything may be said to conduce. There is, therefore, as little

JAPANESE MARRIAGE.—Drawn by Crepon, after a native painting.

the factitious as a means of heightening their beauty. At the same time they are scrupulous that the *neck* shall be well covered with the dress to the throat. The style of dressing called *décolleté* is regarded by them with horror for its immodesty. The same may be said of such usage as dancing in public with male acquaintances. In the manner such customs as our system of visit-

as possible of that marital evolution which we have in our countries, but rather a system of involution, by which the parental home is to be maintained and perpetuated. To this end the Japanese son does not depart and marry, but brings his affianced rather to his father's house. This is the beginning of the end of the father-rule. The mar-

Method of maintaining the integrity of the family.

ried son begins to be the head of the family. He becomes the householder and landlord instead of his father. The authority of the latter is gradually relaxed and surrendered to the son. This is followed, in the next place, by parental dependence on the one side and filial protection on the other.

fore the marital age. The youth so chosen passes out of his own homestead, and is incorporated with the family whose daughter he is destined to take to wife. He is adopted by his prospective father-in-law, and takes his name. In course of time, when the boy and girl thus affianced are grown up, they assume

JAPANESE SCHOOL.—Drawn by Emile Bayard, from a native painting.

The ancestral household thus sprouts up green around the roots of the family tree, and flourishes by perpetual second growth. If a son is wanting, then the father of a brotherless daughter may select from the cadets or younger sons of neighboring families a husband for his child. This may be done long before the marital age. The youth so chosen passes out of his own homestead, and is incorporated with the family whose daughter he is destined to take to wife. He is adopted by his prospective father-in-law, and takes his name. In course of time, when the boy and girl thus affianced are grown up, they assume marital relations, and the family is perpetuated through the female line, but with the ancestral name, which the son-in-law now bears.

Custom of adopting sons to perpetuate the ancestral name.

Up to the middle of our century the ancient social usages in Japan were everywhere prevalent. These involved many things which were clearly the res-

Sufferings entailed by ignorance on Japanese women.

ideas of former barbarism and ignorance. Among these we may mention that the hardships of motherhood were augmented by barbarous customs and superstitions rather than alleviated by scientific gentleness. She who became a mother was almost tortured by the superstitions of an ignorant midwifery. After the birth of her child the mother was fixed in a sitting posture by means of bags of rice put under the arms, and there for nine days and nights she was obliged to remain without change of position and without sleep; for as nature would give away and sleep come on, the sufferer was constantly awaked—a torture which must have entailed untold anguish on millions.

For a long time the Japanese have been zealous in matters of education. This is said of education as they have understood it. Within the last half century a complete transformation has swept over their society, and this has involved a change of opinions and practices in the matter of education. The Japanese, however, have long had public primary schools. To these the children of both sexes and of all ranks were sent as soon as they reached the proper age, and there all were educated together on a common plan. A writer in the *Edin-* [illegible] for 1852 already pointed out the fundamental identity of the Japanese [illegible] with those of Prussia.

Zeal of the people in matters of education.

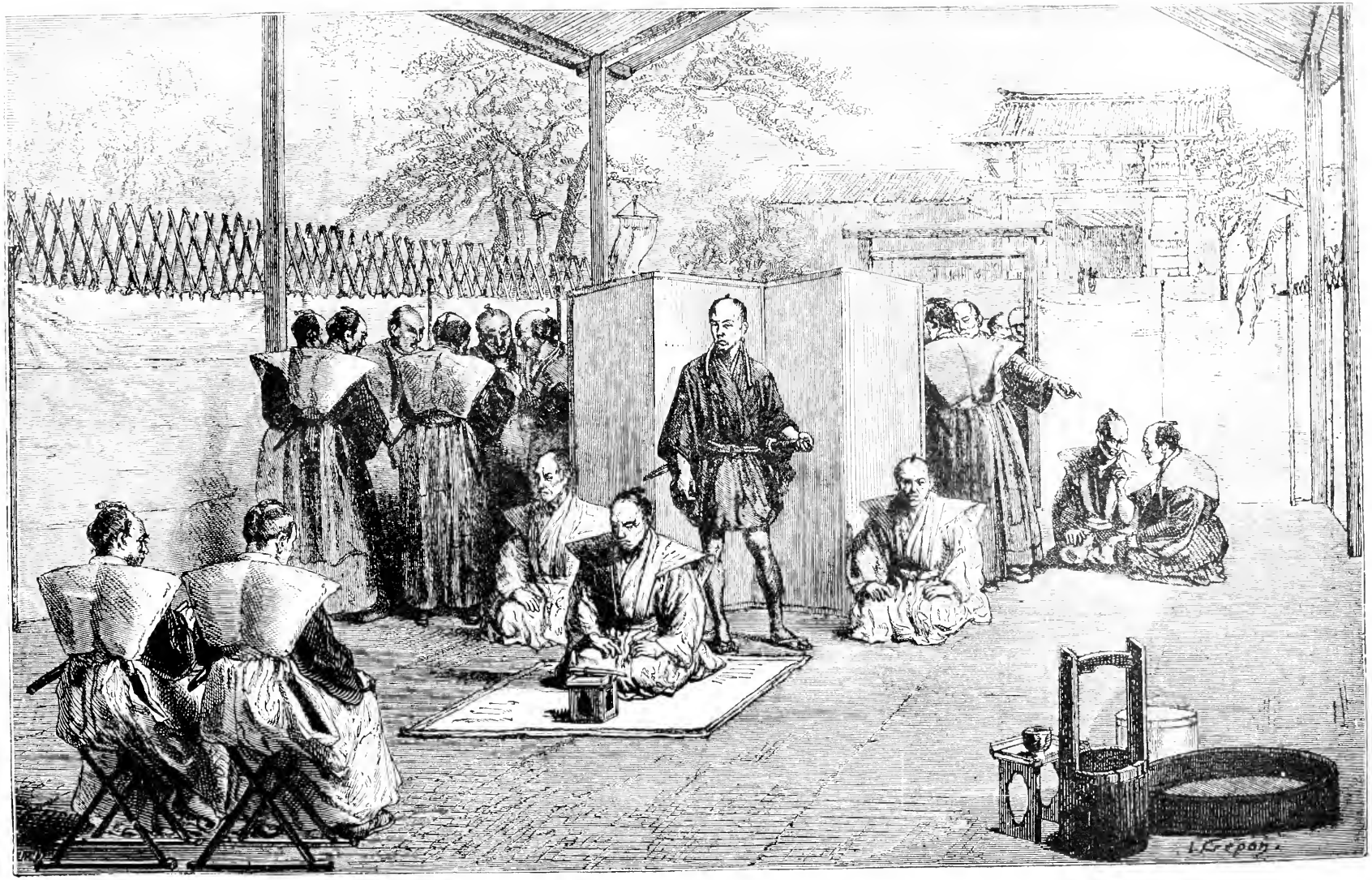
[illegible] however, the attend- [illegible] schools began to [illegible] both by sex [illegible] The girls were [illegible] and [illegible] seen above, for their [illegible] as wives, mothers, [illegible] education [illegible] boys of the [illegible] generally [illegible] with what [illegible] primary or intermediate instruction. This included reading and writing, a study of storybooks, the system of calculating on the abacus, and such geography as the knowledge of the race possessed. Youth of the higher rank, however, were separated from the commonalty, and carefully instructed in such learning as appertained to their respective stations in after life.

The discipline of the noble youth was carried to many subjects which were not parts of the common curriculum. Their studies were "caviare to the general." Throughout the whole, however, the education was made to have constant respect to social and civil duties, and in particular to the obligations which the youth of high birth must assume on coming to manhood. For such duties nothing was omitted that might conduce thereto. All the mysteries of good breeding were included, and points of etiquette were insisted on until the formality of noble life became as severe as the rules of the calculus.

Discipline of the sons of the nobles.

It was one of the points of this stern and formal discipline to prepare every young Japanese of high birth for the ordeal of self-destruction. He was deliberately and carefully taught the principles of *hara-kiri*, or the "happy dispatch." He was instructed that the ultimate sanction of self-respect is suicide. If he should be insulted he must kill himself by ripping open his abdomen! All the occasions which would justify such self-destruction as a means of preserving character were explained and commented upon with a painstaking such as we should expect in the case of an old English code of laws. To obey this rule of hara-kiri was to be honorable and honored. To disregard it was to

Duty of hara-kiri inculcated as a part of polite education.



HARA-KIRI.—Drawn by L. Crepon, from a Japanese painting.

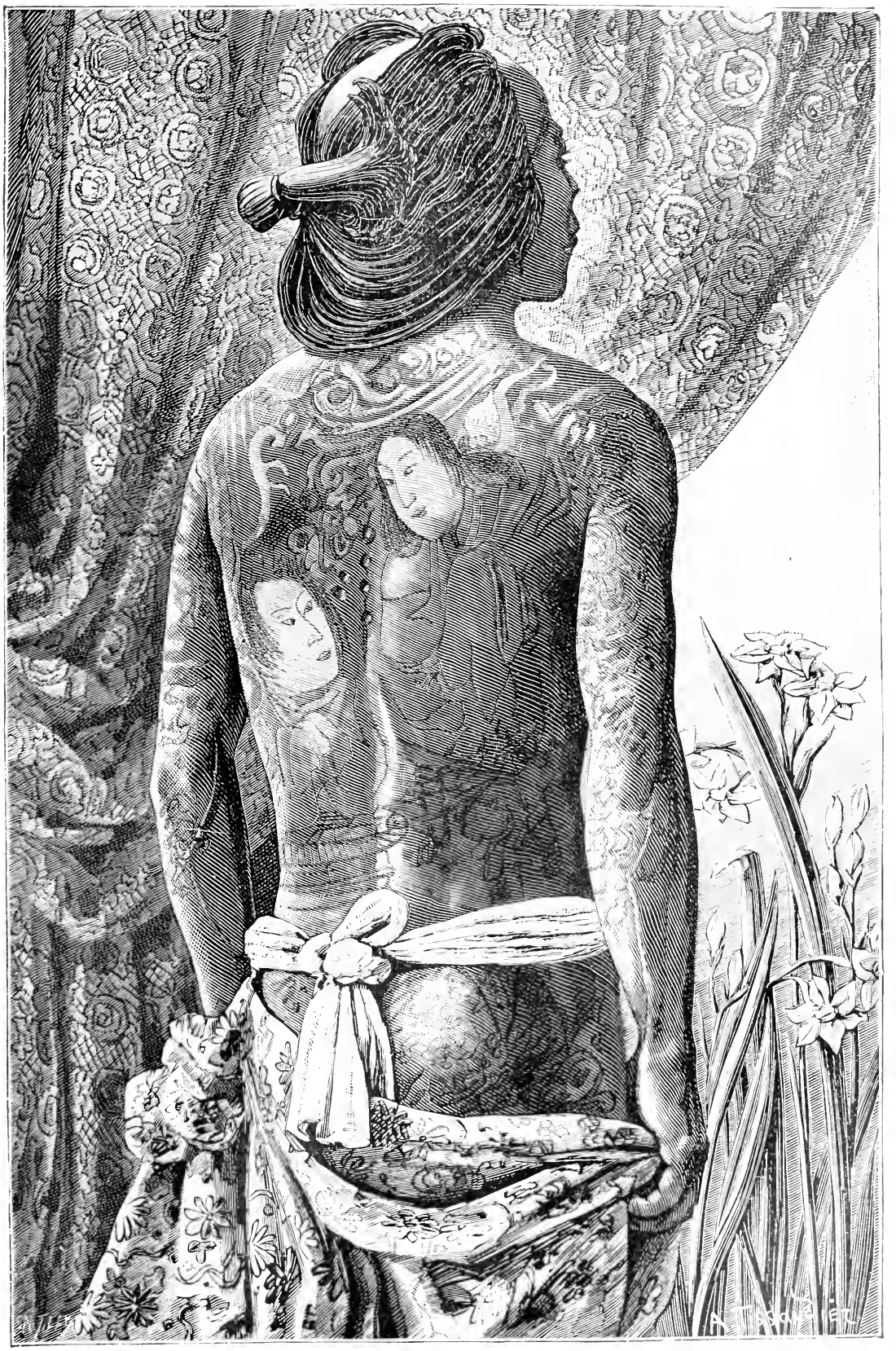
forfeit nobility and rank and station, and to be subjected to corruption of blood. The descendants of him who should break the usage of his country were attainted!

friends. These he might invite into a party on the water or at his home. Should he fall in love, he must run to the lady's house and signify his passion by leaving the bough of a particular shrub. The young lady in such matters had her rights, and might, if she chose, suffer her admirer's bough to wither and die. That was his rejection. But should she be pleased with the proposal, she proceeded to blacken her teeth; that was his acceptance. Her eyebrows she might retain until the day of her wedding, when they must be plucked out!

Etiquette and customs of the youth of the aristocracy.

We have here spoken of conditions in Japanese society which prevailed unimpaired until recently. Nearly all of these usages, however, have now yielded somewhat to the pressure of foreign example. In nearly every department of Japanese life the infection of European customs is noticed slowly working the transformation of the whole. In the matter of dress and personal habit, for instance, the Western style encroaches on the Oriental. The Japanese men are beginning to affect the styles of clothing and of cutting the hair which prevails in Europe and America. The innovation seems to be on the side of the men. The women retain the ancient and not inelegant apparel of former times, and their coiffure is not modified by foreign fashions. Many of the old usages, however, have given away in whole or in part. Some have been abolished by law, among which may be mentioned the ancient savage custom of tattooing. Other customs

Old usages and habits giving place to the new manners.



TATTOOED JAPANESE SERVANT.

have yielded to reason and progress. In a few instances, advantage and the gains which come from assimilating the manners of those with whom the Japanese are associated have prevailed.

General interest of foreigners in the Japanese.

It were long to enumerate the habits, personal, social, and civil, of this remarkable people. On the whole, the national life is one of the most interesting in all the East. Though the Japanese number only about one tenth as many as the Chinese, the Western peoples have found themselves more interested in the former than in the latter. Their quick sympathies and eagerness to adopt as much of the usage and thought of Europe and America as may be approved by their judgment have evoked for them a corresponding interest throughout the most civilized nations of the world.

Feudalism destroyed by the revolution of 1868.

It is well known that until recently a feudal condition of society prevailed in the island empire. It was an empire only in name. We do not speak here of the civil aspects of the case, but of the social only. Japanese society was divided up, segregated, localized to an extent for which we should seek in vain in Europe since the fifteenth century. Before that period the European condition [illegible] much like that prevailing in [illegible] revolution of 1868–69.

[illegible] dominion the people [illegible] aggregated around [illegible] castle towns. [illegible] the seat [illegible] feudal lord. [illegible] each [illegible] town and [illegible] his im- [illegible] and [illegible] ing.

and under his rule the condition of society was one of extreme hardships. This state of affairs has now passed away. The feudal vassals have become townsfolk and countrymen in the larger sense. Japan has been imperialized, and the people have passed through many changes corresponding with the revolution in government.

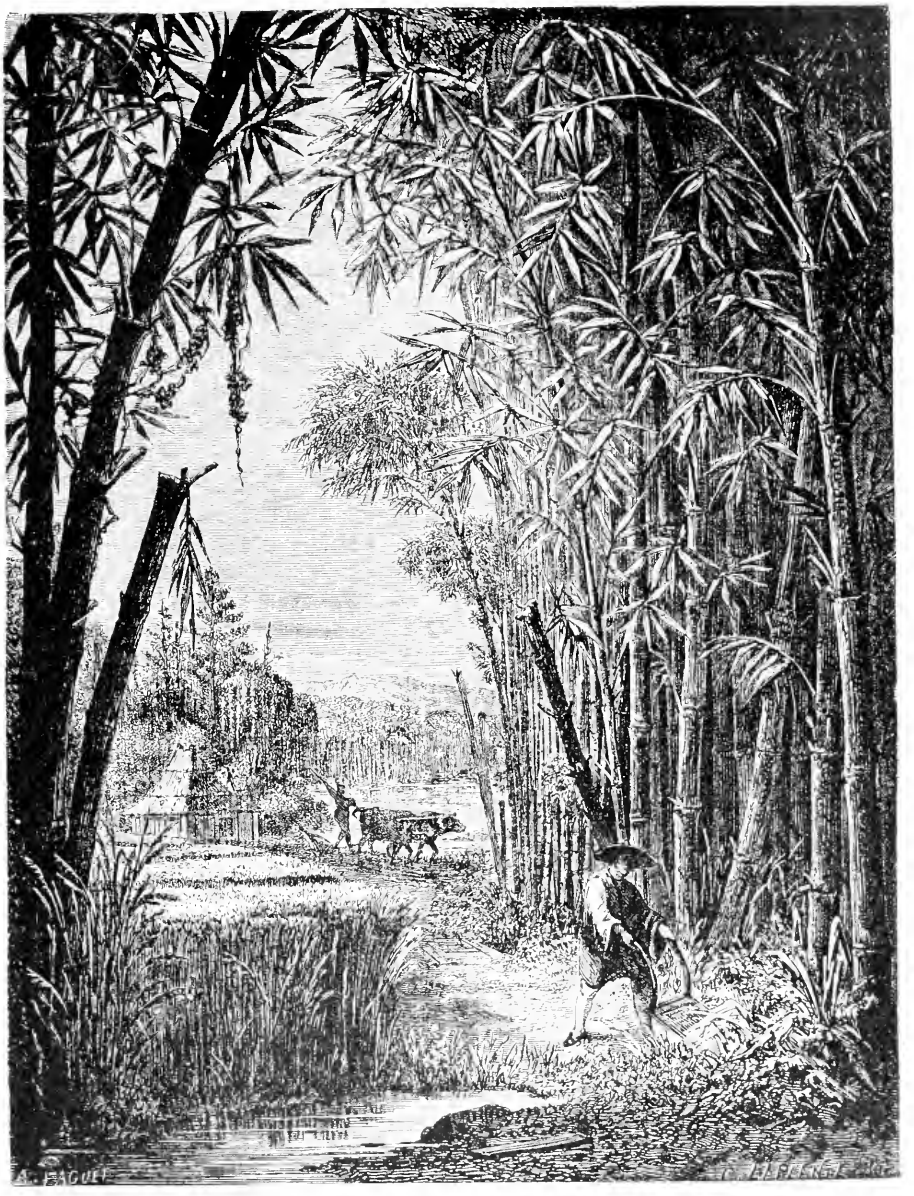
Passion for bathing and for amusements.

The social life in the Japanese cities displays itself as an aggregation of shopkeeping and manufacturing households. The cities of Japan are much finer and cleaner and in every way better suited to human residence than are those of China. One of the great conditions upon which this superiority depends is the cleanliness of all classes. Personally, the Japanese are clean to a degree very seldom attained by any other people. They are a race of bathers. The greatest care is taken to preserve the purity of the bodily life by constant washings. This is not done for sanitary considerations so much as to preserve the person in a state of cleanness for reasons of good taste and pleasure. The Japanese are pleasure seekers in a hundred ways. While they are indefatigable in their industries, they are devoted to amusements and to everything that is likely to bring them pleasurable sensations. They are inordinately fond of hot bathing, and in disregard of the relaxation which it produces, they resort again and again to baths heated to a degree hardly endurable by Europeans.

The Japanese a people of the country and the village.

Notwithstanding the fact that the civil life of Japan is centered in the great cities, these contain but a fraction of the whole population. The old agricultural life still occupies a vast majority of the people. It is in the rural districts that the unmodified society may be best con-

sidered. This society, though it exhibits a great deal of domestic happiness, also shows the hardships and sorrows of the race. The villages of the agricultural districts, far removed from the cities, are poor and generally insignificant clusters of houses, indicating the meager resources and primitive life of the people.



HUSBANDRY OF BAMBOO GROVES.—Drawn by A. Faguet.

Passing from the villages into the country we find the humble abodes of the peasants built here and there in the rice-fields, or on some high ground near at hand. Though the family is as well organized here as elsewhere, the manner of life is hard, and the necessary conditions of it difficult to maintain. All classes are obliged to labor, and labor always. The women and children go into the

Manners and pursuits of the peasants.

fields and do common labor with the men. The resources of the soil in many districts are scarcely sufficient to support the people. In such places the peasants are obliged to drain the rivers and depopulate the woods in order to eke out an existence. Fishing and hunting are depended on in many parts of Japan to supply the otherwise deficient resources of the humblest living.

It only remains to add that under such conditions of poverty and hardship, where the people cannot freely eat the rice of their own fields, and are driven to substitute millet and coarse barley for the national food, discontent and insurrection are common occurrences. The Japanese are a thinking race, and wherever social distress presses upon them beyond a certain measure of endurance, they rise against the oppressors and make riot and war. This condition was present in many parts under the old feudalism, now happily nearly extinct; but the nationalization of the country under the empire has not sufficed to bring plenty and peace to the poorer provinces. Much has been gained, however, by the better system of administration; the taxes have been reduced and equalized, and the method of making government grants to the people in times of flood and famine has been adopted. It is circumstances such as these that have made the Japanese of all parts of the country to be warmly attached to the revolution of 1868, to be in accord with its tendencies, and in sympathy with most of its results.

Hardships of the country blot; insurrection as a remedy.

CHAPTER CLI.—LANGUAGE AND LITERATURE.

THE Japanese language has furnished an interesting study to Western scholars. Its classification has been a subject of difficulty and dispute. There have not been wanting those who claim that Japanese is an Aryan tongue, or at least that its Aryan affinities are distinctly discoverable. Others contend that it is simply a linguistic divergence [illegible] from the common Asiatic [illegible] which has for its old- [illegible] the developments Chinese, Corean, and the like. Perhaps both of these opinions are extreme, and like other extremes [illegible] nothing in truth.

It is clear that the language of this people, like the people itself, has gone [illegible] It is also clear that it is not wholly an independent speech, but has rather its root and origin, geographically, in the proximate parts of Asia, and, ethnically, in the great races which have peopled those parts with their multitudinous masses.

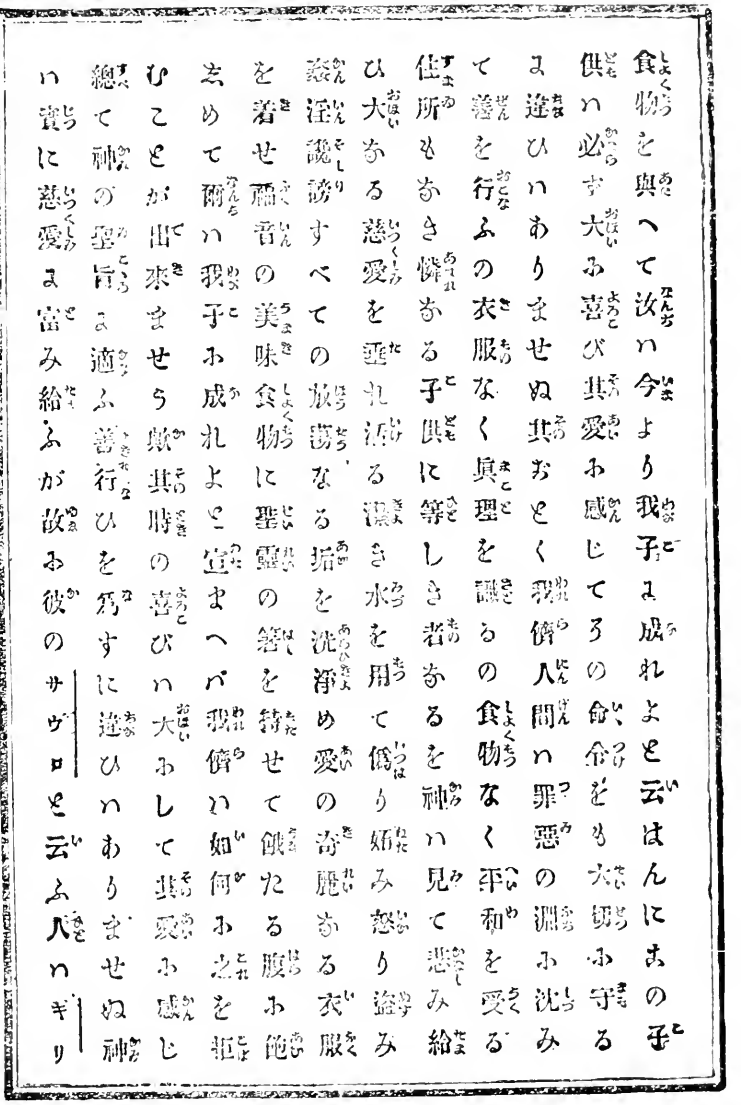
The linguistic kinship, however, between Japanese and Chinese has been lost. By this is meant that the student can not take up the two languages and discover their affinities, as he may so easily do in the case of Italian and Portuguese, or, with little less difficulty, in the case of Erse and Gothic. But this is no more than we should expect in the examination of languages such as those of Eastern Asia. The uninflected languages do not grow in the same manner as the grammatical tongues. The latter flourish and bud and send out branches

Different laws of development in Aryan and Turanian tongues.

on this side and on that, preserving the radical identity of their fundamental parts. But the progress of the so-called Turanian languages depends upon the substitution of new monosyllables for the old ones, and the adoption of a new circumlocution for one which has seemed no longer to meet the requirements of the race.

Why the affinity of Turanian languages is not patent.

It is thus possible for two languages like those spoken by our native American races, or by the Japanese and Koreans, to have a common origin, and yet to depart from each other by substitution and replacement of the vocabulary, until in a comparatively short time the affinity of the two forms of speech can be discovered only with difficulty. This is true in the case of the great languages of Eastern Asia. It is entirely credible that, with the geographical separation of the races speaking them—though they may have had a common ethnic and linguistic origin—the languages in question should diverge so greatly as to lead to the suspicion that there is no kinship between them.



SPECIMEN PAGE FROM JAPANESE BOOK.

Japanese is clearly a Mongolian language. Its Asiatic attachments have not been clearly determined. One thing is evident, and that is that the language has proceeded further toward polysyllabic development before its arrestment and fixation in literary forms than has any other speech of Eastern Asia. Though Japanese consists originally of syllables very simple in character, beginning in nearly every case with consonantal and ending with vowel sounds, linguistic growth has proceeded so far as to combine many of these into polysyllables having the form of European words. At the same time there is more

Progress of Japanese toward the polysyllabic stage.

of the radical sense of each syllable retained than is the case in the Aryan languages. The body of Japanese remains, however, monosyllabic, and agglutination, as a method of forming idioms and sentences, has by no means been replaced with grammar. It would thus appear that the language stands midway in development between the tongues of the East and those of the West.

the same in some parts. He must learn both. In learning the spoken language he must trust his ear and the oral utterance of his teacher. In learning the written language he must familiarize himself not only with the character of the Japanese, but also with a great part of the Chinese writing. The latter long ago was adopted, in part at least, as the vehicle for writing Japanese, just as many of the Teutonic nations have adopted in whole or in part the Roman alphabet. But we must remember that written Chinese is not alphabetical, but that it consists of a syllabary extending into idiographic and pictorial symbols. The more the learner attempts to realize and understand these distracting facts, the more is he overwhelmed with the difficulties before him.

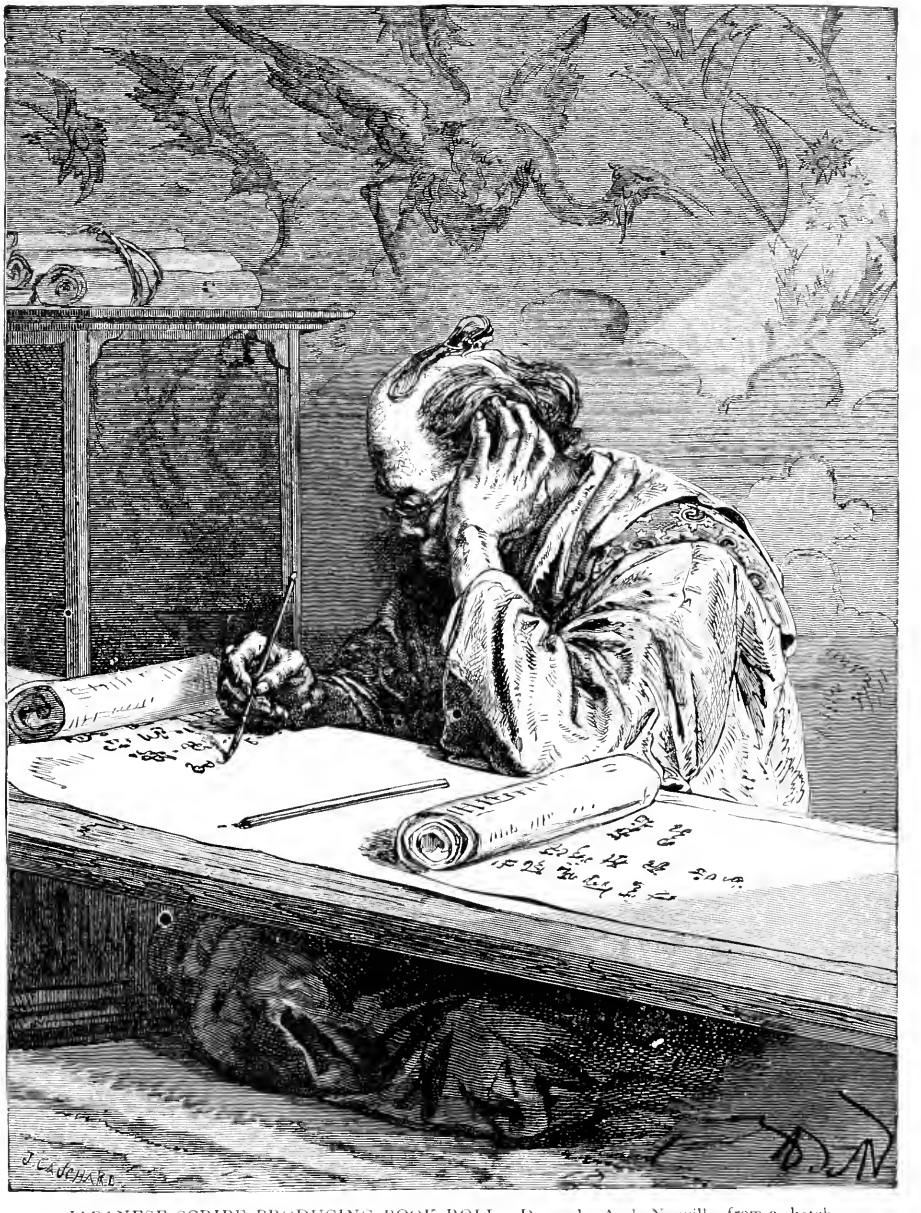
First of all, then, we have spoken Japanese. It consists of single syllables and sounds, nearly all introduced with a consonant and ending open, used either singly as monosyllables or combined into words of polysyllabic character. This spoken language is the one which seems to have so little linguistic affinity with the tongues of continental Asia. The oral speech has for its classified parts nouns, pronouns, adjectives, verbs, adverbs, prepositions, conjunctions, interjections, and particles. That is, it has words which perform the offices of what in English and all Western languages we call the parts of speech.

Elements of spoken Japanese.

In the Western languages, however, there is nearly always something to indicate in the form of the word the part of speech to which it belongs. This is true particularly of the great literary languages of the classical ages. It is much less true of our modern language. It is least of all true of English, which,

Grammatical and grammarless tongues compared.

by the process of linguistic deterioration, has become virtually a grammarless tongue. That is the definition also of Japanese. We should look in vain in the language for those forms of words, those inflections and changes, which mark the gender, number, and case of nouns, the comparison of adjectives and adverbs, and the mood and tense of verbs.



JAPANESE SCRIBE PRODUCING BOOK-ROLL.—Drawn by A. de Neuville, from a sketch.

On the contrary, we find in Japanese only uninflected parts standing rigidly in their original forms and dependent for their sense upon position and idiomatic combination. Nevertheless, the scholars have to a certain extent invented methods of discriminating truly grammatical relations. While, for instance,

Inflection and position as determining sense.

there is no gender in their nouns and pronouns, the Japanese have, to a limited degree, formed a gender by prefixing to nouns *o* or *on* for masculine, and *me* or *man* for feminine. But these devices are of very limited application, and the language in its entirety may be regarded as a grammarless variety of speech.

The first thing which meets us in considering the written language of the Japanese is its greater classicism. The forms of writing are more ancient and classical than the colloquial language of common speech. The written language is an archaic curiosity, having its origin as far back at least as the third century of our era. At that time the Chinese classics were introduced into Japan and became the basis of learned study. This brought with it the Chinese writing. The characters became familiar to Japanese scholars, and they adopted them much as Anglo-Saxon monks of our seventh century adopted the alphabet of Rome. In this manner Japanese came to be written in the difficult and complex Chinese characters.

Written Japanese of older development than the spoken.

But the evolution did not stop with this stage. The Japanese, in order to complete the written expression of their language, proceeded to invent for themselves. They still retained, however, a large percentage of Chinese characters. These they began to modify and adapt to new offices. The characters were used because in many cases they expressed syllabic sounds of constant recurrence in Japanese. A composite style of writing was thus at length produced, the understanding of which in its details is one of the hardest tasks imposed on the student of language.

Evolution of the written language.

The Japanese alphabet, or more properly, syllabary, which they call *Kana*, consists of forty-seven characters, representing vocables. This is the primary constitution of the system, and, as will be seen, it proceeds but little beyond the numerical limits of a true alphabet. The sounds as written in English characters are as follows: *i, ro, ha, ni, ho, he, to, chi, ri, nu, ru, wo, wa, ka, yo, ta, re, so, tsu, ne, na, ra, mu, yu, i, no, o, ku, ya, ma, ke, fu, ko, ye, te, a, sa, ki, yu, me, mi, shi, ye, hi, mo, se, su.* In cases where the foregoing syllables, or sounds, are repeated, one is for the long and the other for the short sound of the vowel. To this primary alphabet, however, the Japanese writers began to add until the number of vocables represented in the syllabary is at present seventy-two. Out of these fundamental parts the written language is elaborated.

The alphabet and the syllabary.

In writing Japanese a character is assigned to each of the syllables, or sounds, as above. Each of these characters may be written in two forms. The first of these, which the Japanese call *katakana*, is what we would define as print, while their *hiragana* is our script. In writing the Western languages it is not customary to print them, but to write them in the cursive or running hand; but in the East, except for business, correspondence, etc., the katakana, or printed method, is preferred. This is true particularly in the composition of books. It is regarded as classical to write in the square character, which is virtually the same as that employed in printing.

Relation of characters to sounds and words.

The Japanese writing is thus a potpourri of odds and ends gathered from several sources and thrown together in a manner utterly confusing. On the whole, Chinese characters predominate;

Japanese writing a melange of materials.

BOOK EXCHANGE OF YEDO.—Drawn by L. Crepon, from a Japanese engraving

but they are used for an office different from the original. Characters of this kind, whether whole or fragmentary, have lost almost entirely the original idiographic and pictorial force which they have in Chinese, and have become the symbols for the expression of the vocables of the Japanese syllabary. To these fragments the Japanese modifications are added. Those characters, which are strictly Japanese, are inserted independently with the Chinese and with compound characters. All of this has to be mastered before the current writing of Japanese can be practiced with [illegible] and effect.

Such are the difficulties of obtaining an [illegible] knowledge of this anomalous [illegible] that reading and writing are [illegible] beyond the reach of a large [illegible] of the peasantry. [illegible] the Chinese part of the [illegible] The peasants are able [illegible] for many simple purposes [illegible] able to employ the [illegible] of the odd facts brought out by the exigencies of such writing is the production of dictionaries, in which the full written characters, including the Chinese, are explained and interpreted in the simpler forms of writing.

The [illegible] the reach [illegible] peasantry.

It is not needed in this sketch to enter into the tedious technical details of the Japanese writing. By it the intelligence of the country and its learning are seriously impeded. The national thought has found some vent on the side of the Japanese characters; but the Chinese element in the writing of the language is so rigid as to afford no opportunity for the expression of new ideas and the development of new literary forms. It is for this reason that the Japanese of highest intelligence are greatly discontented with their speech, and especially with its written forms.

Learning seriously hampered by the rigid system of writing.

A POET COMPOSING.—Drawn by L. Crepon, after a Japanese painting.

The question has been once and again discussed by the imperial government of abandoning the whole language,

writing and all, and of substituting therefor some strong, expansible, and capacious language, like English. Others have proposed what has been it is not impossible that the near future will see the rejection by the Japanese of the system of writing with which they are so greatly hampered, and the substitution therefor of the Roman characters.

Project of substituting the English alphabet in Japanese.

SINGING NATIONAL BALLADS.—Drawn by A. de Neuville, from a photograph.

facetiously called "Japanning the English language!" This signifies the adoption of English alphabetical writing for the Japanese tongue—preserving the language, but writing it in English letters. Such a proceeding would be a great step in the forward march, and

To Japan the epoch of printing has come, and as a result of it a vast multiplication of books. This includes the old classics of the race as well as more recent productions. Literature has become one of the fashions of the people,

Literature a fashion; old Japanese classics.

and they are rapidly learning of their own history and standing in the world. It is in this way that the ancient manuscript records of Japan, known as the *Book of Ancient Matters*, has been brought to public attention, and out of it Western scholars have learned much of the primitive history of the country and people. The chronicles of the race reach back to the seventh century of our era, and include traditions of a vastly older epoch. A second historical work, belonging to the eighth century, is called the *Japanese Record*, and in this the preponderating influence of the Chinese in that age is discoverable. In the later centuries the Japanese historians have been busy, and though their writings consist for the most part of annals and chronicles, not rising to the level of philosophical history, they nevertheless contain the substance of the real history that shall be hereafter.

The Japanese poetry is voluminous and of a fair order of merit. It dates from the eighth century, and has been cultivated in all the intermediate ages. Poetical composition has been affected by princes and emperors. Collections of poems are numerous, and these, like the histories, have recently passed out of the manuscript into the printed form. Most of the Japanese poetry is composed of a kind of five-line stanza, called *uta*. The verses are arranged in lines of five and seven syllables, and are generally without rhyme.

Character and construction of native poems.

The subject-matter of such poems is almost exclusively lyrical in character. No great epics or didactic poems have as yet been produced. The songs of the race are of love and adventure and war. It is one of the strange features of the people that they are poetically inclined to commemorate their own suicide with poetry for the occasion.

The Japanese have always been curious to know the geographical character of their country, and its relations with other countries and the surrounding seas. This has led to many publications on geographical topics. It is one of the passions of Japanese writers to compose itineraries and guidebooks, with maps and illustrations, designed to inform the reader of the character of the country. These works descend to minute particulars of the natural landscape and the works of man. The descriptions are touched with fancy and bits of fiction well calculated to enhance the interest of the reader who, in the perusal, if he be English or American, may well be reminded of old Michael Drayton's *Poly-Olbion*. No other people of Central or Eastern Asia has shown so much painstaking, ingenuity, and industry as have the Japanese in making a knowledge of their country, its cities, highways, villages, rivers, plains, and the like, accessible to the readers of books.

Interest of the Japanese in geographical treatises.

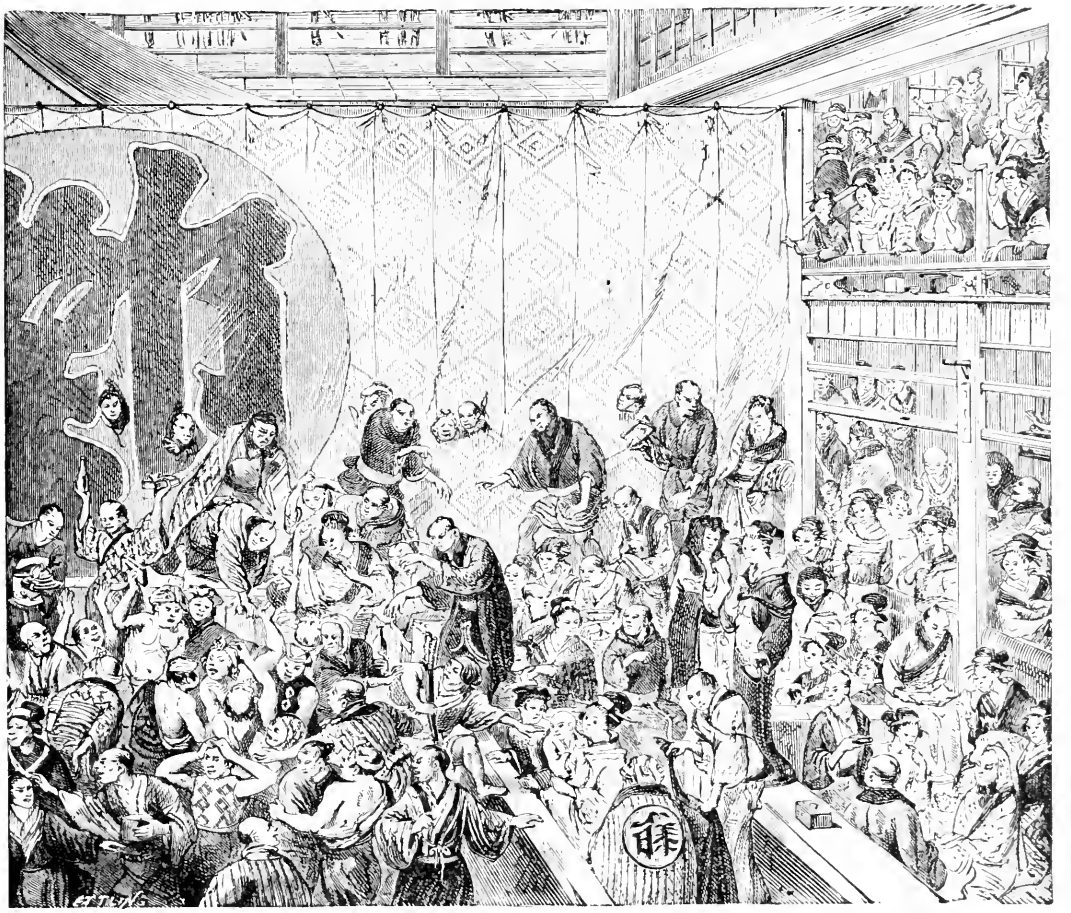
In recent times fiction in prose has become one of the leading forms of Japanese culture. The evolution in this direction has been of a kind to justify the praise of critics. The Japanese romances and novels are done with much skill in the selection of subject-matter and the formation of the plot. In many instances a historical basis is used, after the manner so successful in English and French literature. The revolutions of Japan, her civil wars and rapid transformations of political society, have furnished a vast material for such writings. To these we should add the fairy stories and small tales which constitute a considerable fraction of the current reading of the people.

Evolution of fiction in prose.

The drama also must be considered,

though the latter is yet in the primary stages of development. It is what we may call pre-Shakespearean in character. The Japanese are egregiously delighted with theatrical plays and all spectacular exhibitions. No amusement is more esteemed than that of the playhouse. Nor can it be doubted that this national passion for dramatical representations will soon lead to the production of plays of a high order of merit.

Cultivation of the drama; the Japanese stage.

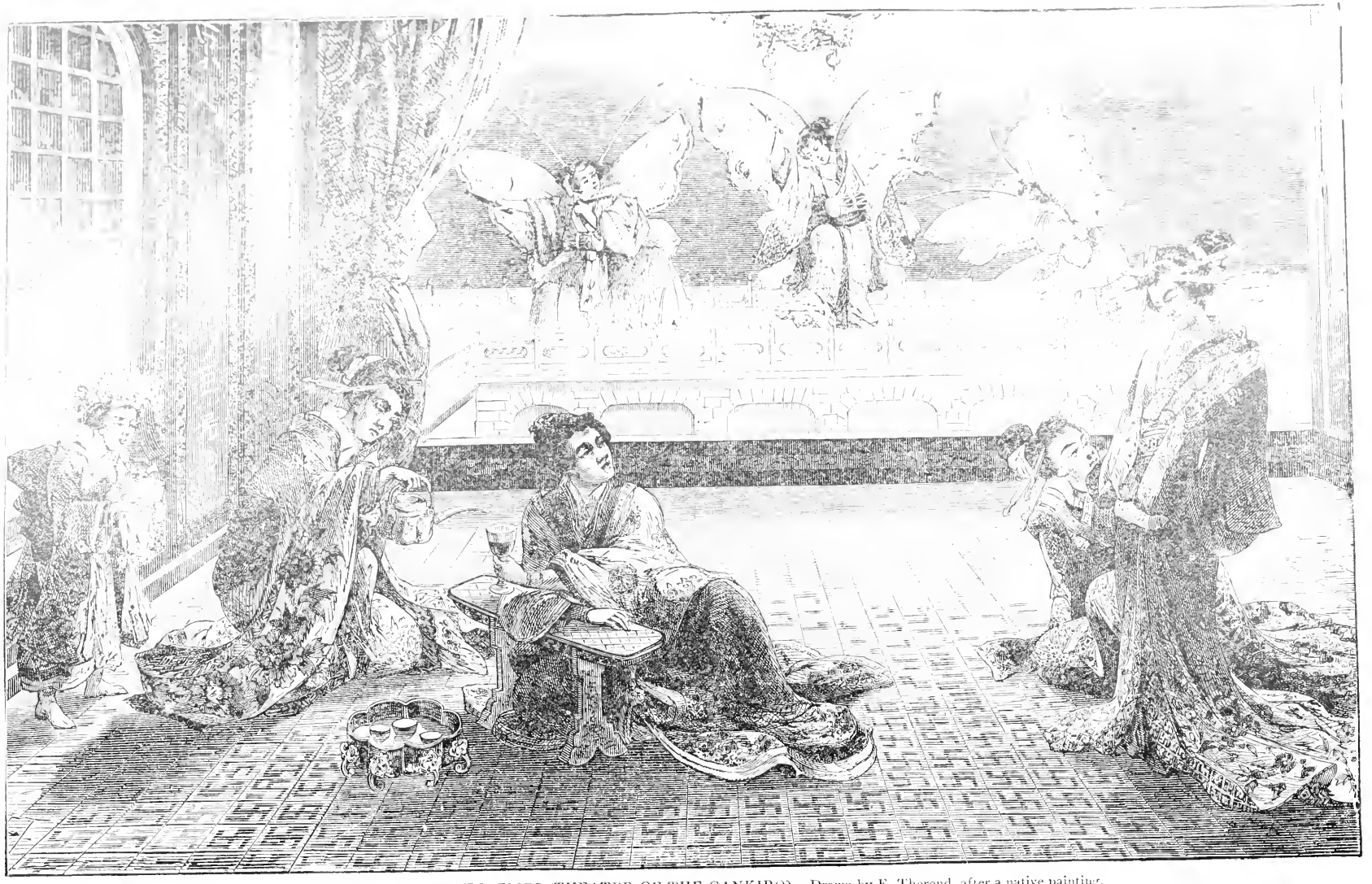


JAPANESE THEATER—BEFORE THE CURTAIN.—Drawn by L. Crepon, from a painting.

Japan and the Japanese have been rapidly modernized. Since the revolution of 1868 everything has gone into ferment and agitation. This is shown in the rapid development of periodical literature. Within the memory of men the few periodical publications in Japan were the preserves and luxury of the princes and the rich. Now the newspaper is everywhere. Those of Tokio and Kioto are of a high order of ability. The government has its organ, and political jostling begins to appear. The latter characteristic, however, takes the shape of the advocacy of reform or opposition thereto. The partisan epoch has fortunately not yet arrived.

Rapid development of periodical literature.

The Japanese newspapers are printed with movable types, and for the most part in the Chinese or classical characters. A few, addressed more directly to the people, are published in kana or common characters. Pictorial representation is a



BALLET OF THE BUTTERFLIES (THEATER OF THE GANKIRO).—Drawn by E. Therond, after a native painting.

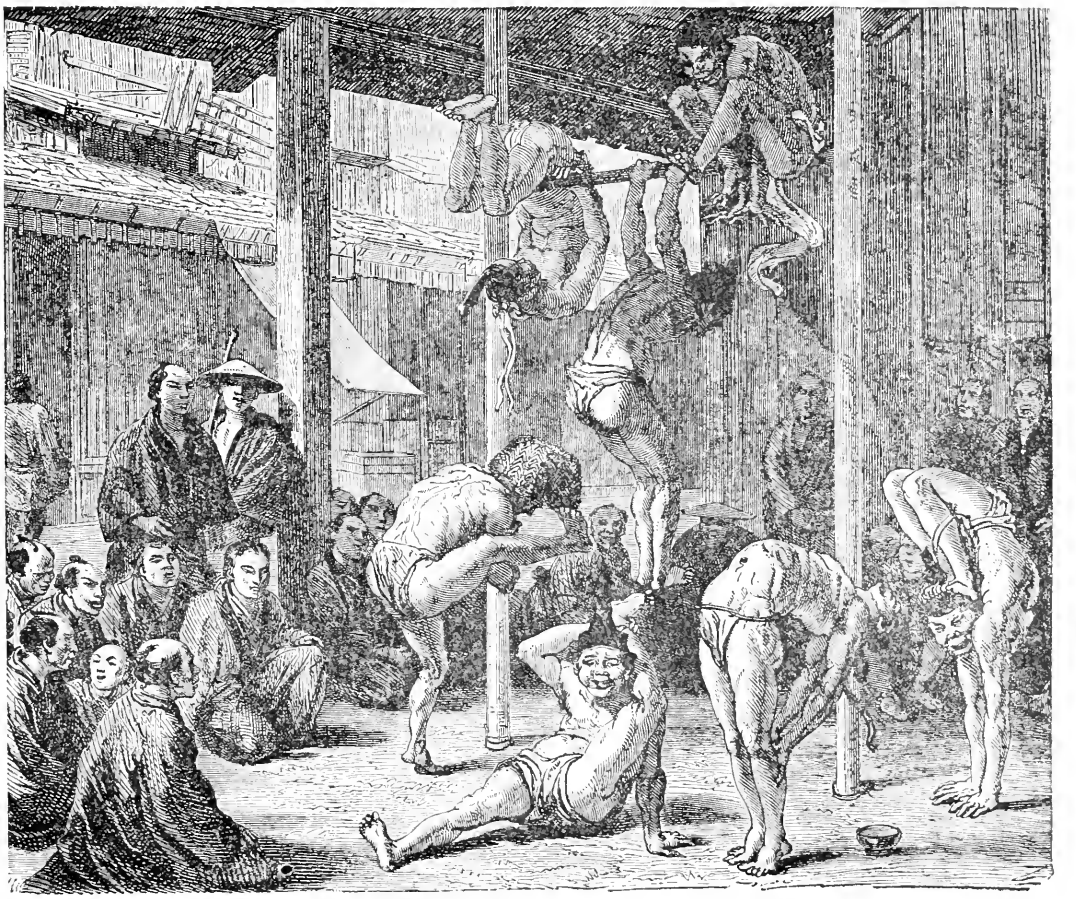
feature of most of the newspapers, as well as of story books, child books, and the like. The cuts are coarsely done, and the drawing is many times incorrect; but as was said by John Skelton long ago of his own ragged verse:

"If ye take well therewith
It hath in it some pith."

The Japanese journals have their departments of political intelligence and civil affairs, general articles, news, etc., followed on the last page with advertisements. As yet there are only the beginnings of that magazine and critical literature which occupies so large a place in the higher thought of the civilized nations.

The great drawback to the progress of journalism in Japan is doubtless the oversight and censorship of the government. The empire does not as yet trust its subjects to the extent of freeing the press. The imperial system has such favor that it might not fear attack so far as itself is concerned, but the policies of the empire are not always approved. To have its policy traversed and denounced is more than the sensitive new order is as yet able to bear. So the censorship is severe. He who will start a new journal must apply to the authorities for the privilege of doing so, and at the same time give pledges of conformity to the press laws. These are binding and rigorous. He who violates them may expect immediate prosecution, extending, if the violation

Drawbacks to progress of journalism; the censorship.



GYMNASTS OF KIOTO.—Drawn by L. Crepon, after a sketch.

be at all aggravating to the existing order, to the confiscation of his paper and the imprisonment of himself.

Under these regulations Japanese journalists fret greatly, but thus far without avail. The desire to publish what they please and be amenable therefor only

Chafing of editorial craft; fiction as a covert.

liability. They invent another unknown island country in which affairs are so and so. These affairs they then go on to discuss with not a little wit and sarcasm. The reader knows that Japan is meant, and so do the officers; but the fiction saves the authors of the ruse from arrest and fine. The Japanese mind takes de-

[illegible] OF THE UNIVERSITY OF YEDO. Drawn by A. de Neuville, from a photograph.

to the general statutes for libel and the like [illegible] strong, and many devices are adopted to reach the coveted freedom, [illegible]. Periodical writers manage to convey contraband opinions without incurring the penalties. They are sly and adroit. Many of them adopt the expedient of [illegible] or their

light in this kind of work. The humor and effectiveness of it are very gratifying. Ultimately, no doubt, a larger freedom will be attained, and with it, perhaps, the license, falsehood, and scurrility which have unfortunately attended the free press of America and parts of Europe.

The recent activity and acuteness of

the Japanese mind presages an early and perhaps a remarkable literary development. For the present, the imagination of the authors and compilers is smitten with the recognized excellence of foreign models. The present is an epoch of translations and imitation. Discovering the vast productiveness of the Western mind and the practical and ideal value of its products, the Japanese have become anxious to gather foreign wealth. This has involved the temporary neglect of the native mind. Many English classics, such as Mill's *Essay on Liberty*, have been done into Japanese and have been bought by the thousand. If we mistake not, a reäction against this foreign quest will presently take place, and the genius of the Japanese return to its native activities. Then may we expect the normal literary development of the race to go forward under the laws of natural development to leafage, efflorescence, and abundant bearing of fruit.

Promise of literary emergence; English translations.

CHAPTER CLII.—ARTS AND INDUSTRIES.

IN the application of industry and a large measure of skill to the practical tasks of living, the Japanese are among the foremost of all the peoples. Like nearly all the Asiatics, their skill has lain in the direction of handicraft rather than in the use of machinery. Great is the expertness of the Japanese hand in the application of the owner's thought to material substances, and the products of his industry in every department attest his success as a workman.

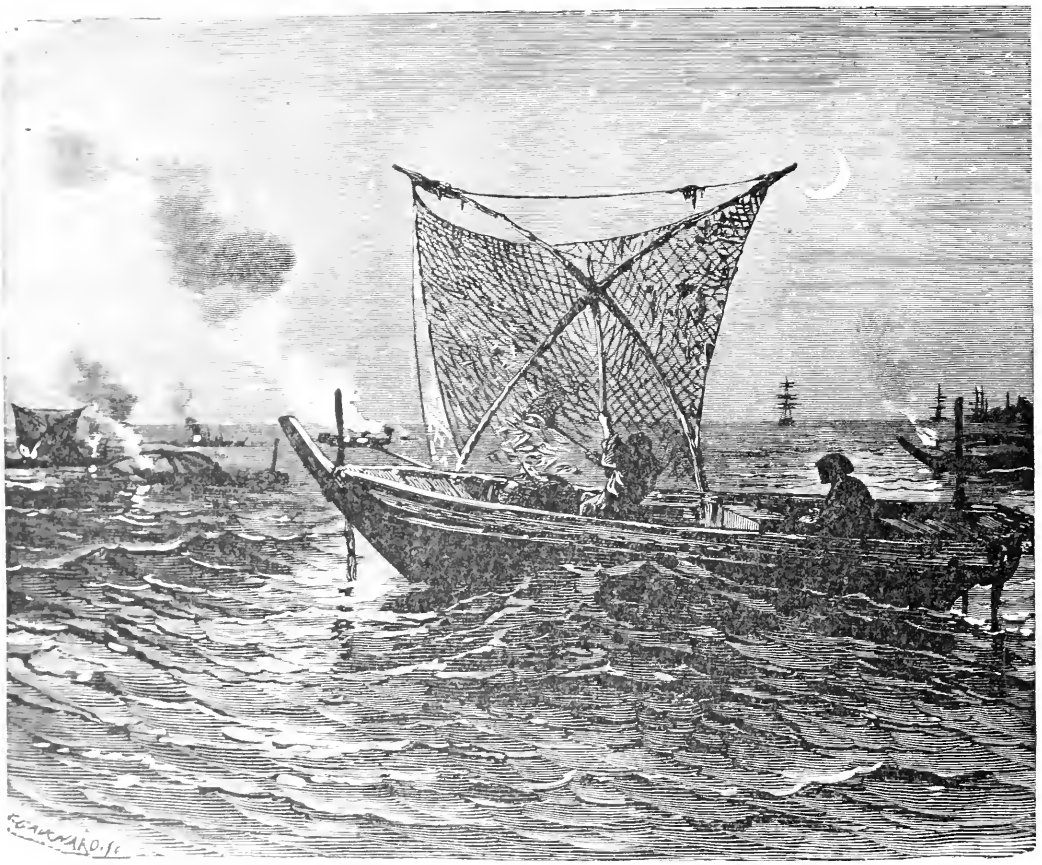
The industries of a people must, in the nature of the case, relate first of all to the means of subsistence and the methods of gathering the same from the earth and the sea. It is thus that the environment determines the fundamental activities of every race of men. The progenitors of a given people—they who begin the plantations of the civilized life on continent or in island—must look around them and rationally avail themselves of the suggestions of the natural world. It was thus that the primitive Japanese became fishermen and boatmen and watermen, as well as islanders, farmers, and builders of villages. The original impress of the fishing habit has remained on the people to the present time, and the fishing interests of Japan have continued an important factor in the maintenance of life, both by the immediate supply of food and by the increment which the pursuit makes to commerce.

The industrial life determined by environment; fishing habits.

One of the features of industrial life whereby the Japanese are so strongly discriminated from the Chinese is the adaptive skill of the former. There are three processes by which one people may secure the arts and industries of another: by invention, by imitation, by adaptation. The artisan of one race may invent the apparatus which another has produced. He may imitate the processes by which industrial results are produced by others. He may adapt, by understanding and skill, the same apparatus and appliances which he sees others employing. It is in the latter particular that the Japanese have so much distinguished themselves.

Invention, imitation, and adaptation in artisanship.

Since the middle of the century they have, so to speak, caught at every feature of the more improved forms of civilization. They have not attempted simply to imitate results, but to understand and adapt the improvements which they have found among other peoples in their intercourse.



[illegible] TORCHLIGHT IN THE BAY OF YEDO.—Drawn by A. de Neuville, after a native sketch.

It is in this very respect that the Chinese have so markedly failed. The Chinese artisan imitates the industrial results which [illegible] in other nations, [illegible]. He does [illegible] others per- [illegible] The [illegible] fol- [illegible] of Chi- [illegible] ity

in the constitution of the race. It is almost impossible for a Chinaman to understand a piece of machinery. He stands before it dazed. He is not curious enough to acquire a knowledge of the intricacies of parts and the methods of applying force.

In these particulars the Japanese are exactly the opposite. They are curious to know. They are quick to discover. They investigate and discern the relations of things, and are anxious to avail themselves of the mechanics and arts of other nations. This does not extend to a reckless renunciation of their own skill in handicraft and success in the native industrial arts, but only to an anxiety to know the best and to use it

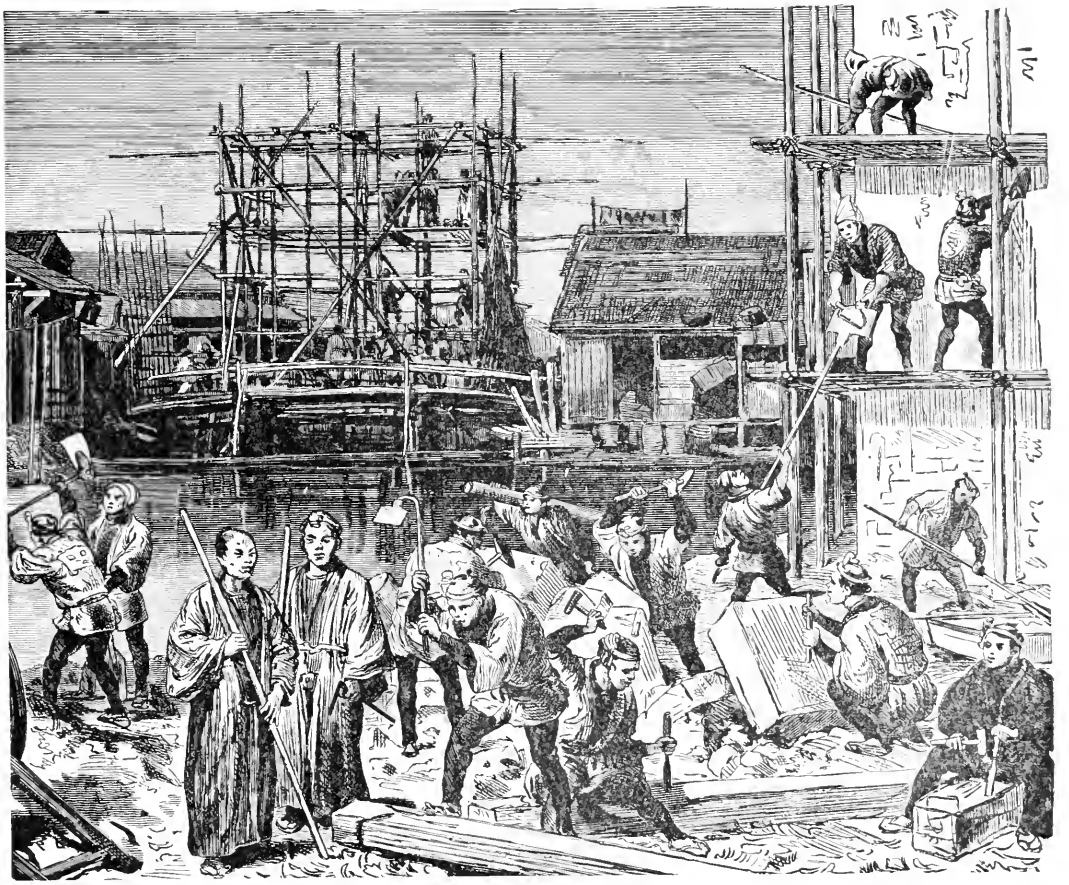
Japanese success by discovery and adaptation.

In architecture the Japanese have not risen to the first rank. Their abilities as builders have been surpassed by many of the peoples ancient and modern. This is due, if we mistake not, to the fact that they do not esteem building of so great importance as many other nations have done. They look to practical uses, and do not greatly care to rear mere architectural monuments. The more important buildings in the Japanese cities have especial respect to their use. Visible effects are not much sought after or desired. Wherever utility, however, has demanded structure, we find it, if not of the very highest order, at least of a high measure of excellence and beauty.

Moderate success in architecture.

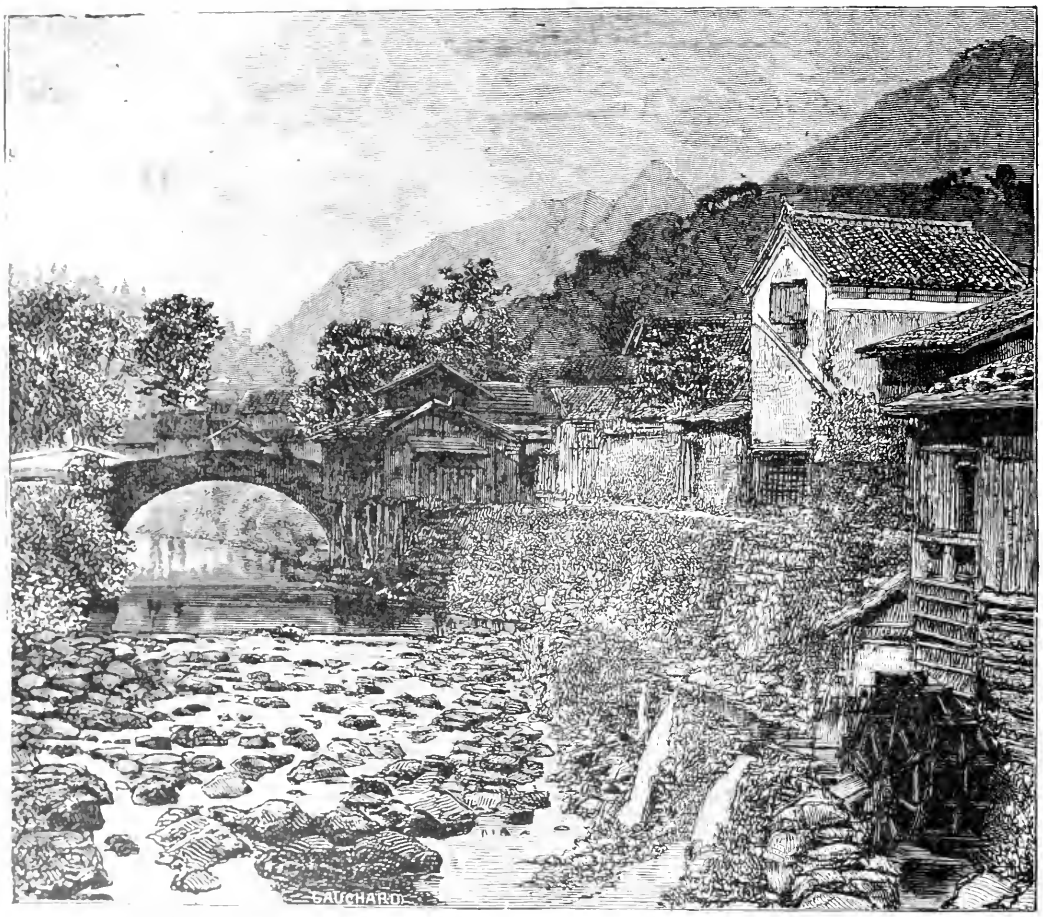
One of the principal instances of such building is found in the Japanese bridges. Perhaps the native architects have in these risen to the height of their abilities. Wherever the demands of society have required bridges over rivers, and the like, there they will be found, and the structure is admirable. In Tokio examples of such building are found in its best estate. The river Sumida, or Ogava, runs through the midst of the city, and divides it into separate districts. This stream the Japanese designate as the Great river, and it is bridged across in many places. The work is done so well and ornately that the traveler standing upon one of these structures, glancing up and down

The bridge the masterpiece of Japanese structure.



HOUSE BUILDING AT YOKOHAMA.—Drawn by L. Crepon, after a photograph.

[illegible] river, might imagine himself on one of the superb bridges of the Seine. In other of the Japanese cities the streams or canals require such thoroughfares, and fine bridges have answered the demand. Such structures compare favorably with the best in Europe and America. Though not so grand in extent, they have much of the architectural solidity and excellence which we find in the bridges of the West.



[illegible] (ISLE OF KIOSKO).—Drawn by Eugene Ciceri, from a photograph.

After these the heaviest and most substantial building done by the people [illegible] in their old castle [illegible] towns. The name of these [illegible] legion. Old Japan [illegible] feudal. It was divided [illegible] over each of which a daimio, or territorial lord, held sway. As a rule, he established for himself a local capital. He had his country town, and near this, in some strongly defensible situation, he had his fortress and castle. These were built as military strongholds.

The castles of the feudal lords dotted the country. Rising ground overlooking the feudal metropolis was selected, and from that superior situation the castle rose. It was built in the form of a tower, sometimes as much as five stories in height. It was situated in the center of a triple rampart of earthworks, but the earthwalls were faced on the outside with hewn stone, and could be entered only through massive narrow gate-

ways. Between the ramparts within and the castle proper was established round about a barricade of stakes sharpened and pointing outwards. These were wattled together with bamboo or willow, and the whole was whitewashed.

In the center of the inclosure was built the castle proper, of massive stone. It was constructed as the stronghold of the daimio and his retainers. In times of insurrection the latter could be brought within the ramparts and a camp established, against which the unassisted townspeople could not prevail.

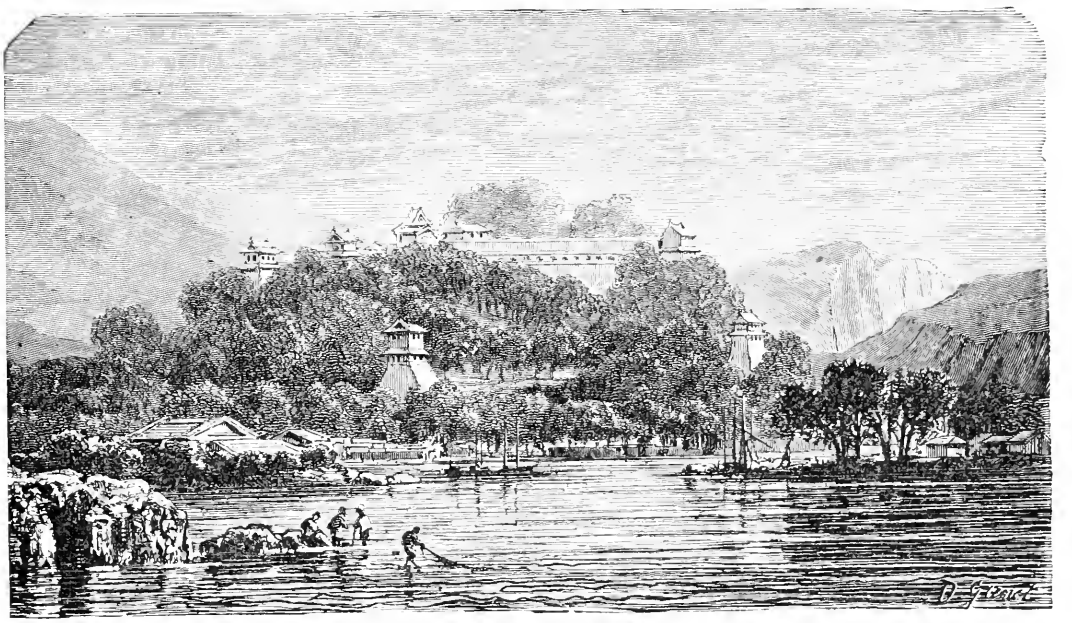
The castle proper; habits of the daimios.

In times of peace the daimio generally lived in the provincial capital, or in one of the great cities, leaving the defense and government of his feudal estates to his retainers and under officers.

The bridges and the castles were, and are to the present time, the best example of the heavy building of the Japanese. Most of the castles have now fallen into decay, and many have been forcibly abolished, but the bridges remain and are improved under the empire. Of the temples and palaces we shall make some note in speaking of the religious institutions of the race.

In the matter of common building, the Japanese, as we have said above, do not surpass; but they have nevertheless attained a good measure of elegance. The architectural tastes of the people are best exhibited in Tokio. Here we may note, first of all, the buildings of the imperial government, such as the Foreign Office, Home Office, the Ministry of Finance, the Ministry of Education, etc. These buildings, though they still retain many of the characteristic features of Japanese structure, are nevertheless comparable in elegance and durability with the corresponding structures in European capitals, at least capitals of the second grade.

Common buildings; architecture of Tokio.



VILLA AND CASTLE OF THE DAIMIO KIOGATOU—SANO-KI-NO-KAMI (ISLE OF SHIKOKU).
Drawn by D. Grenet, from a sketch by M. Roussin.

The streets of the city are of fair width in the newer parts, but in the old town are irregular and narrow. Along these the houses are built in close prox-

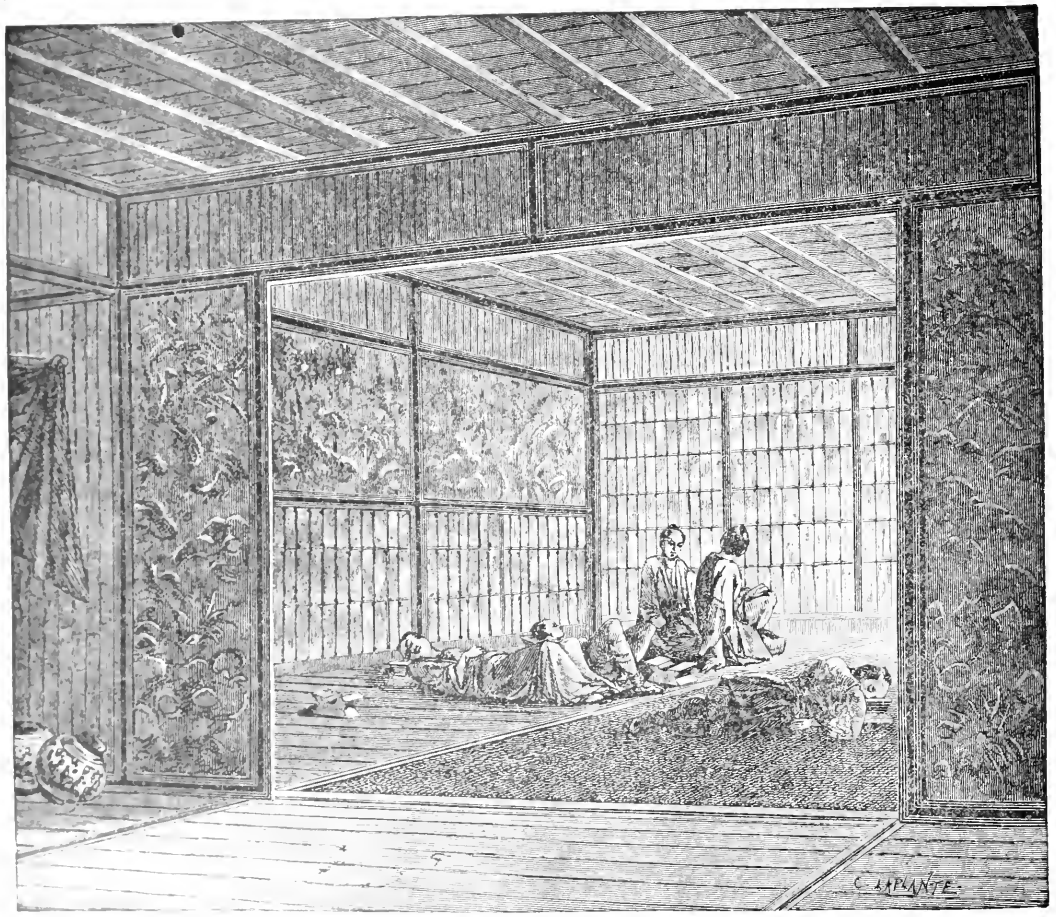
imity or continuously, but with an irregular frontage; that is, the alignment of the houses is purposely broken by setting one back and another forward. One of the deep-seated superstitions of the people is that luck is associated with irregularity. He who

Features of the city; a method of luck.

parts of the city are tastefully built, and have the air of elegance, comfort, and convenience.

We may here pause to describe a Japanese house, one of the abodes of the people. Perhaps the country house would better be taken as an example.

General character of the country house.



[illegible] ROOM IN JAPANESE HOTEL.—Drawn by E. Therond, from a sketch by Roussin.

[illegible] house, therefore, pur- [illegible] of line with the [illegible] neighbors this for luck. He [illegible] the height shall not [illegible] his chimneys shall [illegible] of the [illegible] manner all [illegible] the [illegible]; but [illegible] better

The common house is built of sills and posts and beams of wood, framed or nailed together in a manner not greatly different from that used by Western builders. The roofs of the better kinds of houses are made of tiling; but the peasant's house is thatched with straw. Round about on all sides a wooden porch or veranda is built as high as the house itself. If the building be but one

TEMPLE OF BUDDHA AT NAGASAKI.—Drawn by E. Therond.

story the porch extends from the eaves. It is narrow and constructed of frame work. It is so built, however, that sliding doors in the outer frame may be run out against rain and storm, thus virtually extending the wall of the house to its outside dimensions.

The floors are laid considerably above the ground level. Straw mats, very thick and substantial, are spread around, and are faced in the finer rooms with plaited straw. Several strips of matting are fastened together, and the whole bound in the manner of a carpet. The inner doors of the houses consist of screens set up in the openings, and these are sometimes made to slide into the wall. Others fold up, and may be set out of the way. The screens are ornamented with figures, and the wealthy folk cover them with silks. Others decorate them with designs and paintings. Since the opening of intercourse between Japan and the English-speaking peoples Japanese screens and hangings have become articles of exportation, and are in great demand in Europe and America.

Interior features and furnishings.

Almost every Japanese house has in one of the rooms a recess in the side and a raised platform on which are displayed the family relics and bric-a-brac. This is the art corner of the establishment. Here the ornaments and curiosities of old times are arranged on exhibition. Here aforetime hung the swords and armor of the old warriors bearing the family name. This recess is the center of the sentiment of the household, the heart of the family life, corresponding (though at a great distance!) to that niche in the mansions of ancient Rome wherein were placed the lares and penates.

Art corners; Japanese lares and penates.

The height of houses in different countries generally increases from the equator toward the poles. It also increases from the east to the west. The latitude of Japan would indicate loftier buildings than are to be found in the empire; but the Oriental disposition has prevailed to keep them down to the lower order. Not many houses, even in the great cities, rise above two stories. All of the humbler kind are of but one story. The maximum is four stories, and this is attained only in public buildings and hotels. The latter are arranged for the accommodation of as many inmates as possible, and the third and fourth stories have been added to meet the necessities of the case. Higher building is now affected by the public architects, and we may expect an approximation to the level of European and American structures. The prevalence of earthquakes, however, acts powerfully against any architectural aspiration.

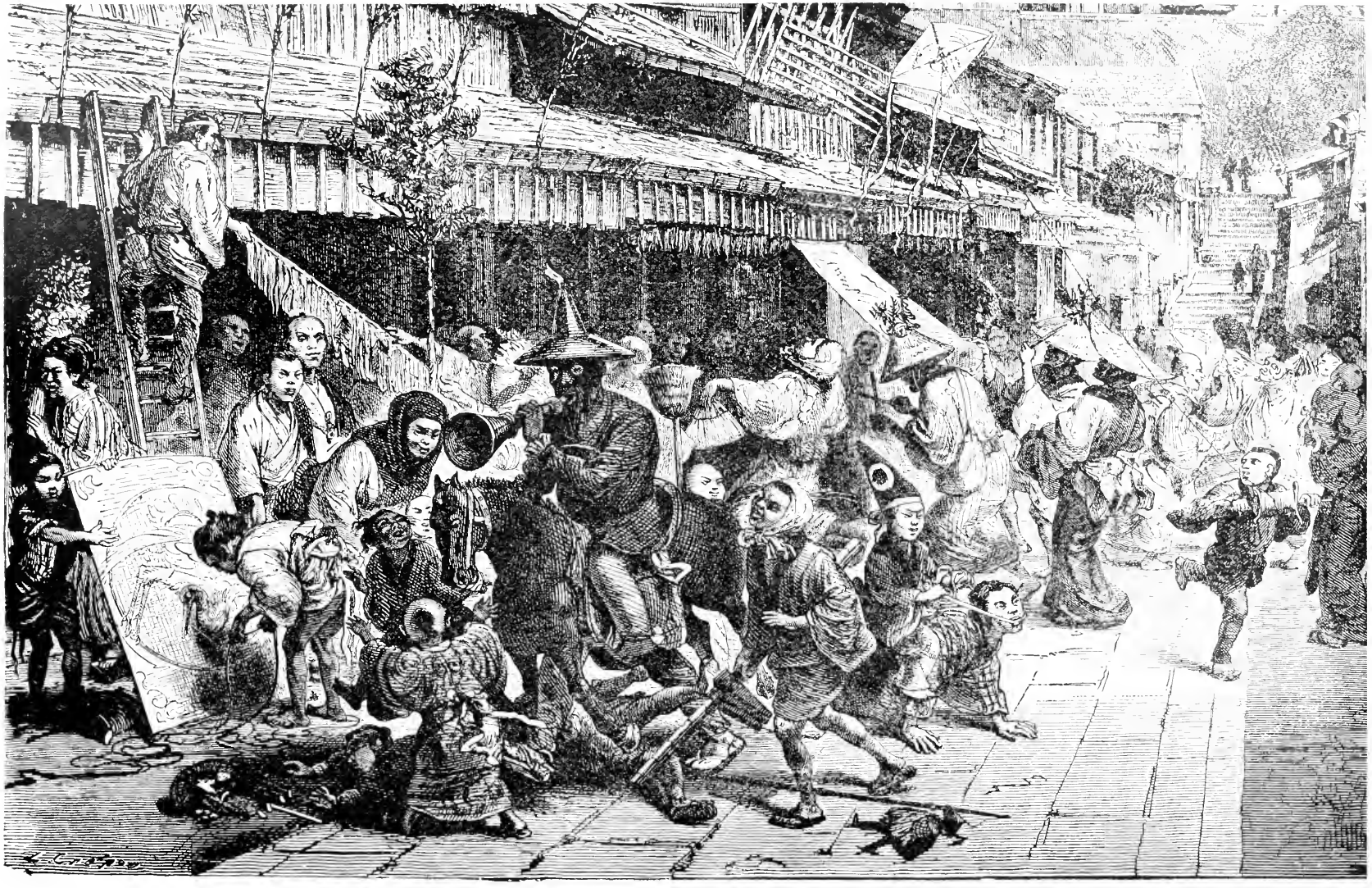
The elevation of buildings; hints of reasons therefor.

One of the changing aspects of Japan is seen in the establishment of post-towns throughout the empire. These are located on the great thoroughfares, and are designed not only for the transmission of mail, but for the accommodation of travelers. The buildings in these small but active semiofficial communities differ considerably from those of the commercial cities.

Post-towns and thoroughfares.

If we begin our survey of the practical arts in the country districts of Japan, we shall find much that is primitive in its character. The old implements are still in the hands of the people, and the old methods of cultivation still in vogue. The country folk, no doubt, as in every land, are slower to adopt

Primitive agricultural methods still prevail.



A STREET IN YEDO (NEW YEAR HOLIDAY).—Drawn by L. Crepon, after a native painting.

[illegible] tools and new implements than [illegible] transpeople. There is also an [illegible]ment in the case of the former, [illegible] of the fact that their products [illegible] different from those of the West. [illegible] not require the same implements [illegible] paint, till, and gather rice as are used [illegible] cultivation of corn and wheat.

[illegible] PTOR'S STUDIO.—Drawn by A. de Neuville, after a native painting.

[illegible] among the Japanese [illegible] as well as of foreign [illegible]. The peasants are very [illegible] with the implements of [illegible]. We [illegible] already remarked [illegible] of both men and [illegible] In plowing, the [illegible] or ox [illegible] substi- [illegible] him-

plement through the soft mud. The soil is thus slowly and poorly prepared; the grain is planted, and with little additional care comes to maturity.

In the harvest time the insufficiency of the tools is painfully apparent. The ancient straight-bladed sickle with wooden handle is used to cut the grain, which is bound up in sheaves and stacked until it is dried for threshing. The separation of the grain is effected by drawing the straw, handful at a time, through an iron hackle, like that formerly used in America for separating the "shows" from the flax. All parts of the product are valuable. While the grain is garnered for exportation and

Implements and toils of the old estate; waste of toil.

home consumption, the straw is carefully preserved for the thatch of houses. The Japanese are good economists in all things except the expenditure of labor. It is painful to reflect upon the vast unprofitable exertion and strain of toil put forth by the human race in its ignorance of the beneficent forces of nature and of the ease with which they may be applied to the practical tasks of life. Could all the waste energies of mankind be heaped together, the appalling mountain would rise above the Rockies and the Himalayas!

The manufactures of Japan are of great value. As workers in metal the artisans are with difficulty surpassed by any other people. Out of iron they are capable of producing the finest steel. Their swords and less formidable cutting implements are famous in every land. As workers in copper and brass they have few superiors. The plentifulness of copper in Japan has led immemorially to the use of that metal in many important arts and industries. The Japanese coppersmiths, silversmiths, and goldsmiths are to be reckoned as artists of the finest abilities. The ornamentation which they produce, as illustrated in the hilts of swords and the like, is unsurpassed. Inlay work is practiced with the highest skill. The arts in question are not merely caprice, but are based on designs of great merit. Patriotism is one of the prevailing qualities, and this is seen in every important design of the artists. The old heroes of the race, its mythology, etc., furnish the subjects of the scenes and allegories which the expert metal-workers reproduce in their products.

Superiority of the Japanese as workers in metal.

A like skill is exhibited in the carving of wood, in the sinking of dies, and in particular the production of metallic statues. While the sculptor's art is not much practiced in marble, the casting of forms has been brought to a high measure of perfection. The religious systems of the country, especially Buddhism, demand great numbers of statues and statuettes. In these the art shops of the country abound, and the work produced is of the finest quality. No other country in the world can exhibit so great an array of copper bronzes. Some of these are of colossal proportions. At the city of Kamakura is a copper statue of the Buddha almost fifty feet in height—one of the most striking products of human art.

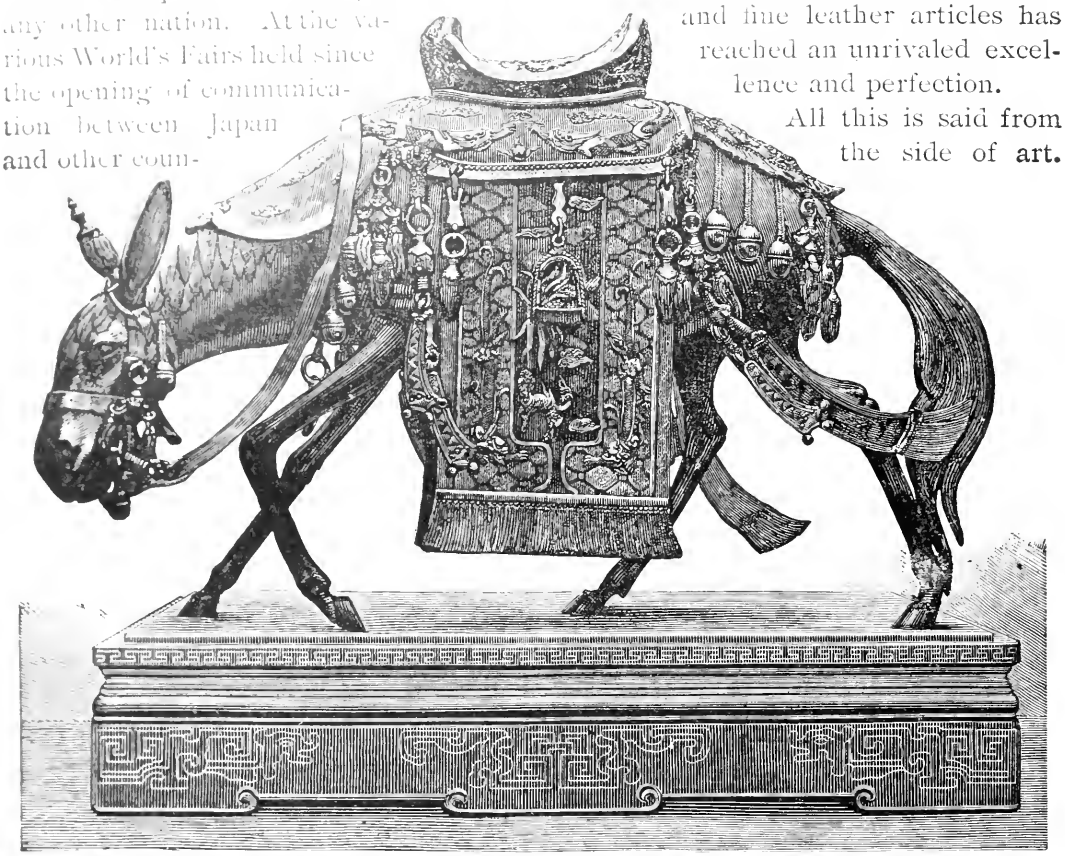
Sculptor's arts and bronze casting; statues of Buddha.

The excellence and beauty of the Japanese bronzes has led to a great demand for them among the Western peoples. Travelers are much impressed with the superiority and abundance of

DECORATED SWORD GUARDS.
Facsimile of a native drawing.

Excellence and fame of the Japanese bronzes.

such work. The lacquer work of the Japanese is of like excellence. It is reckoned superior to that produced in any other nation. At the various World's Fairs held since the opening of communication between Japan and other countries, in 1853, the display of Japanese bronze and lacquer work has surprised and bewildered the Western peoples. Western art can not approach it. At Vienna, in 1873, the first award was made to the Japanese bronzes and specimens of lacquering in wood.



BRONZE INCENSE BURNER.

The wooden, inlay, ivory work, basket work, and toys to be seen in the Japanese [illegible] have been equal or superior to those shown in the [illegible] by other people. The finest [illegible] may be said of the skill of the [illegible] producing fine artistic effects [illegible] shell and pearl. In the [illegible] of baskets and all manner of [illegible] the Japanese compete for the first place among the nations. Their production of artificial flowers, of designs in silk, of cut crystal, and fine leather articles has reached an unrivaled excellence and perfection.

All this is said from the side of art. The same superiority may be conceded to Japanese manufacture from a purely industrial point of view. In the making of silks no other people surpass the Japanese weavers. Their fabrics of

MANUFACTURE OF BONNETS.
Drawn by A. de Neuville, from a native sketch.

cotton, their crapes, brocades, girdles, and indeed almost all articles of personal decoration are equal both in art and durability to those of any other nation. In the manufacture of paper, also, the Japanese yield the palm to no other. Their paper is finer, thinner, softer, more lustrous and silky in tissue and finish than can be produced in the factories of any other country. It is manufactured from the papyrus mulberry, and the production flourishes not only for domestic, but for foreign demand. Paper manufactories abound in all the great cities. Kioto, Tokio, and Ozaka are almost as preëminent for their manufacturing industries as they are for their political and commercial importance. It were difficult to say what important product is *not* yielded from the establishments of these cities. There are made damasks, satins, silk goods, lacquered ware, screens, fans, porcelains, and almost every kind of manufactured goods known to human ingenuity and desire.

Unrivaled quality of fabrics; paper in particular.

All this is said of manufactures on the lines of native development. To this must be added a great deal on the score of the aptitude of the Japanese for the imitation of foreign goods. To a certain extent they have already introduced foreign machinery and foreign methods of manufacture. But they are still more ready to procure, by exchange, from foreign countries such articles as they have not yet produced for themselves. Thus has come to pass a great demand for European clocks and watches. The Japanese have a passion for timepieces, and desire the most elegant patterns and perfect works. They also recognize the superiority of foreign lamps. Their desire along this line extends greatly to all scientific apparatus. They demand telescopes, microscopes, thermometers, barometers, maps, globes, and indeed every form of scientific invention that may bring them knowledge of the laws of their environment. Lately they have come to recognize the value and cheapness of European cutlery, including spoons and many other articles of domestic economy. They import freely, and affect somewhat the ownership of foreign articles. Of this kind are looking-glasses, boots and shoes, notions of many kinds, toilet soaps, brushes and combs, rugs, carpets, and the like.

Industrial aptitudes and desires of the people.

MANUFACTURE OF VISITING CARDS.
Drawn by A. de Neuville, from a native sketch.

It is needless to indicate to the reader the inevitable results of this foreign intercourse and importation of foreign goods. The same must tend most strongly to produce a community of opinions and manners between the Japanese and the various peoples with whom they communicate. It should hardly be expected that Japan will become Europeanized or Americanized. The genius of her people can not well admit of so great departure from Asiatic life. Her proximity to Asia, and her

Effects of intercourse; aspirations of the Japanese.

immense distance from any of the Aryan nations, must tend to hold back her adaptive dispositions, and to keep her on the lines of a native development. In spite, however, of geographical remoteness, she aspires to be one among the great nations of the earth. Her desire is to enter the so-called "family of nations." In the pursuit of such ambition she lifts herself from the sea, and by her industrial arts and keen interest to learn the order of the world makes herself the equal of any.

MAKING SILK CORDS.—Drawn by A. de Neuville, after a native painting.

Industrial progress and maritime ambitions of the race.

In her public, as well as her private, industries, Japan has become conspicuous for her progress. This is [illegible] her shipbuilding [illegible] commerce. The situation of the country, like that of Great Britain, [illegible] suggests the maritime [illegible] have always been disposed to this manner of life, but as Asiatics they have not, until recently, dared to venture forth on the illimitable expanse. Ambitions of this kind lead inevitably to improvement in shipping and shipping interests. Such progress has been seen mostly in the war vessels of the Japanese, which are the most formidable ever produced by an Eastern Asiatic race.

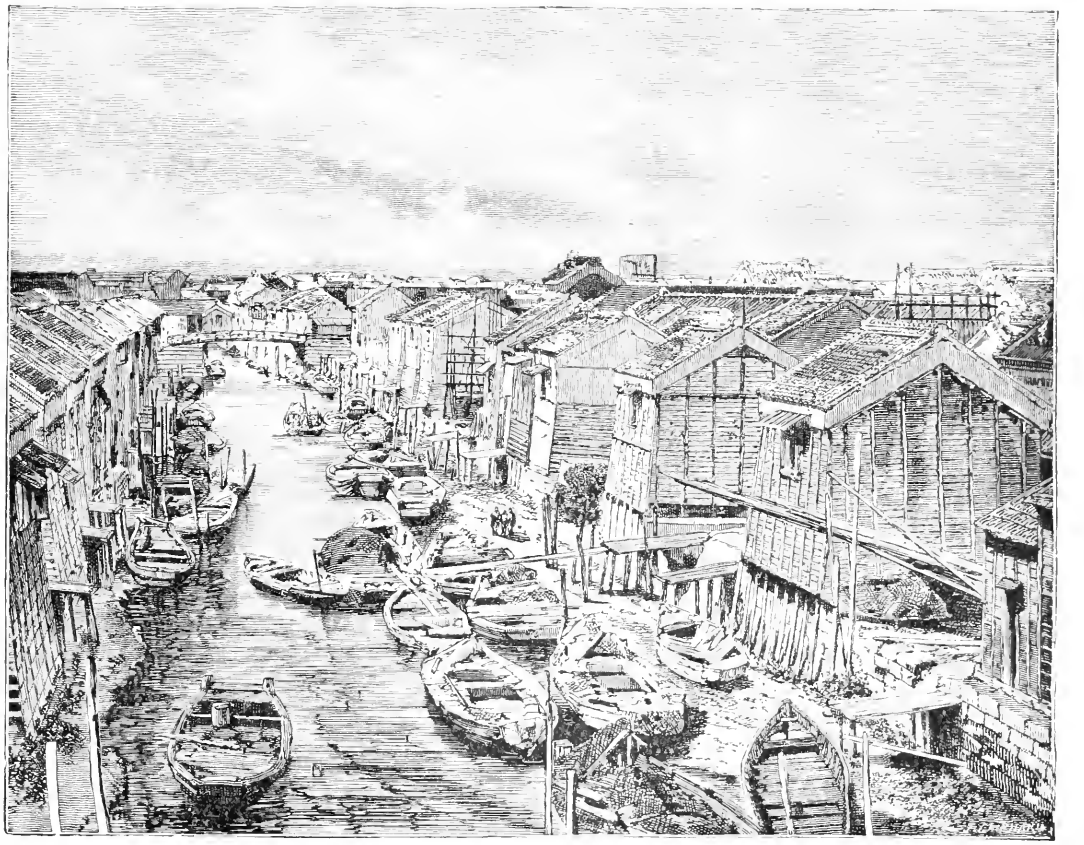
Naval establishment and governmental policy.

The government and people alike have come to believe in the necessity of a great naval establishment. Japan recognizes, in particular, the overwhelming numerical strength and resources of China, and besides she has come to understand the nature of European diplomacy. Out of these conditions she deduces her policy of strong naval defense. Her men-of-war, built within the last

three decades, loom up black and strong above the Japanese waters. Such vessels are well manned and armed for the exigency of war. The government has adopted the policy in her naval, as well as her military, affairs, of bringing foreign officers into her service as drill-masters and commanders. Her tactics on shipboard and in the army have approximated the methods of the military nations of the West. The Japanese are as quick to learn new tactics, new methods of organization and strategy, as they are to adopt the inventions and civil arts of other peoples.

Another item of Japanese progress is seen in the care taken by the national authorities to protect the navy and merchant marine from the natural disasters of the sea. The Japanese waters are beset with many perils. Against these the imperial government has established an elaborate system of sea-signals, and has constructed lighthouses on almost every coast. No other nation has such an assemblage of beacons for the protection of its mariners. The reader must remember that the thousands of islands constituting the empire are nearly all thickly inhabited. Each has its local interest. This interest in many cases—in nearly all cases to some extent—is commercial. It is therefore a matter of great importance to each island to have its harbor and its lighthouse. Nor should we fail to notice in this condition the beginnings of the development of what must become one of the great commercial powers of the earth.

Methods of saving ships and sailors.



VIEW ON THE CANAL IN YEDO.—Drawn by L. Therond, from a photograph.

CHAPTER CLIII.—GOVERNMENT AND ADMINISTRATION.

THE student of history will find few studies more interesting than that which covers the evolution and establishment of the civil government of Japan. It is a history within itself, characteristic, strongly accented, unique. Beginning from a strictly Oriental basis, the political development of the race has taken its own strange course until it now presents the remarkable spectacle of a vast, regular, constitutional system established off the shores of Asia.

It is not our purpose to trace with any elaboration the history of governments as such. We here consider them as aspects of national and ethnic life—as parts of that race-life which it is our special office to narrate. The government of Japan was already a well-established system long before the epoch which in the West we designate as the Middle Ages. The primitive system was an imperial autocracy. It was established in the island of Nippon, and had the ancient city of Kioto for its capital. The chief ruler was known by his present designation of the mikado. He was a hereditary prince, having the sanction of regal birth and divine appointment. His grandeur and state were of the Oriental type, and his administration had features in common with those of the other principal nations of Eastern Asia.

Character of the ancient government; the mikado.

It were vain to conjecture the course which such a government, under such conditions, might have taken had it not been for the agitations and conflicts through which the empire was destined to pass. Wars came, and Japan was obliged to defend herself or perish. The continental nations bore down upon her, and it was many times under severest stress that she saved herself alive. Besides the foreign pressure, there was from a very early period internal commotion among the warlike families and clans into which the people were divided. Civil feuds and wars arising therefrom distracted the country as early as the tenth century. The mikado was obliged to ware right and ware left in order to preserve his authority and save the independence of his people.

Struggle for nationality and independence.

It was in one of the great national exigencies that the emperor, in the year 1192, appointed his victorious commander, Yoritomo, to the office of shogun. At that time the great generalissimo had established himself at the town of Kamakura, on the coast of the province of Sagami. Henceforth there arose the division which separated the military power of the shogunate from the imperial government. Notwithstanding the fact that the shogun received his authority from the mikado, the former became almost independent of the latter. He was the military head of Japan, and since wars were constantly occurring his power was augmented, and his office at length became constitutional.

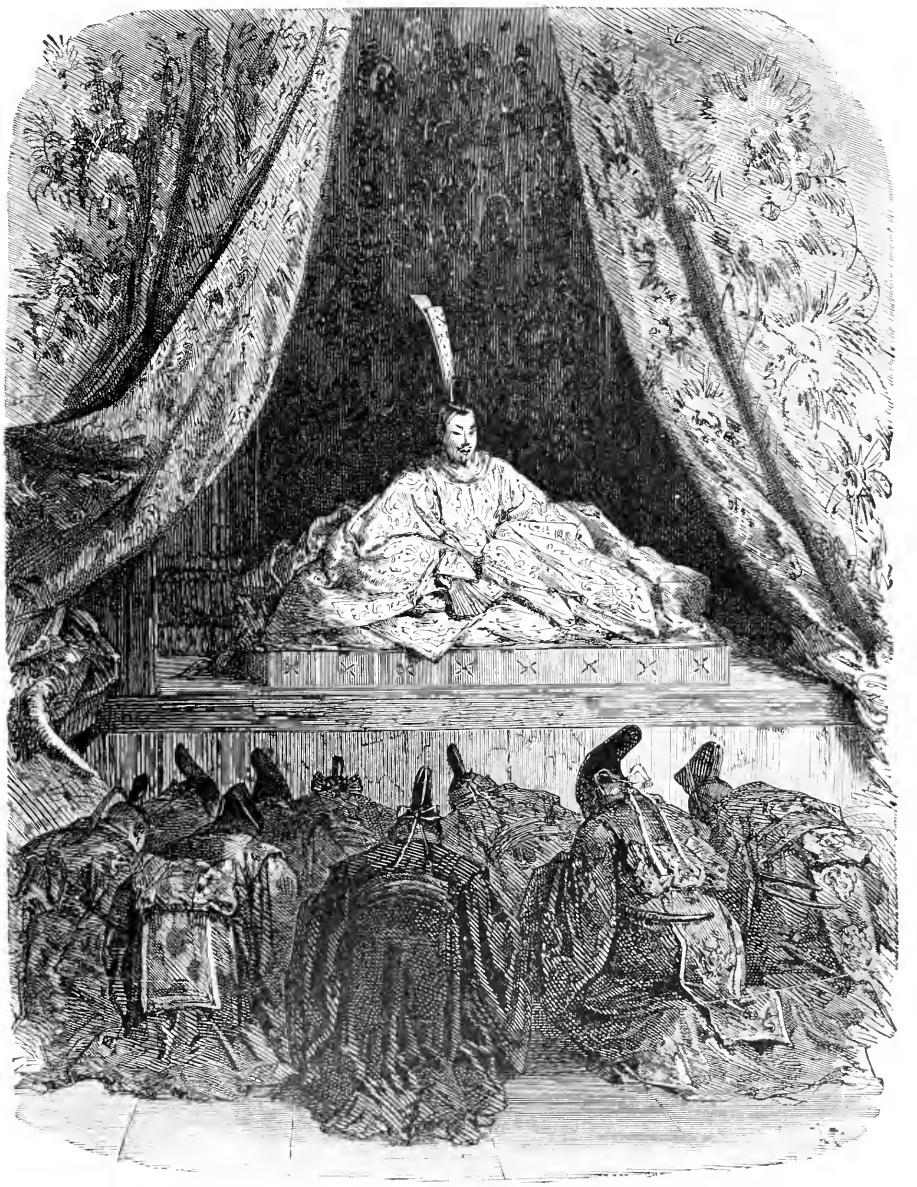
Yoritomo, and the rise of the shogunate.

When the Western nations became dimly acquainted with Japan and her institutions they found there a sort of double empire. At the head of the one

stood the imperial hereditary mikado, and at the head of the other the *Sei-i-tai-shogun*, whose elaborate title signified the "Barbarian-subjugating-generalissimo." The office of shogun became

Double empire; work of Iyeyasu.

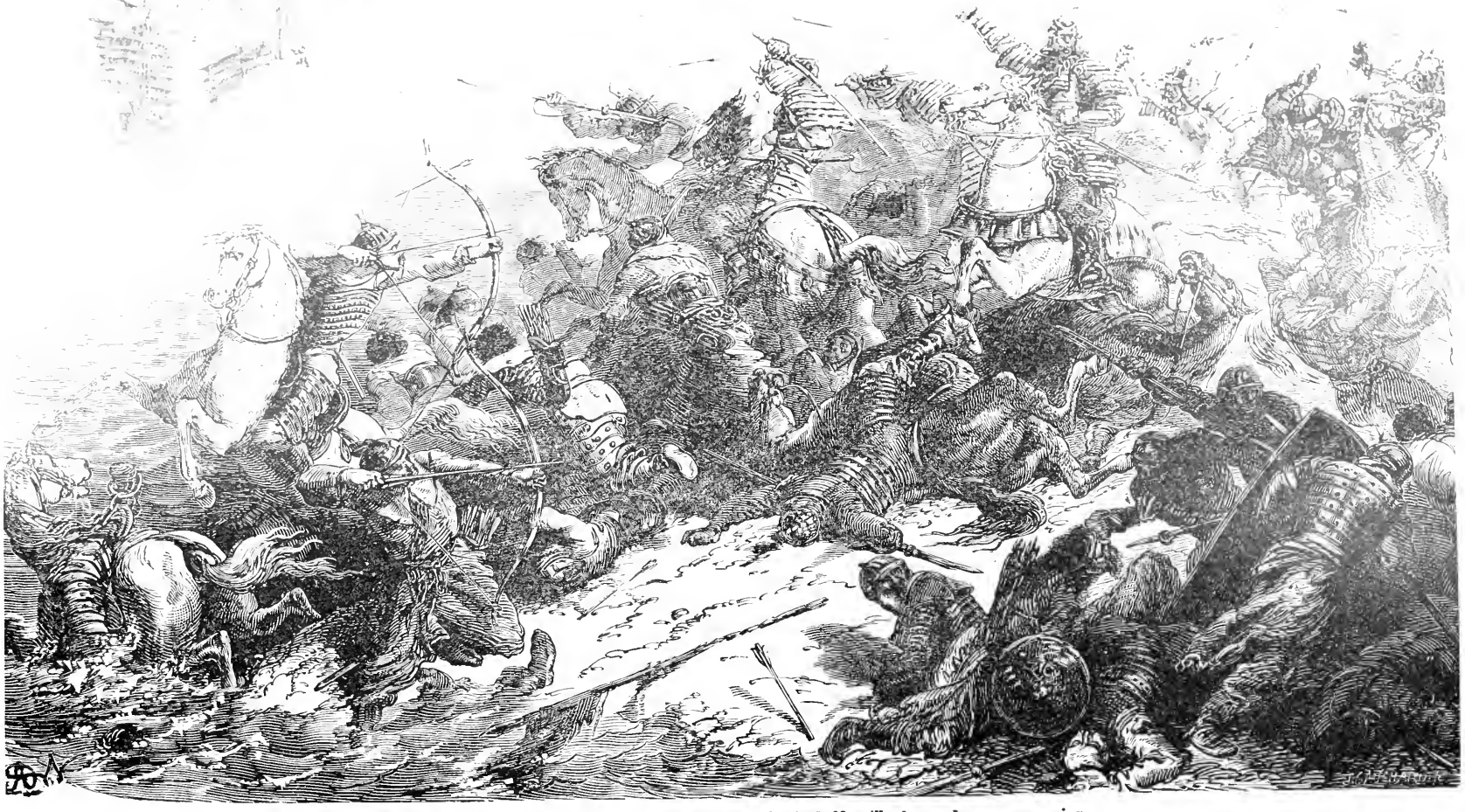
dynasty. This extended through fifteen generations—a period of two hundred and sixty-four years. This period includes that part of Japanese history with which we are most familiar, and out of which the present condition has sprung.



THE MIKADO IN ANCIENT STATE.—Drawn by Emile Bayard, after Siebold.

hereditary in certain noble families or clans. In 1603 there was a revolution by which the famous general, Iyeyasu, became shogun, and established a new

Meanwhile Japanese society had developed into strong families and clans, at the head of which were nobles and petty princes. These became feudal



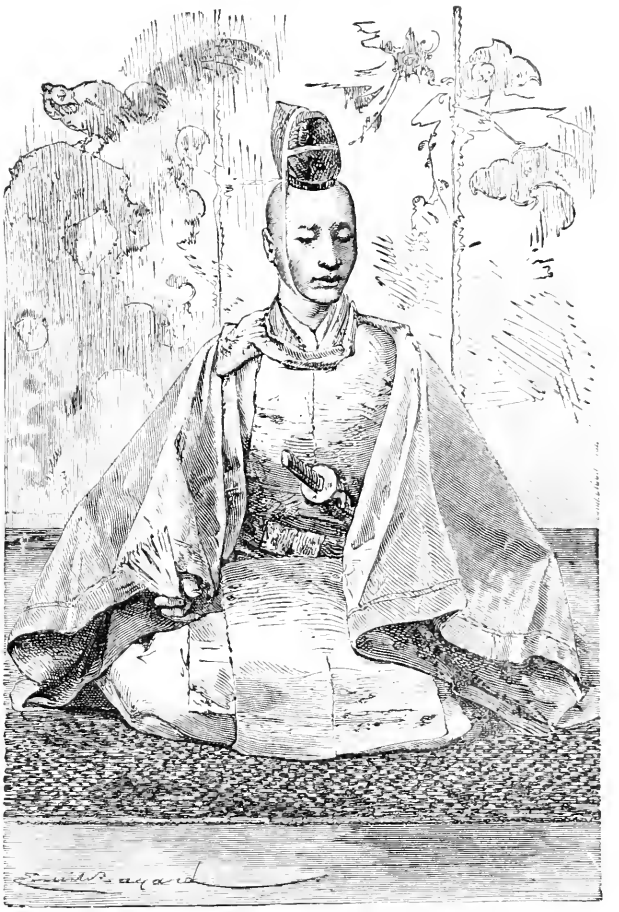
YORITOMO SUBJUGATING THE MONGOLS.—Drawn by A. de Neuville, from a Japanese engraving.

lords. The country passed into a feudal development. The territory fell into possession of the various *hans*, or as we should say, clans. Each attained under its own daimio, or chieftain, a measure of local independence. The double government of the mikado and the shogun relied upon the daimios rather than upon the people for support and defense. It was a condition very similar to that which supervened in Europe in the Dark Ages. There were times when the authority of the mikado over the empire was almost as shadowy as that of the alleged Roman emperor between the age of Charlemagne and the epoch of the Crusades. The Japanese feudal estates became well established. Each took upon itself its own defense. Each had its own castle-town and fortress.

Japanese feudalism supervenes; the daimios.

It is needless to point out the feuds and distractions which would inevitably arise out of such a condition. The progress of Japan was impeded by the social estate. It seemed impossible for the imperial government to emerge and assert itself. Nationality was only potential, and the feudal lords under the shogunate were in virtual power over the people. This condition of affairs extended with many vicissitudes through more than two and a half centuries. At length, however, in our own age, a reäction ensued favorable to the imperial authority. The public mind became affectionately disposed toward the mikado and the restoration of his ancient imperial authority. Coïncidently with this change of sentiment among the Japanese, intercourse was opened between the country and foreign nations. It appears, moreover, that the shogunate had already begun to fall into decay. The people looked to Yedo (Tokio) as the future center of their nationality,

Circumstances favor the restoration of imperial rule.



OFFICER OF THE MIKADO (TOKIO.)
Drawn by Emile Bayard, from a photograph.

and no longer to Kioto, and still less to Kamakura, the seat of the shogunate.

Thus came on the revolution of 1868. The event showed that the shogun, against whom an edict of usurpation was launched, had lost his power. His influence melted away in the emergency. The people rose against the ancient order and in favor of the new. The old

Transformation by the revolution of 1868.

conditions faded from sight. There was desultory fighting around Kioto and Yedo, but the resistance amounted to little. The forces of the mikado were easily triumphant. The name of Yedo gave place to Tokio, and thither the mikado removed with his court. The shogun retired to the province of Suruga, where he lives after the manner of one of the ex-kings of the German empire.

Liberal dealings of the government with the daimios.

Meanwhile feudalism and feudal institutions passed away. The daimios were obliged to surrender their feudal rights. For a long time they had lived, for the most part, in the capital. There they continued to dwell after the revolution; but their estates were gone. The government dealt liberally with them. Here the analogy of the German empire is again suggested. The daimios were retired on a pension. The imperial treasury incurred great expense in their behalf. In course of time it was found that the ex-nobility would better be bought off with sums in gross. National bonds were accordingly prepared, bearing six per cent or seven per cent interest, according to their time, and these were substituted for the pensions. The daimios were thus able, as they are to the present time, to pass the remainder of their lives in affluence, if not in luxury. Like the fund-holding classes of every nation they were enabled, at least for a season, to substitute the influence of money for the dignities and power of birth and territorial rule.

Difficulty of [illegible] from the [illegible]

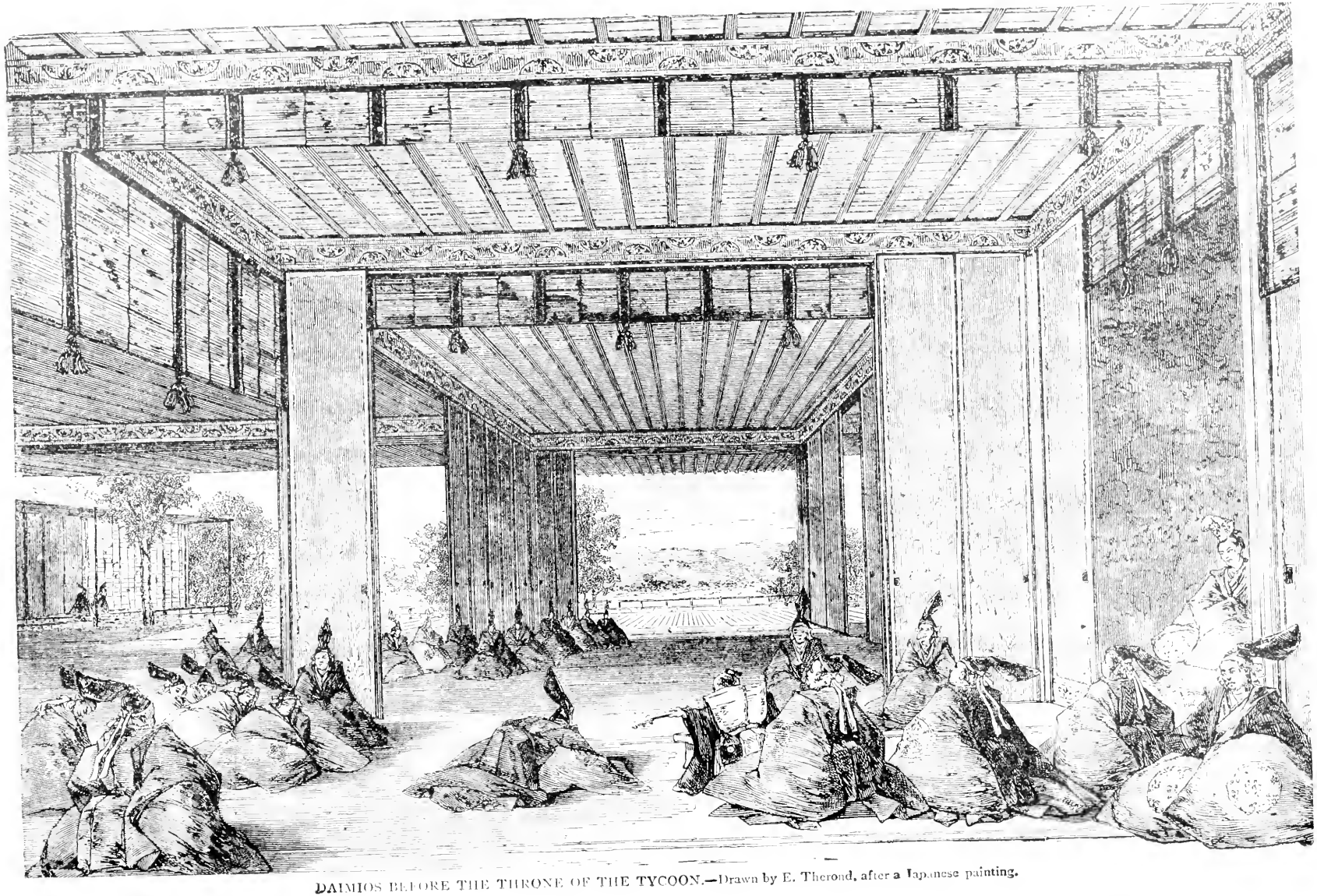
In this manner Japan has been politically nationalized. Trouble not a little was encountered in passing over from the old system to the new. Foreign relations were complicated. Before the revolution Japan, beginning with the United States in 1853–54, had made no fewer than eighteen treaties with foreign powers. Unfortunately, however, these compacts had been entered into with the shogun and his government, under the erroneous impression that he was the real emperor. It became necessary, therefore, when the work of 1868 was accomplished, that the existing treaties should be reënacted with the mikado.

Troublous foreign relations; home insurrections.

Meanwhile financial pressure had been felt in the government. An expedition against Formosa became necessary in 1874, and this brought on complications with China. Difficulties have also occurred with Corea, leading to war. While the mikado's government has thus been busied with foreign affairs, a few insurrections have occurred here and there, led by adventurous adherents of the ancient order. These, however, have been easily suppressed, and the epoch since the revolution and the abolition of feudalism has been marked as none other for its progress and ameliorating tendencies.

Forecastings of the new imperial constitution.

Chief among these processes of betterment has been the project of a new imperial constitution. The mikado, rising triumphant from his struggle with the shogun and the feudal lords, found himself inadequately armed with constitutional powers and administrative facilities. From the past he had inherited only a mass of precedents and Asiatic methods of governing. The emperor and his ministers soon became informed by their intercourse with Europe and America of the constitutional methods prevalent in those great countries. Admiration for the administrative systems of Great Britain and the United States became the prevailing sentiment, and the eighth decade of the century was



DAIMIOS BEFORE THE THRONE OF THE TYCOON.—Drawn by E. Therond, after a Japanese painting.

[illegible] with agitations looking to the establishment of a new constitution.

The desired end was approached cautiously but rapidly. The promise of free government was made by the emperor to his people as early as April, 1868. This promise was indeed a part of the motive force of the revolution. The first thing done was the establishment of the Japanese senate in 1875. To this was given the name of *genroin*. Three years afterward legislatures were established throughout the provinces. In 1881 the imperial proclamation was issued for a national diet to begin with the year 1890. Then came the establishment of a ministry, after the style of those of England and France. Finally, the question of the new imperial constitution was taken up, and that instrument was finished in a manner highly creditable to the genius and patriotism of the Japanese statesmen.

Initial passages of the civil revolution.

The author has in another part of his works given a complete analysis of the Japanese constitution of 1890.[1] To that the reader is here referred as a sufficient exposition of the subject. Suffice it to say that the work accomplished—the instrument produced—is among the most rational and complete frames of government ever devised by man. In many particulars it improves upon the constitution of the United States. In others, it betters the system of Great Britain. Out of the nature of the case it is an imperial constitution, and to that extent is undemocratic and lacking in concessions to the liberties of the individual. But under the imperial sway there is much republicanism, much liberty for the citizen. It could not be expected that the imperial system would suddenly destroy itself in favor of a republic. Rather must it perpetuate itself and perfect itself, so as to make its existence consistent with a larger measure of popular freedom.

Derivation of the new constitution; it lacks democracy.

The government of Japan thus presents itself with a hereditary emperor at the head. His right to rule comes out of the past, but is ratified by the present. He is the supreme head of the nation. This is said more absolutely than might be truly said of the ruler of any nation west of the Vistula. But the mikado has nevertheless become a constitutional ruler. He has himself passed under the dominion of law, and is henceforth restricted thereby as well as by public opinion and the long-standing precedents of the imperial court.

The emperor submits to constitutionality.

Under the emperor stands, first of all, his privy council. This body corresponds to the like fact in the Western monarchies. The council is the mikado's consulting body, made up of his most astute statesmen. Next comes the responsible ministry. The business of governing is analyzed and divided into departments according to the nature of things. There is a Minister of Foreign Affairs, a Minister of Finance, a Minister of Domestic Economies, etc. In this way the executive and administrative functions of the government are performed.

Functions of the privy council, ministry, and legislative.

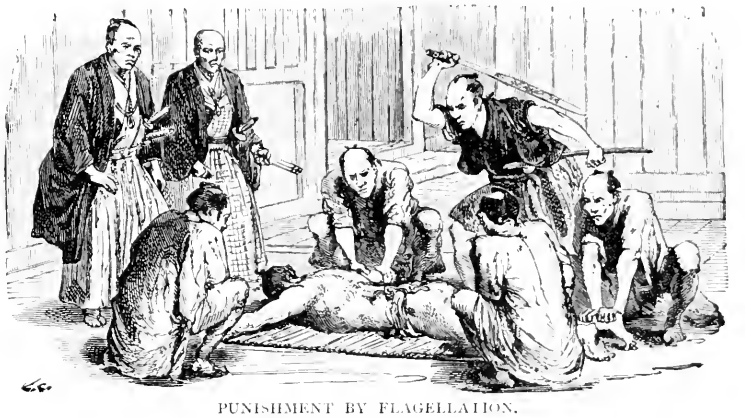
In the matter of legislation the constitution provides not only for a genroin, or senate, but also for a national diet, composed of popular representatives. These two bodies constitute the Japanese parliament, and it should not surprise the Western nations to see developed therein in the course of the next half century a measure of legislative,

[1] See Ridpath, *[illegible] History*, Book Twenty [illegible]

oratorical, and parliamentary abilities equal to the best in Europe.

The judiciary of Japan is large and regular. The laws are administered with justice and impartiality. There remains, unfortunately, from the preëxisting state, and from the Asiatic descent of the race, a measure of cruelty and barbarity in the punishments inflicted for crime. Undoubtedly the Japanese are affected to a certain extent with that insensibility to human suffering which we have noted as one of the marked characteristics of the Chinese. The traveler may note the severity and heartlessness of the punishments adjudged in the courts and administered by the officers. The death penalty is common, and is denounced for several grades of crime. There is less actual torture of criminals than may be seen in China; but executions are done with nonchalance, indifference, and in many cases with unnecessary cruelties added. The usual method is decapitation. The Japanese executioner is a man of blood, wielding with strong and skillful arm the heavy headsman's sword, with which he does his work with one unerring blow.

The judiciary; code of punishments and common law.



PUNISHMENT BY FLAGELLATION.

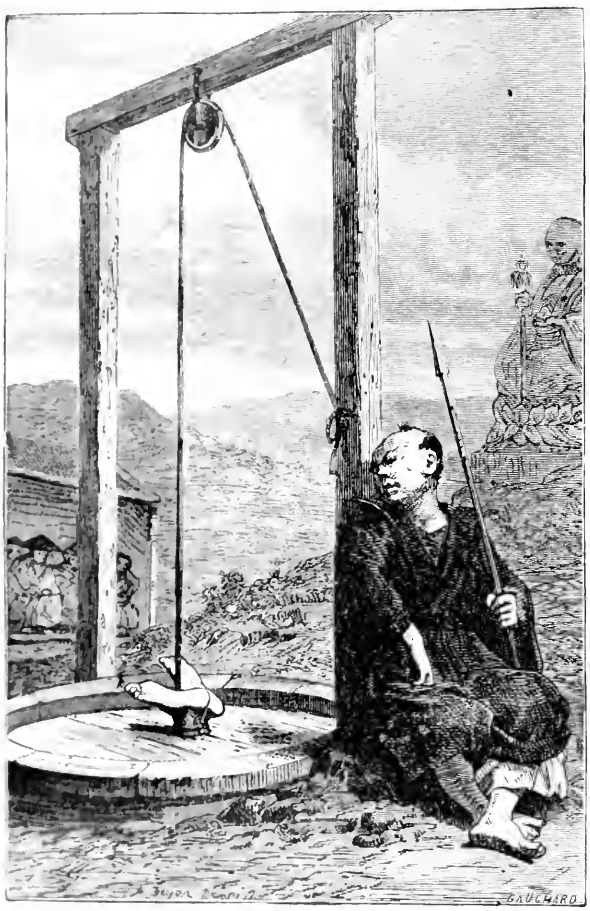
THE EXECUTION.

There is in Japanese jurisprudence a large element of common law. Usage has become custom, and custom has taken a legal force. Many property rights are determined by common law principles. Doubtless the civil law principle will hereafter more and more prevail in the statute; for formal legislation has already become one of the striking political and social attributes of the people, and under it all things are becoming regular and methodical.

One of the most serious difficulties with which the government of Japan is confronted is the want of unity among the people. The old classes of society have been entailed on the present. True enough, feudalism has been abolished, but the people themselves become nationalized with difficulty. The old daimios and their descendants, as well as the clans to which they belonged, do not readily resign the aristocracy which came with their birth. It is one thing to accept pensions and bonds in lieu of their territorial estates, and to

[illegible] to exercise the powers of local government, and quite another thing to renounce family and hereditary dignities. They regard themselves as superior to the peasantry, and attempt to maintain by wealth the influence which they once exerted by authority and law.

[illegible] of the [illegible] of Japan.



[illegible] OF THE WELL.
[illegible] after a Dutch engraving.

[illegible] however, are passing [illegible] shadowy character. [illegible] they will be seen [illegible] walking like [illegible] the living [illegible] then disappear. [illegible] that this half-tangible nobility was persuaded to give up their swords and to become citizens instead of grandees, but they have yielded partly to force and party to diplomacy, and the nation has been by so much the gainer by their subsidence.

The great strides which Japan has made in her civil administration, in her constitution, and her laws, have recommended the nation and people to the good opinion of mankind. The Western governments, notwithstanding the stupid and intolerant political spirit that has entered into most of them, have welcomed with tolerable generosity the mikado's government and its representatives. The prejudice which has been felt throughout the West against the Eastern Asiatics has excepted against itself in the case of the Japanese. Instead of discovering danger by intercourse with this people, Western statesmanship, such as it is, has seen therein the promise of advantage and progress, and with these elements the West allies itself to Asia.

The Japanese have merited the good opinion of mankind.

There has thus come to pass a great difference in the sentiments entertained in Europe and America respecting the Japanese and those with which the Chinese and Indo-Chinese peoples are regarded. From all of this it is manifest that Japan is to constitute the connecting link between the Eastern and Western civilizations. The island empire is to be the bridge over which the oldest and the most recent divisions of mankind are to pass and repass in the coming era of universal intercourse and freedom.

CHAPTER CLIV.—RELIGIOUS INSTITUTIONS.

THE faith and teachings of the Buddha seem almost to have girdled the earth. The echoes of the system come to us from both quarters of the horizon. The Japanese students, reared under the influence of Buddhism, coming at length into American colleges, find there and read Arnold's *Light of Asia!* Thus around the world have been bent the long lines of magnetic force over which pulsate the influences of that system of religious belief which has been accepted by the most populous nations of the globe, and numerically by nearly forty per cent of the human race.

General view of Japanese religions.

We have already remarked that Mohammedanism has never been able to fix itself in Japan. As for the doctrines of Confucius, they have made their way thither only as literature and philosophy. Only two great systems of belief prevail, and these are, in the native tongue, Shinto and Buppo, or as we should say, Shintoism and Buddhism. The latter came out of Asia by way of Corea, and the former is a native product of the Japanese race.

Shinto and the Shin; the supreme divinity.

The word Shinto, like the thing which it represents, is Chinese. In that tongue *Shin* signifies God, or a god, and *to* a way, or doctrine. Literally, Shinto means the godway, or the way of the gods. It stands for the old polytheistic cult of the Japanese. The shin are many. None could number the deities in whom the people aforetime believed. The shadow and recollection at least of these gods is on the popular mind to the present time. Among the shin the supreme divinity was the goddess, who was the mother of the race of the mikados. She was called the Goddess of Celestial Effulgence; and the estimate in which she was held turned upon the fact that the divine emperors were her progeny.

What Shintoism is; vagueness of the doctrines.

It is difficult for the Western mind to apprehend precisely the notions which in the aggregate constitute the system of Shintoism. If we estimate it as a religion we shall find that it contains but few of the elements which we should regard as religious. There is, in the first place, a dim recognition of the gods above human life and capable of controlling its destinies. But as to a supreme Being, Shinto recognizes none; or, if so, the concept is so vague as to be undefinable in the mind even of the priests and philosophers.

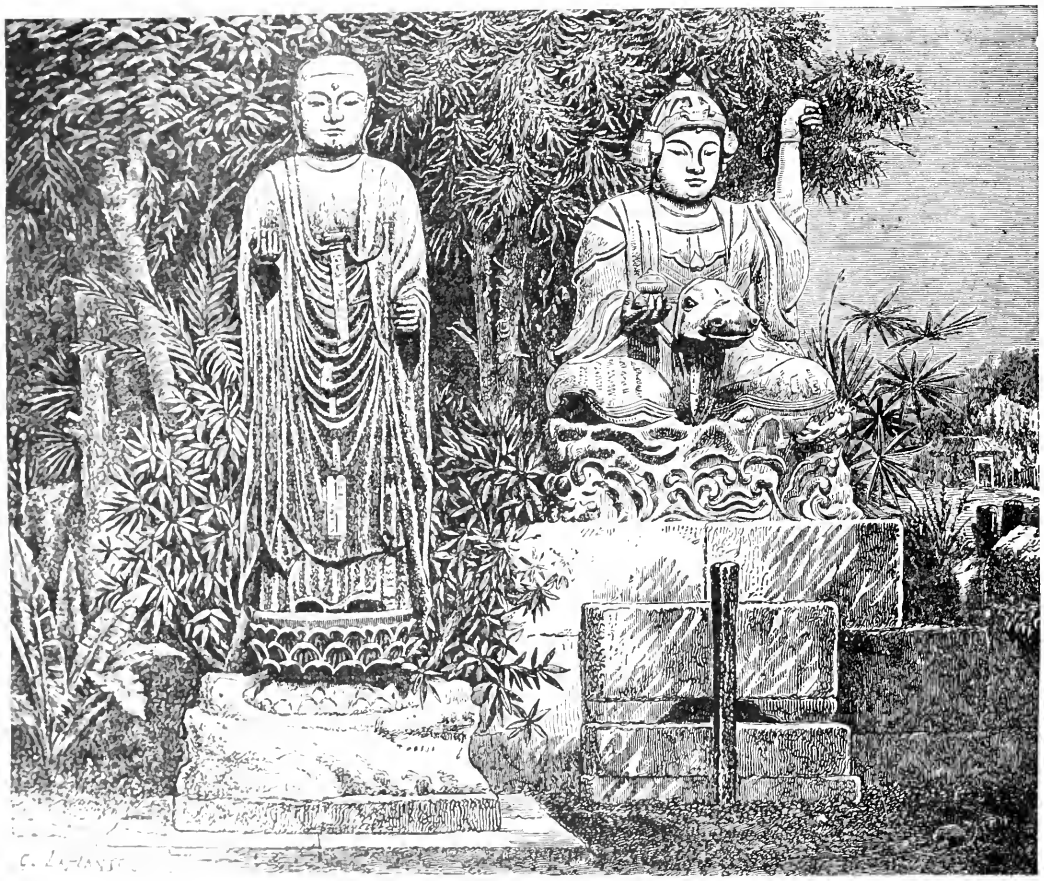
The same uncertainty holds of the doctrine of immortality. The Shintoists believe in a soul, but do not clearly contend that it is immortal. Whether there be a future state seems with them to be an open question. They approach all such inquiries without definite beliefs, and dwell upon them not at all. It appears, therefore, that the Shintoists do not lay the foundations of religion in that domain where it rests, according to the belief of Western peoples.

Three fundamental dogmas of the system.

On what, then, is Shinto founded? There are three leading principles taught by the priests. These are, first, the duty of honoring the gods and loving native land. The honor of the gods is to be shown by certain forms of rev-

[illegible], devotion, and worship; and the patriotic part of the doctrine is to be shown by attachment to Japan, to her people, to all her interests. The second general doctrine is that the man of Shinto must understand "the principles of heaven and the duties of mankind." The reader will note at a glance the [illegible] of this dogma. It were hard [illegible] the heavenly principles, [illegible] somewhat defined [illegible] would appear to [illegible]

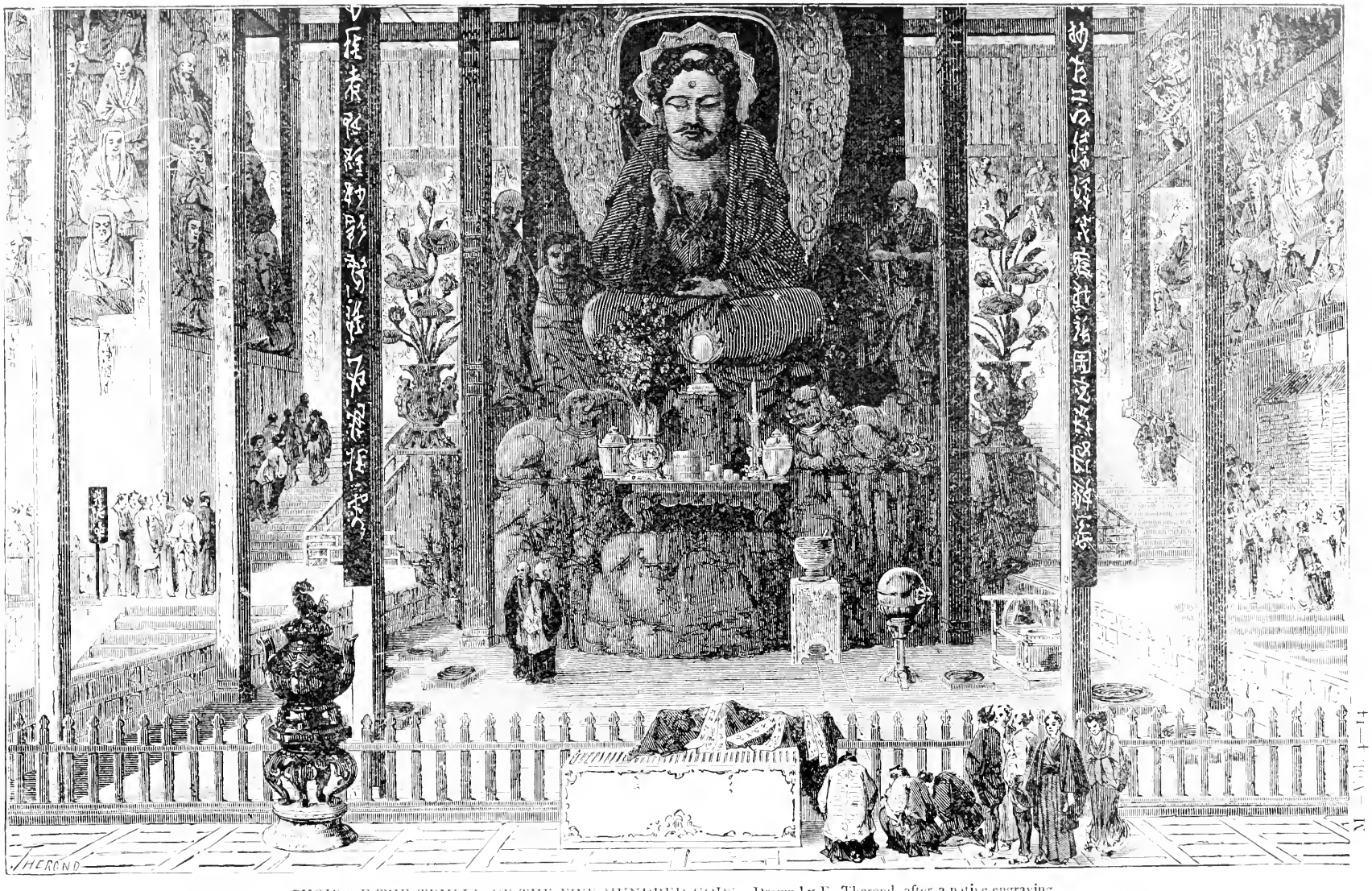
[illegible] concise: [illegible] peror as [illegible] obey [illegible] This [illegible] Shinto-ism signifies obedience. It implies the subordination of the individual. It would appear to have been invented by the primitive hierarchs of the race, with the special object of securing the obedience and respect of all subjects for the mikado. The part of it relating to heavenly principles and the duties of man might well have been thrown in and devised as a means unto the great end of the subordination of the people to the imperial will and desire.



BUDDHISTIC IMAGES (ATAGOSA-YAMA).—Drawn by Tournois, from a photograph.

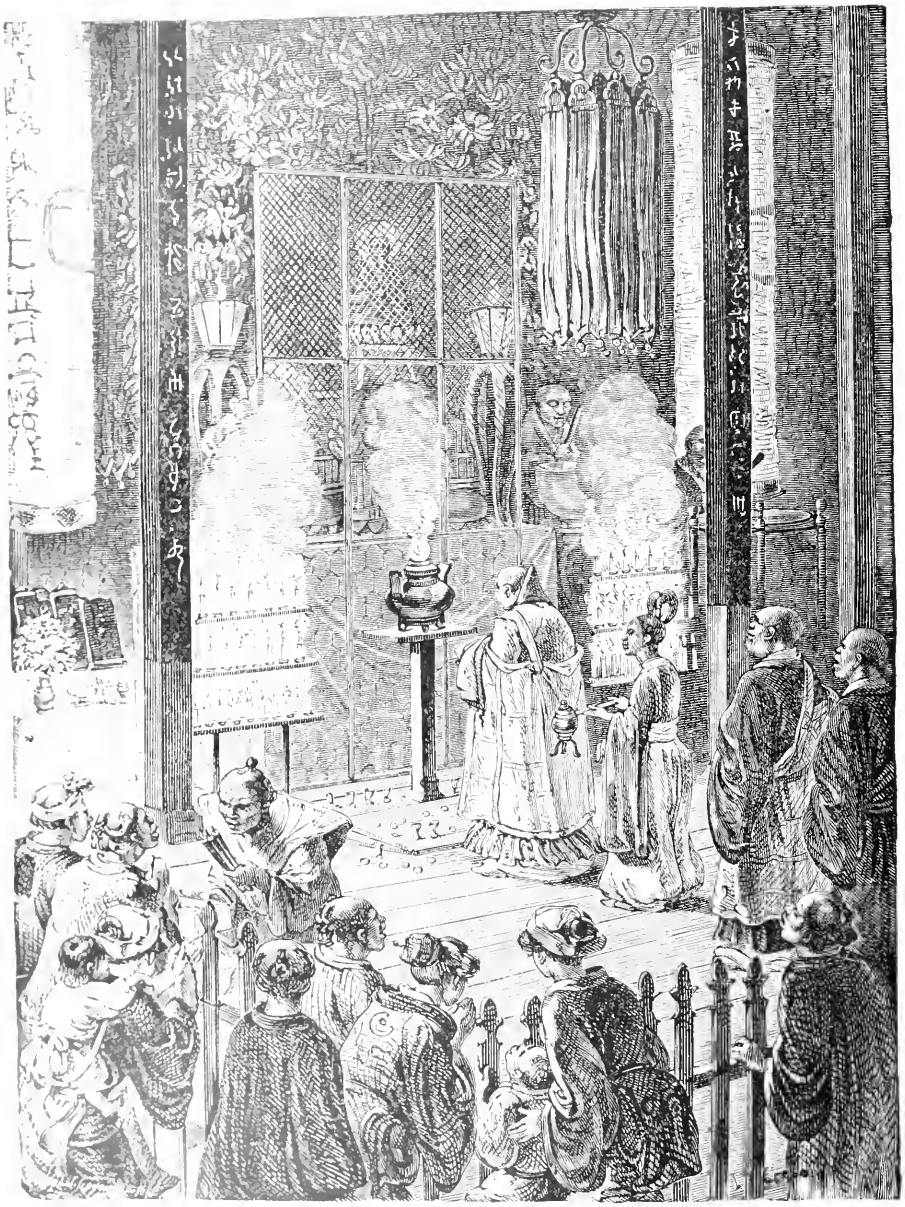
Sacred city of Isé; the mikado as high priest.

Shinto has its sacred city. This is in the province of Isé, where are located "the divine palaces of Isé." Here are established the shrines to which the people repair on their pilgrimages. The place is situated about two hundred



CHOIR OF THE TEMPLE OF THE FIVE HUNDRED GODS.—Drawn by E. Therond, after a native engraving.

mile southwest of the capital; but it is taken for granted that good Shintoists will not regard distance in the matter of visiting the [illegible] of their faith. It is expected [illegible] do, at stated [illegible] worship. The [illegible] of Shinto, [illegible] the temples [illegible] native of his people. This is not only good religion and patriotism, but also approved politics; for all Shintoists seeing their emperor, himself of divine origin, worshiping at the national shrine, must revere and obey him as the representative of the supernal powers.



GOD [illegible] OF KUANON-SAMA.—Drawn by L. Crepon, from a Japanese photograph.

The Japanese do not themselves, in recent times, use the word *shinto*—a

foreign term—to designate their religion, but rather the words *kami no michi*, which are the translation of the sense of shinto. The latter term is still retained by the peasants, and its sense is known to all, but the spirit of nationality demands that the Japanese words be substituted as the true expression.

Kami no michi substituted for shinto.

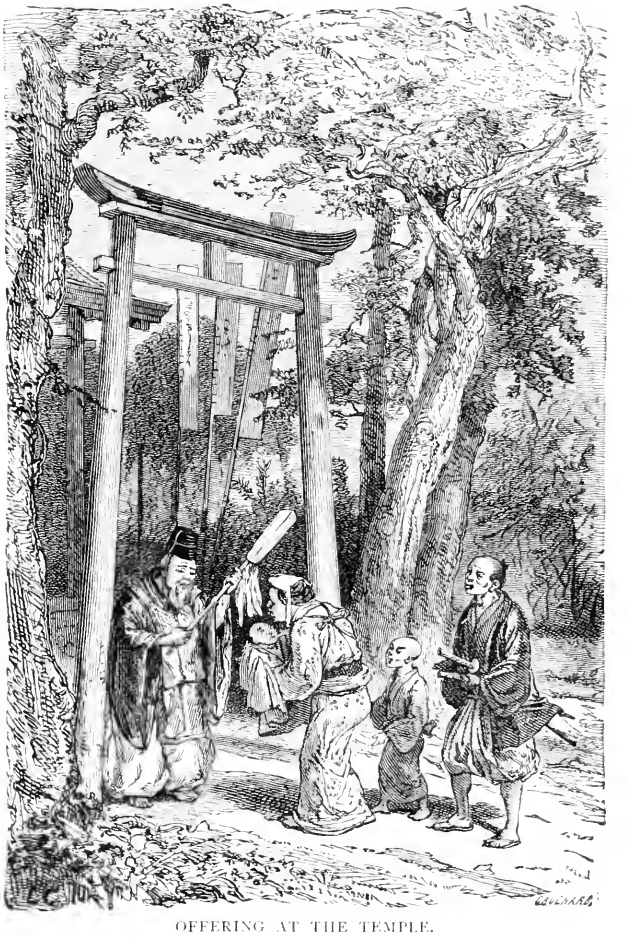
Notwithstanding the feebleness of Shinto, the system is important for its universality. The shrines and temples of the faith are seen everywhere. The former are built by the roadside and in the villages and country places, whither the people may repair for worship. The *miyas*, or Shinto temples, are among the most imposing edifices in Japan. The architecture is elegant, and the wood is the sacred sunwood called *hi no ki*, used only for temple building and other religious purposes.

Shrines and miyas of the national faith.

The miya of Shinto may well impress the mind of the visitor with lofty ideas. It has no altar, neither images nor pictures; but the mirror is there, signifying to all comers that they shall look *into themselves*, examine their own lives, see themselves as they are, and amend the likeness of its defects. The other symbol of the temples is white paper. This is cut into strips and exhibited here and there to represent the pure life which Shintoists are expected to lead. These two emblems, the mirror and white paper, are all the visible objects that may attract the attention of the worshiper. Outside of the miya, however, is the place of votive offerings. Thither the worshiper brings his gift. The offerings are of many kinds, the principal being tablets on which are presented some episode in the history of the country, the effigy of some traditional hero of the race, or perhaps a cow or other animal done in *repoussé*.

The mirror and white paper the symbols of Shinto.

The student of religious history will find in Shinto many features analogous to the polytheism and nature worship of India, Persia, and Greece. Thus, for instance, the sun and the moon are adored as deities. The one is called O Tento Sama, and the other O Tsuki Sama. In what sense the orbs of day and night are worshiped it were difficult to say. According to belief the earth, the air, and waters are pervaded



OFFERING AT THE TEMPLE.
Drawn by L. Crepon, after a Japanese engraving.

Analogy of the faith to Aryan nature worship.

with spirits who are in intimate relation with the minds of men, and hold at least a limited sway over the affairs of life. These spirits are the objects of worship; they are prayed to, and to them in some matters sacrifices are made.

The great acts of life, such as war, have deities presiding over them. There is a Japanese Mars, known as Hachiman. Sometimes a heroic mikado becomes a god after death. The spirits of the deities are everywhere, but they swarm mostly about the temples. That is the true seat of worship. Thither the devout go to pray. The worshiper pauses outside the door, and puts himself in frame of mind. He deposits his gift of coin in the box, which is always waiting to receive it. He advances into the interior, stands with bowed head, says his prayers, and goes away. These acts of worship are performed by the devotees singly. The people do not worship *en masse*, but each individually for himself.

Prevalence of deities; Japanese manner of worship.

Shinto is set in strong opposition to Buddhism. By this is not meant that the two systems antagonize each other practically, but the doctrine of the one sets up a different aim from that of the other. Shinto teaches that this life is good, and that the *summum bonum* is earthly happiness. This happiness can be best secured by obedience and by worship of the gods; by pilgrimages and by due attendance on religious festivals. To these doctrines and practices Buddhism opposes itself. With the Buddhist the object is for that vague Nirvana of rest and absorption which the mind can attain after death.

Opposite doctrines of Shinto and Buddhism.

Two or three points of Shinto may well be mentioned. The first of these is the purity of the body, upon which it strenuously insists. No other faith, not even that of the ancient Egyptians, has laid greater stress on cleanliness than does Shinto. The Japanese believer must constantly purify himself with water. This duty is put before prayer. To pray without first purifying the person would be abominable. The use of much washing, which is insisted on as a religious duty by the Shintoists, is one of those facts which has made the Japanese the greatest bathers in the world. It may well be doubted if any other people, even the most refined of Europe or America, are so cleanly in their habits as are the Japanese.

Insistence on the purification of the body.

Another feature of the system is its insistance upon light and temperate eating. Formerly all flesh food (but not fish) was interdicted. Meat was held to be abominable. In course of time, however, opinion has changed on this subject; intercourse with foreign nations has familiarized the people with meat-eating, and at the present time the Shintoists have their flesh food regularly, and think no harm.

Flesh food interdicted but eaten; the Shinto priesthood.

The priests of Shinto are teachers of high estate, and are recognized by the government; but the order is not hereditary, and special privileges do not exist. Celibacy is not imposed, and the priests rear families just as others. They are not capable of transmitting their rights and offices. The priesthood is open to such as will enter, but educational qualifications must precede the induction of any priest into his office.

Under the feudal system, of long continuance, Buddhism seems to have prevailed over the old national belief; but with the restoration of the mikado, by the revolution of 1868, a strong reaction

Revival of the ancient faith under the empire.

came, and Shinto was revived—at least as far as governmental influence could extend—to its ancient supremacy. The government undertook to purify the Shinto temples, into many of which the insinuating imagery of the Buddha had penetrated. It was not beyond the hope of the Shintoists that Buddhism might disappear in the blaze of a Shinto restoration; but this expectation was destined to be disappointed.

JAPANESE BOURGEOIS TYPES.—Drawn by A. de Neuville, from a photograph.

The development of Shinto into a formal system of faith and practice has been largely the result of the introduction of Buddhism into Japan. That faith came with a well-defined system of doctrine. The Buddhists taught things clearly. Their organization was extensive and well perfected. The miscellaneous and indefinite beliefs and practices of Shinto had to be protected by more distinct teachings, and the *kannushi*, or Shinto priests, were constrained to defend their doctrines, make exposition of them, and to organize the old national religion more definitely than ever before. To this day, however, Shinto is not a religion of marked emphasis in any particular. Its principles are lacking in color, and its practices are not sufficiently picturesque and heroic to impress themselves strongly upon the imagination.

Buddhism compels Shinto to define its doctrines.

According to the *Nihongi*, or "Japanese Record," of the early part of the eighth century, the Buddhist pilgrims appeared in Japan, coming over from

Corea in the year 552 A. D. They brought with them their images and their sutras, and began to evangelize the people. At the first but little success attended the movement. The embassy sent by the Corean king was not received with favor. Great opposition was made to the introduction of images, which seemed to the popular mind to be the setting up of idols.

Incoming of the Buddha's pilgrims and missionaries.

But there was much in the character of the Japanese which favored the spread of Buddhism. That faith appealed more strongly to the spiritual nature of man, and sought to answer more definitely the questionings with which the soul perplexes and torments itself, than did the vague system of Shinto. At length Buddhism began to grow. The prince regent of the empire accepted the new doctrine. With that event the new religious belief seemed to balance the other. Swarms of Buddhist priests came out of continental Asia, and the waves of the new religion washed far to the north.

Spread and predominance of the new religion.

In course of time the doctrines of the Buddha were known and discussed, if not actually professed, coextensively with the insular dominion of the race. Even the small islands round about heard the sound thereof and acknowledged the Indian prophet. It must not be understood, however, that Shinto was extinguished by this transformation. The new system was interfused with the old, and while some of the people accepted the new, others held to the ancient faith. With many it was a matter of indifference. But Japan became a Buddhistic country. Perhaps no other in the world [illegible] of Guatama in a higher [illegible].

Buddhism superimposed on the old national belief.

It may well surprise to note the powerful planting and vigorous growth of the doctrine of the Buddha in Japan. He seems to have triumphed in the island empire more completely, perhaps, than in any other part of the habitable globe. We

Triumph of the foreign faith; temples and monasteries.

BUDDHIST MISSIONARY.
Drawn by Emile Bayard, from a photograph.

may believe, moreover, that in this country Buddhism presents itself at the best estate. At the time of the revolution there were more than four hundred and fifty thousand Buddhist temples and

monasteries in Japan, and these were thronged by nearly a hundred and seventy thousand priests!

It must not be supposed, however, that the doctrines of the Buddha are uniformly taught throughout the country. The system mixed itself in various proportions with the preëxisting Shinto. The gods of Shinto, so reverently believed in by the people, were adopted by the shrewd Buddhist missionaries, who taught that the deities in question were those of the Buddha in disguise. All this made for the gain of Buddhism, and for the corresponding hurt of Shinto. But at the same time it led to a division of the Buddhists into parties and sects. There are now reckoned to be no fewer than seven leading, or, as we should say, orthodox, Buddhistic denominations in Japan. These are in turn subdivided, until the sectarianism of the people is almost as multifarious and distracting as that of Protestant Christendom.

Buddhism mingles itself with the preëxisting Shinto.

PRIESTS AT PRAYER.—Drawn by A. de Neuville.

On the whole, the incoming and con-

was seen henceforth in the national development. This good was permitted to manifest itself freely; for the tolerant spirit which prevailed, and the sentiment of modesty which characterizes all the Ori-

after a Japanese engraving.

entals, except the Mohammedans, in their religious intercourse with men of another faith, gave free scope for the development, not of one, but of all the religious

beliefs which have been introduced into the country.

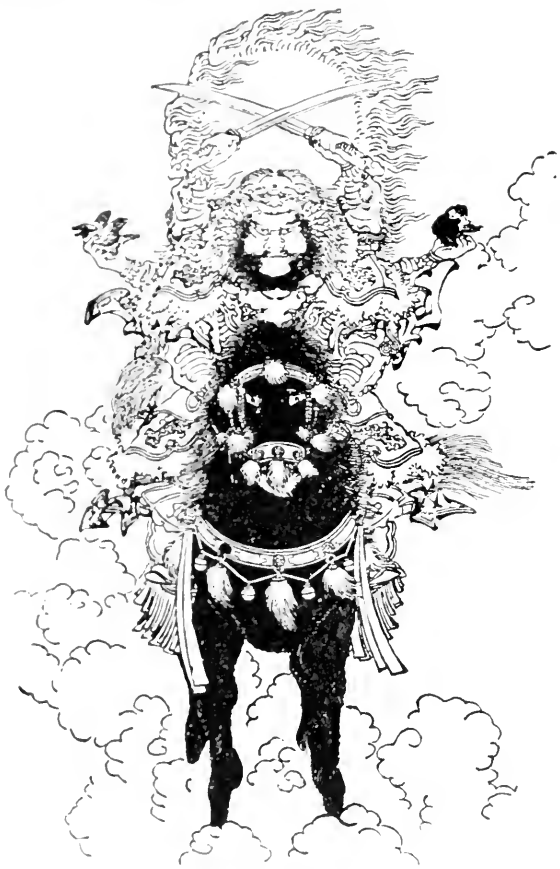
We must not suppose that the Buddhism of Japan is the same as that of Thibet or Indonesia. That religion has in fact been vastly inflected in its progress among the nations. Almost every people has taken it according to its own dispositions. In Japan the Indian Amida has been raised to the place of a supreme deity. He is regarded by the Buddhists as the author of nature and the creator of men. To him the ever-repeated prayer of "Save us, Eternal Buddha," is addressed. Next in order is the divinity Kuanon, who is the goddess of mercy. Her worship is that of affection and confidence—affection, for the divinity is compassionate to those who pray to her; confidence, for the goddess is held, in tradition, to have wrought as many miracles of rescue and salvation as the Virgin is thought to have done in Spain. Those who are in affliction resort much to some one of the thirty-three famous shrines of Kuanon. These are built in different parts of the islands to accommodate those who would seek the aid of the goddess.

Sentiments toward Buddha and Kuanon.

BLESSING THE AMULETS.—Drawn by L. Crepon, after a Japanese engraving.

In the Aryan manner Japanese Buddhism contrives a hell, and the god Yemma to preside over it. There is thus a division in the unseen land between the supernal and infernal regions. Many other deities go to make up the Bud-

dhistic pantheon. The temples of the faith are the most gorgeous of the public buildings of Japan, unless we should except the imperial and princely palaces. These temples, as we have said, are thronged with priests and other religious persons and retinues. Monasteries and



GOD OF RIDING.

numneries also abound, and receive a constant stream of votaries.

Notwithstanding the fame of Buddhism in Japan, and the fact that it is the religion of the people, the

Weakening and relaxation of the hold of the system on the people.

system. people has been in recent times greatly weakened. This relaxation has come, first of all, from study and foreign intercourse. Japanese scholars and thinkers have become convicted in regard to the fundamental principles and alleged facts upon which the national religion is founded. They have fallen into an indifferent frame of mind respecting not only Buddhism, but religion as a fact. They have turned from the religions of tradition and superstition to the religion of philosophy and humanity. They are able to hear no longer in the Sanskrit jargon of the Buddhist priests the echoes of a divine arrangement.

It is among this class of thinkers that the purely ethical system of Confucius has been received with favor. The Chinese sage they are able to honor and reverence as a teacher on the human plane.

Philosophy prefers the ethics of Confucius.

In proportion as these rationalizing tendencies prevail in the upper circles of thought, to that extent are the bonds of Buddhism and Shintoism loosed. Among the masses, however, the two great religions still hold their place. Nor is it likely that the progress of learning and the influence of the government behind it will be sufficient, for many generations to come, to displace either from the popular affection.

In one thing it may be said that the Japanese are essentially agreed, and that is of the propriety, validity, and virtue of the worship of ancestors. Ancestral veneration is common to the race, though the feeling expresses itself in varying degrees from that of simple respect up to adoration and actual worship. We have already had occasion to refer to this feature of religion in noticing the Chinese and other nations of the Orient. It seems proper in this connection to discover, if we may, some true cause for ancestral worship.

Genuineness of the ancestral worship.

Such cause has generally been found

in the supposed divinity of some remote ancestors from whom the intermediate and present fathers of the passing generation have descended. Doubtless there is something in this view of the case; but the belief in a remote divine progenitor is hardly sufficient to account for ancestral worship in whole nations of people and through many generations of time. The better view, if we mistake not, would be that which finds the disposition to worship the fathers in the theory which several Oriental peoples, the Chinese and the Japanese in particular, hold respecting the past and the future life.

Probable origin of the adoration of ancestry.

The Western races agree that the importance of human life lies in the future. The estimate which they place on life has constant respect to its after part. This is true in the smaller sense of the remaining life of the individual in the present world of sense—the part on the hither side of death. It is true in a much larger sense of that expected life which lies beyond the limits of mortality. The Western peoples give but little heed to the retrospect. They believe in the eternity of life hereafter. Their views, though vague respecting the origin of life, generally concur in their half-formed opinion that the life of each individual begins with his birth, or at most, with his conception. The belief in a past life of man holds very feebly with any division of the Aryan races.

Different views of West and East respecting past and future.

With the Eastern races these views are exactly reversed. The Eastern peoples think almost as little of the future life as the Western peoples do of a possible life behind them. The Chinese and Japanese consider the past life of themselves and their race as of vast importance. They dwell upon it, and reckon it not only more famous and glorious than the current life, but also better than any possibility of a life to come. The view of such peoples is, as we have said, retrospective.

The old opinions respecting metempsychosis, the transmigration of souls, were derived from the East. They were brought in all probability from as far as India, and possibly from as far as East-

Metempsychosis not favorably received by Western peoples.

GOD OF WAR.

ern Asia. They were introduced as a new cult into the easternmost parts of Europe. They grew and flourished in Egypt, and found a desultory and unfruitful lodgment here and there in the higher minds of the early Aryans of Greece and Rome. Generally, however, throughout the Indo-European nations such notions have been vague and speculative. They have yielded nothing in

practical belief, and have shown no power to propagate and multiply themselves from age to age.

This diversity of views respecting life and the important parts of life may well account for the reverence and worshipful moods with which the Japanese regard their ancestors. The fathers are

Belief in continuity leads to worship of ancestors.

GOD OF WIND.

not regarded as dead, neither are they thought of as isolated and insular points of existence in the past, but rather as the personal expression of a common and enduring life which was glorious in its activities and worshipful in its attributes. The disposition to pay homage at the ancestral shrine must therefore be accounted for, in major part, by that ethnic difference which exists in the mental and philosophical constitution of the Eastern and Western races.

We have remarked above on the mutual tolerance existing between the two religions, Shinto and Buppo. Neither greatly disturbs the other. Neither makes a crusade against the other. The government is for Shinto, but tolerates the other. Both alike teach subordination to the ruler as the first duty of the religious man. While this point is conceded, there is little likelihood that any government will array itself against the faith of its subjects. To governments, religion is a convenience of state, very useful in its kind so long as it remains accordant with the existing order.

Religious toleration peculiar to the Eastern mind.

Japan is invaded with many superstitions and much folklore, mythology, and tradition. Occasionally touches of belief and practice like those of primitive Rome may be seen. Thus, for example, Inari is worshiped as the introducer of rice. At the first he was man only; but such was his benefit to the race that he was given apotheosis and became one of the gods. His cult is oddly enough associated with the popular worship of foxes.

Folklore and mythology; cult of the fox devils.

The view taken of the fox is one of the strangest superstitions of the race. Perhaps the animal is associated in the popular mind with the Evil One. His subtlety and treachery may have suggested diabolical agency. No other animal is regarded with so much superstition, and shrines are numerous at which foxes are worshiped. The ignorant believe that it is necessary to propitiate them in some way. It is thought that the fox is capable of transformation. Sometimes he enters invisibly into the inner nature of men, and they become like him in attributes. Some-

times he transforms himself into a siren, and men follow him to destruction. He is capable of taking the character of the good; but this is only for deception. It is believed that Inari has power to save the people from fox-craft, and he is worshiped and prayed to that he may exercise his salutary office.

Ancient detestable rites and ceremonies.

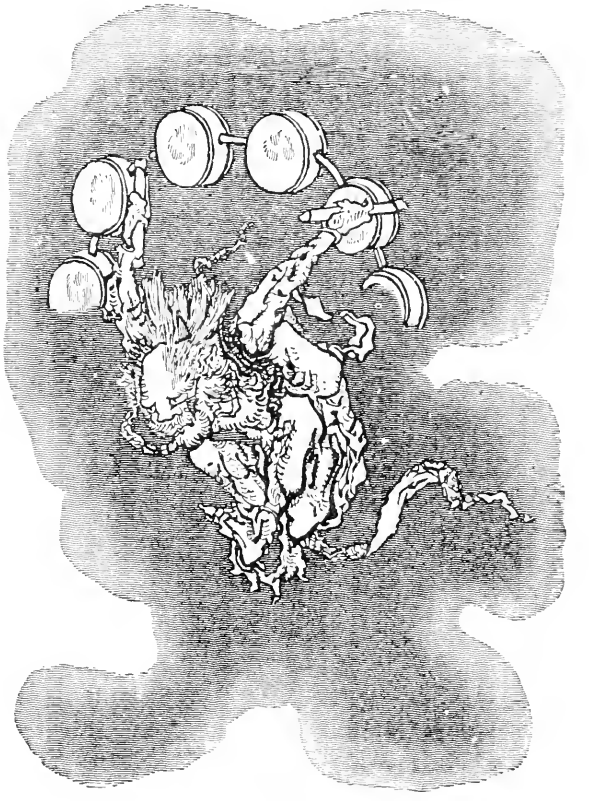
There are many evidences in the mythology and folklore of the Japanese that they followed aforetime detestable rites in their worship. The emblems and sacred places of old debasing ceremonies and orgies are still seen in many parts of the country. Such signs of former degradation generally have respect to the worship of the generative powers in man. Such worship appears to have been one of the primeval superstitions of the Japanese, and it is only recently that the government has been able to put an end to degradations of this kind.

Japanese prejudice against Christianity.

The attempt to introduce Christianity into Japan has been met with the sternest opposition. The tolerant spirit of the people has not extended so far as to favor the admission of a religion which proposes, *prima facie*, the exclusion or overthrow of all others. Another and equally powerful factor in the opposition has been the claim of the Christian missionaries that the Christ is superior to the mikado. This touches the civil and political life of the nation. We have seen that the mikado stands at the head, not only of the state, but also of the national religion. There was something of the same resistance shown on the introduction of Buddhism. The opposition of the imperial court to that system of belief is traceable to the fact that the Buddha was seemingly to be exalted above the mikado.

In the case of Buddhism, however, the evangelists were wise. They would show that the mikado himself might be the living representative of the Buddha, and thus preserve his authority as the religious head of his people. But the Christian missionaries have offered no such favoring compromises. The invasion of Christianity has therefore seemed to the Japanese like a threatened subversion of their nationality—like a dethronement and uncrowning of their mikado. For this reason the missionaries have been met with extreme aversion, and in cases, not a few, have been attacked and killed by the people.

Buddhism favored; subversiveness of Christian teaching.



GOD OF THUNDER.

A single fact remains to be insisted upon in estimating the religious char-

acter of the Japanese; that is, its want of emphasis and intensity. This peculiarity we have already noticed in the case of the Chinese. There is a notable lack

A[illegible] of [illegible] Oriental religions.

been a striking feature in that of the Semitic races. The Japanese, more than other Orientals, have activity, mental force, energy; but these qualities do not express themselves in the religious life.

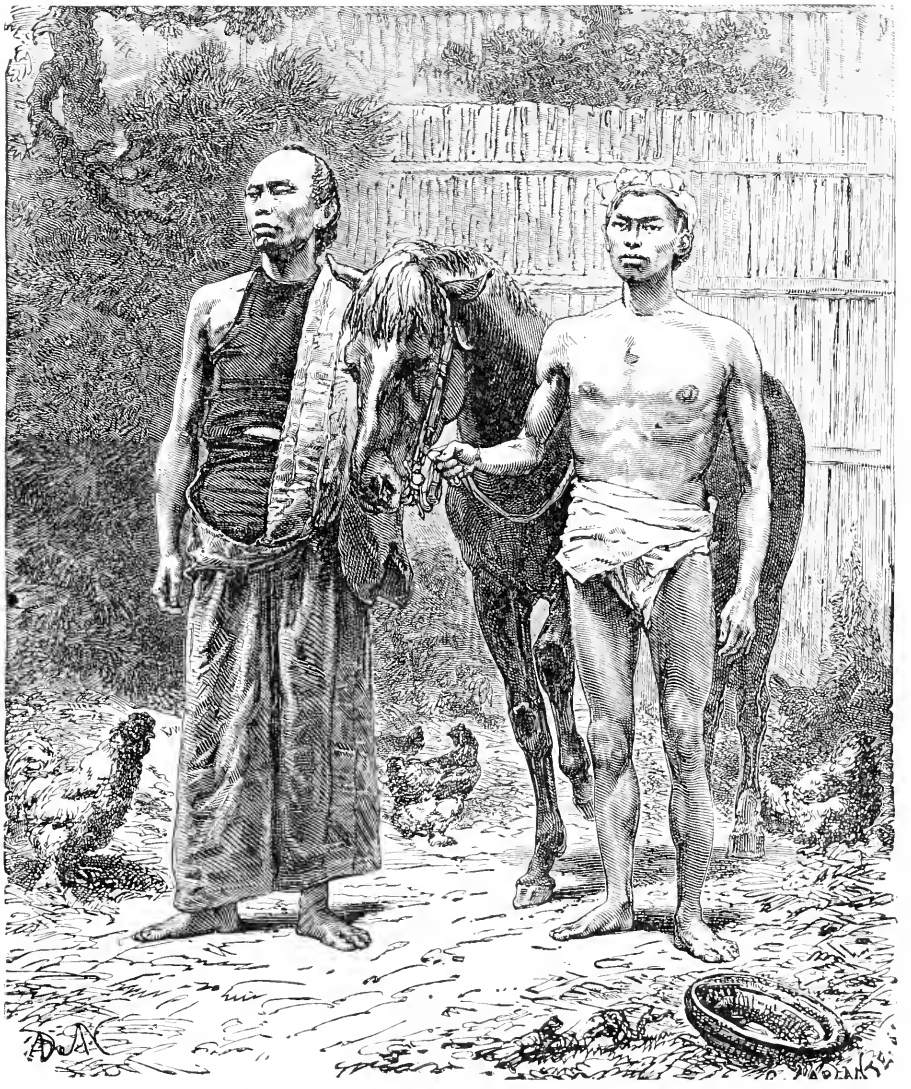
[illegible] EVILS. Drawn by L. Crépon, after a Japanese engraving.

[illegible] There is [illegible] for [illegible] li- [illegible] That part of the Oriental nature remains indifferent. It demands that it be not disturbed or violently jostled by new opinions and revolutionary processes:

but at the same time it does not show zeal or enthusiasm in the maintenance or propagation of the accepted religious beliefs. Japan is dotted with temples and shrines, but these appear to be the work of the past rather than of the present. It must not be supposed that religion as a fact in Japanese life is dead or moribund, but it wanes into sleepiness, indifference, and apathy. It becomes rationalism and the religion of knowledge and humanity.

This race is strongly marked in those personal characteristics which constitute the visible evidences of ethnic character; but the Japanese are as little uniform in physical characteristics as almost any other people. They vary greatly in personality, insomuch that the ethnologist is tempted to believe that they are the result of several original tribes mixed together in their descendants. This diversity is seen, in the first place, in the color of the people. The Japanese complexion can hardly be defined on

Variety of ethnic characteristics among the Japanese.



JAPANESE HOSTLERS—TYPES.—Drawn by A. de Neuville, from a photograph.

account of its variety. The [illegible] are almost as black as negroes. The women of the higher classes are in some cases as white as Europeans. It appears that the skin of the Japanese is especially susceptible to the influences of air and sun. Exposure deepens the color. The body under the clothing is generally

[illegible]

[illegible] dish. This may be [illegible] complexion. The [illegible] lightly [illegible] general [illegible] of color. [illegible] or [illegible]

The other qualities of feature, however, are more distinct. The eyes are oblong and somewhat oblique. The

AINO MAN.

orbits are deeper than those of the Aryan peoples. The color of the eyes is uniformly dark—either a deep brown or black. The obliquity is not as marked as in the case of the Chinese and some of the Indonesians. The opening of the eye is very long and narrow. This is

General summary of features and traits.

AINO WOMAN.

one of the characteristics of the features. The Japanese nose is thick and short. In some visages it is flattened, particu-

larly at the bridge. Among the lower classes, especially in those who are supposed to be in part the descendants of the ancient ugly Ainos, the nostrils open outward instead of downward—a feature which we have noticed in the Cambodians and others of the Indo-Chinese peninsula and islands.

The Japanese hair, like the eyes, is very dark. It would be defined as black by the standard of European character. The hair of the Japanese, however, is treated with unguents in such manner as to give it a black gloss. The glossiness is removed by washing, and the color is then dark brown, or dead black. In some cases the hair is red, or reddish black. We have already referred to the care of the Japanese respecting their hair. The women have great pride respecting their hair, and their coiffure is hardly surpassed in elegance.

The hair and its treatment.

In stature, the Japanese are low. To the general height there are exceptions, particularly among the coolies and mountaineers. These are sometimes of almost gigantic size. Some of the strongest of men have been of these classes. The usual height of the men is not above five feet seven inches, and the women are not nearly so tall. In form, both are symmetrical. The women attain a high measure of physical beauty. They are so adjudged by Europeans as well as by their own people. The natural beauty is heightened also by neatness in dress and perfect purity of personal habit.

Variations of stature; beauty of women.

In disposition, the Japanese are active,

WOMEN GOING ON A VISIT—TYPES.—Drawn by Emile Bayard, from a photograph.

JAPANESE JUGGLERS.
Drawn by L. Crepon, after a native sketch.

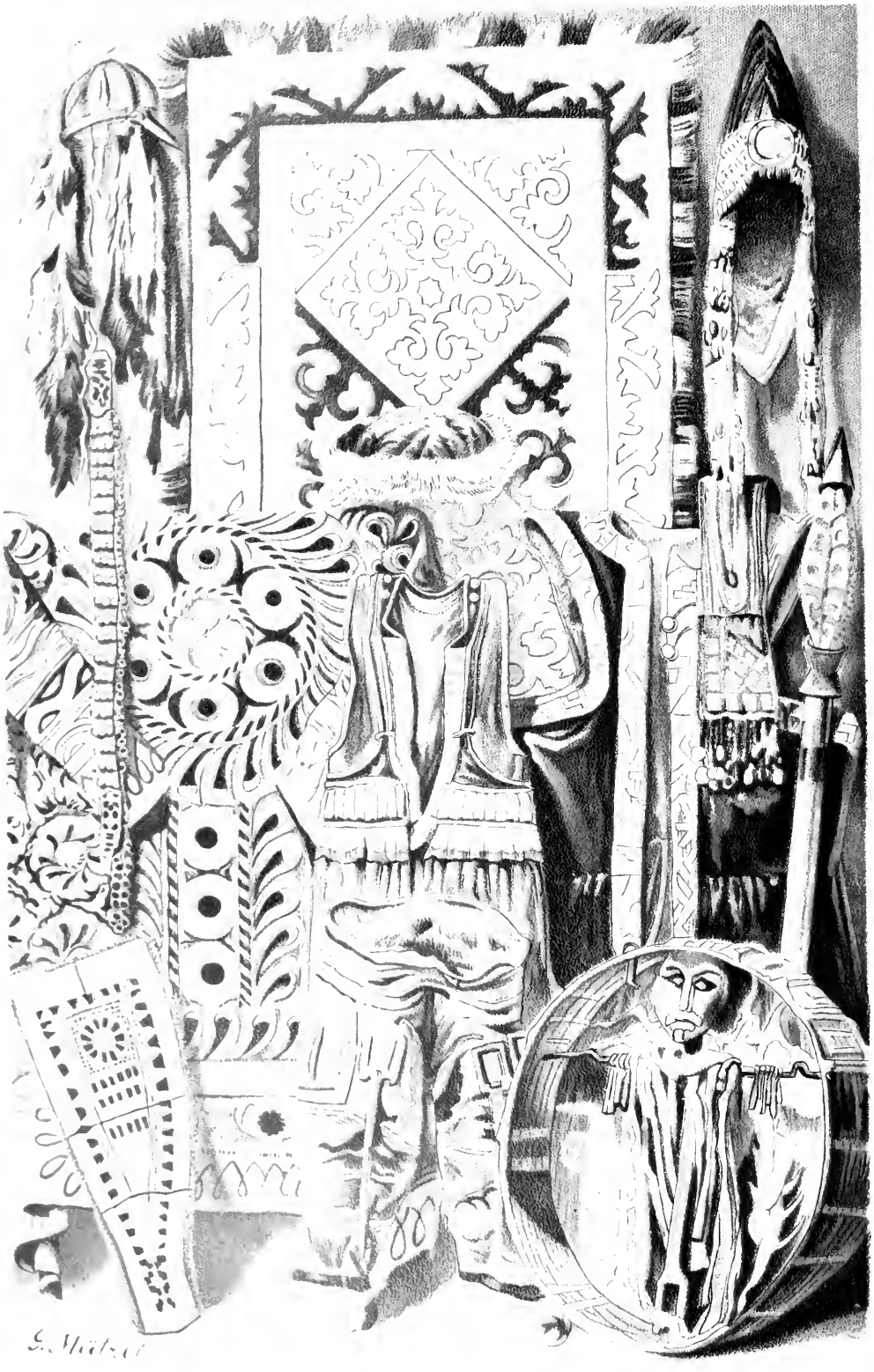
lively, mercurial, energetic, quick to resolve and to execute. The mental temperature is high. The Japanese mind, more readily than that of any other Asiatic, takes the excited mood, and in this shows its relation with the intelligence and spirit of the West. The manner is that of openness and frankness. There is a large measure of sincerity and absence of deceit. In these particulars the people are strongly contrasted with most of the Eastern Asiatics. Their regard for truth is not equal to that of the better Europeans; but the strain of mendacity, which the Japanese have in common with all the peoples of the East, is rather that of public and official life than of personal character and innate disposition.

The Japanese mind, temper, and spirit.

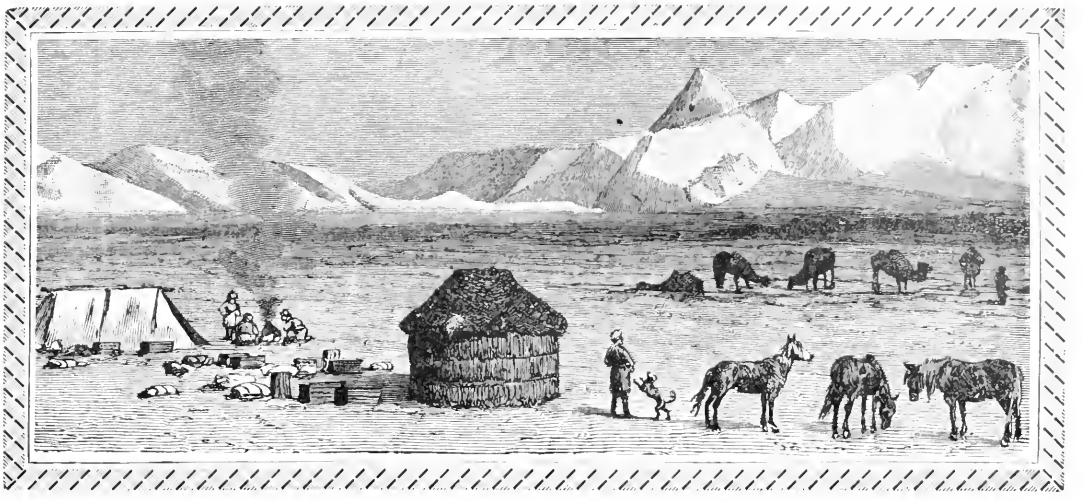
The Japanese are given to hilarity. They like pleasure. They are jocular in intercourse, and fond of gatherings. Games and plays are their delight. The holiday is always welcome. Music and dancing are very generally enjoyed by all classes of people. Sport makers are always well received. In necromancy and juggling, as well as in pure athletics, the Japanese have not been surpassed by any other race in ancient or modern times.

The people delight in plays, sport making, and music.

BOSTON UNIVERSITY
COLLEGE OF LIBERAL ARTS
LIBRARY



CULTURE OF THE MONGOLS Fabrics and Designs.



BOOK XXIV.—MONGOLS PROPER.

CHAPTER CLV.—ENVIRONMENT AND ETHNIC EVOLUTION.

WE have followed, in the preceding book, the lines of the Asiatic Mongoloid dispersion to its northeastern limits in the Japanese islands. We may now return to that point of ethnic division where the northern branch of the Asiatic races depart from that great stem which bends down into the southeastern parts of the continent. It is doubtful whether any other stock of mankind has been more fertile than that which we are now to follow in its developments. What, indeed, shall we say of a dispersion which has carried men of a common race from the central parts of the Asiatic continent in one direction to Finland, and in the other to the huts of the Esquimaux on the eastern shores of Greenland?

Fertility in development of the Mongol stock.

The heart of Asia! That is the part of the earth's surface upon which we must now fix our attention. Here the world is lifted up. The average elevation is mountain high. We are here between the long range of the Altais on the north and the still sublimer Himalayas on the south. To the west the two ranges approximate on the western borders of Pameer, but to the east they spread out as if to embrace the world.

Perhaps it was not far from the intersection of the 40th parallel with the 80th meridian E. from Greenwich that the Mongol race took its rise. This point would fall in the present Eastern Turkistan, about where the streams are gathered that drop into Lop Nor. This region should be regarded as the point of origin for a human movement toward the east and northeast. We may regard the modern Mongolia as covering the region from which the Mongol race took its rise. It is well, therefore, to note the physical environment as reäctionary upon the people who have inhabited the region.

Geographical origin and boundaries of the race.

Politically this country is a part—the northern part—of the Chinese empire.

SCENE IN MONGOLIA—VIEW OF OURGA.—Drawn by Vaumart, from a sketch by Madame Bourboulon.

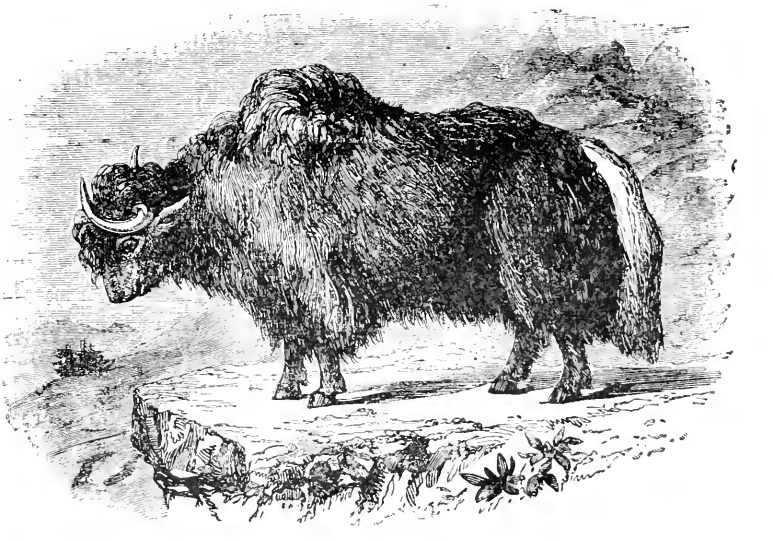
It lies between the parallels of 37° and 54° N., and extends from the meridian of 85° to about 125° E. Beyond it on the north lies the great and indefinable Siberia; on the east is Manchuria; on the south, China Proper; and on the west, Turkistan and Dzoongaria. Within these limits spreads a country with an area of about a million three hundred thousand square miles, and bearing a population of about two million five hundred thousand souls.

Character of the Mongolian area; divisions of the same.

The knowledge which the Western peoples possess of Mongolia is limited. It is known to be a highland, the greater part of which lies more than three thousand feet above the level of the sea. About one third of the whole area is occupied by the treeless, and almost waterless, desert of Gobi. This is the southern portion. The northern part is better wooded and watered. In the northwest there are lakes of considerable importance. Four principal regions, or provinces, are recognized. The first of these, bounded by the Great Wall and the desert of Gobi, is called Inner Mongolia. Between the desert and the Altai mountains lies Outer Mongolia. The country west of the Ala-Shan range constitutes the third division, and the fourth is called Uliassutai. All of these regions are occupied by Mongolian tribes gathered into loose nationality.

Travelers have not given us as yet any extensive and trustworthy account of the natural products of this country. More is known of its animal than of its vegetable life. The nomadic disposition of the inhabitants, and their vocations as hunters, horsemen, and shepherds, have given a better idea of the living creatures than of the more important resources of the soil. The country is of a kind to favor the multiplication and development of wild animals. Many of these are found, and some are of formidable character. The tiger is known in some districts; also the black and the brown bear. The principal animals of flight are the elk, the stagg, the wild ass, the wild goat, and the yak. The beasts of prey contend with the shepherds and hunters for their flocks, and the inhabitants, in their unsettled state, have a constant struggle with the wild animals for supremacy.

Wild and domesticated animals.



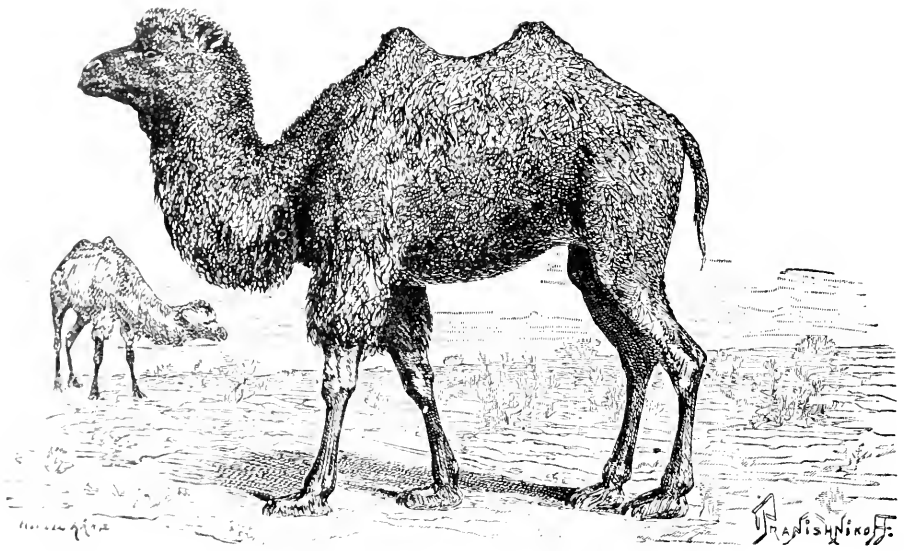
WILD YAK.

What we know of the physical character of Mongolia is unfavorable. The climate is dry. The summer withholds its rain, and the winter its snow. The climate is one of the most severe in the world. Outside of the arctic circle there is, perhaps, no other region which suffers

Climatic phenomena and the seasons; agriculture neglected.

so much from cold. For about three fourths of the year man must protect himself from a temperature against which only the most hardy can contend with success. The summer is brief and without productive force. The Chinese part of the population, in the southern districts of the country, strive to maintain the agricultural life, but this is promoted only with the greatest difficulty. As for the Mongols, they have little sympathy with agriculture, and are disposed to drift away, leaving the Chinese to occupy the barren, half-desert soil.

We are indebted to the Chinese historians for the little we know relative to the primitive condition of the Mongol tribes. The latter have their own historian, with his sibilant name of Ssanang Ssetzen, or Sse-ma-Tsien, but his authority is not recognized among the nations. According to his narrative the Mongols issued from a *blue wolf!* Why that particular creature should have been selected as the progenitress of a race of men does not well appear.



WILD CAMELS.—Drawn by V. Pranishnikoff.

Somewhere in the westernmost parts of the country here sketched, or perhaps still further to the west than the present limits of Mongolia, the Mongol race took its rise. The particular place assigned for the origin of this remarkable stock is about the head waters of the Kerulen and Onon rivers. These streams finally descend into the Amoor and make their way to the sea. The course of race-development was somewhat in the direction of the rivers of this region.

Fix direction of race development: myth of the blue wolf.

Another Mongol sage recites that his people descended from a divine ancestor named Budantsar. He was the progenitor of the race of kings which was to bring forth in the eighth generation the great conqueror Genghis Khan. With traditions and myths, however, ethnic history has naught to do except in so far as they illustrate the conditions and activities of the mind in different ages and countries.

The ancestor of the great Khans.

The Mongols as a race dimly appear about the close of the seventh century of our era. From that time to the thirteenth century they grew, multiplied,

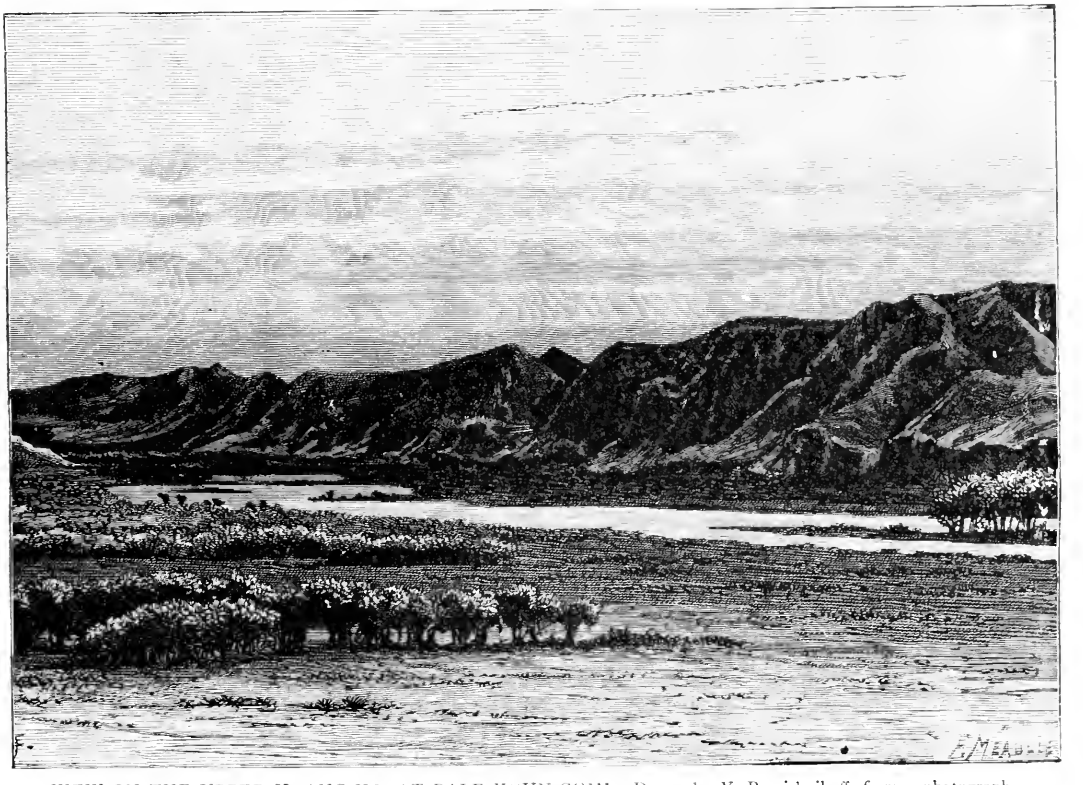
extended their tribal dominion, and prepared for an almost universal conquest. This came with Genghis Khan. His birth is assigned to the year 1160 A. D. At that time the Mongols were still divided into petty tribes and half-formed states. Many of these were at war; but the great Khan succeeded in exciting their imaginations with the sentiment of unity and the hope of foreign conquest.

Genghis Khan brings in a Mongol ascendency in Asia.

They rallied to his standard, and he became emperor. Then began his series of invasions, first into Tartary, then into China, Corea, Afghanistan, Persia, and Russia. His arms were successful in all directions. He extended his conquests eastward to the sea of China and westward to the Dnieper. The spray of his warfare in Central Europe was flung as far as the Danube and the Elbe. As for the breadth of his empire, none other ever established by man was equal to it. It appeared for a season that the whole known world would fall before the sword of this titanic bandit of Central Asia.

It is by no means our purpose to recount in this connection the rise, culmination, and decline of the great Mongol empire. The wars of Ogdai, or Octai, Khan, and those of Kublai Khan—son and grandson of Genghis—are well known to the historical student. It appears that vigorous elements of civilization entered into the policy of some of the Mongol emperors, and it had not been beyond the historical possibilities that the race should gain the intellectual ascendency in Asia. The power and fame of the Mongols were for several centuries so great as to impress the imaginations of the Asiaties, and Europe shared in the estimate in which the great emperors were held.

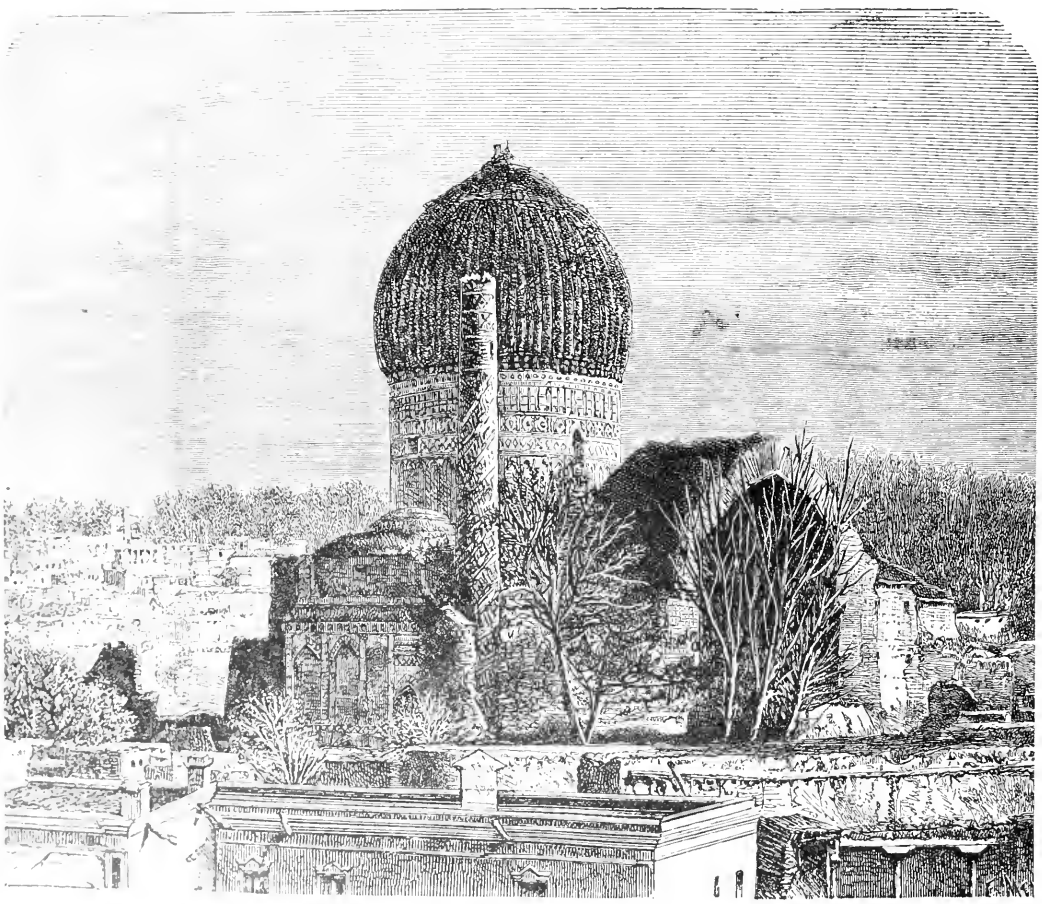
Promise of civilization under Mongol emperors; Tamerlane.



VIEW ON THE UPPER HOANG-HO, AT BALE KOUN-GOMI.—Drawn by Y. Pranishnikoff, from a photograph.

The wars of these barbaric conquerors scattered the Mongol blood far and wide. Timur Lenck, known to the West as Tamerlane, diffused it in many directions. Baber, the Tiger, led a broad stream into India, the channel of which was not yet dry at the date of the Sepoy rebellion! European Russia has several [illegible] of Tartars, [illegible] ancestors were [illegible] of the old Mongo[illegible] Middle Ages.

W[illegible] tion re[illegible] populous [illegible] called [illegible] the [illegible] nese, [illegible] these great peoples are referred by descent to a Mongol stock of older date. This, however, can not be allowed. Undoubtedly the Chinese were developed as a powerful race many centuries and ages before the appearance of the Mongols on the scene. It had thus been more in accordance with the facts to call the Chinese Mongols, and to define the peoples now under consideration as Mongoloids.



TOMB OF TAMERLANE.—Drawn by Clerget.

Perhaps this flaw in classification may be accounted for by the fact of the striking Mongol ascendency in the Middle Ages. To this must be added also the strictly ethnic consideration that the Mongols seem to be a sort of original type of which the Chinese and the Japanese are the softened and modified forms.

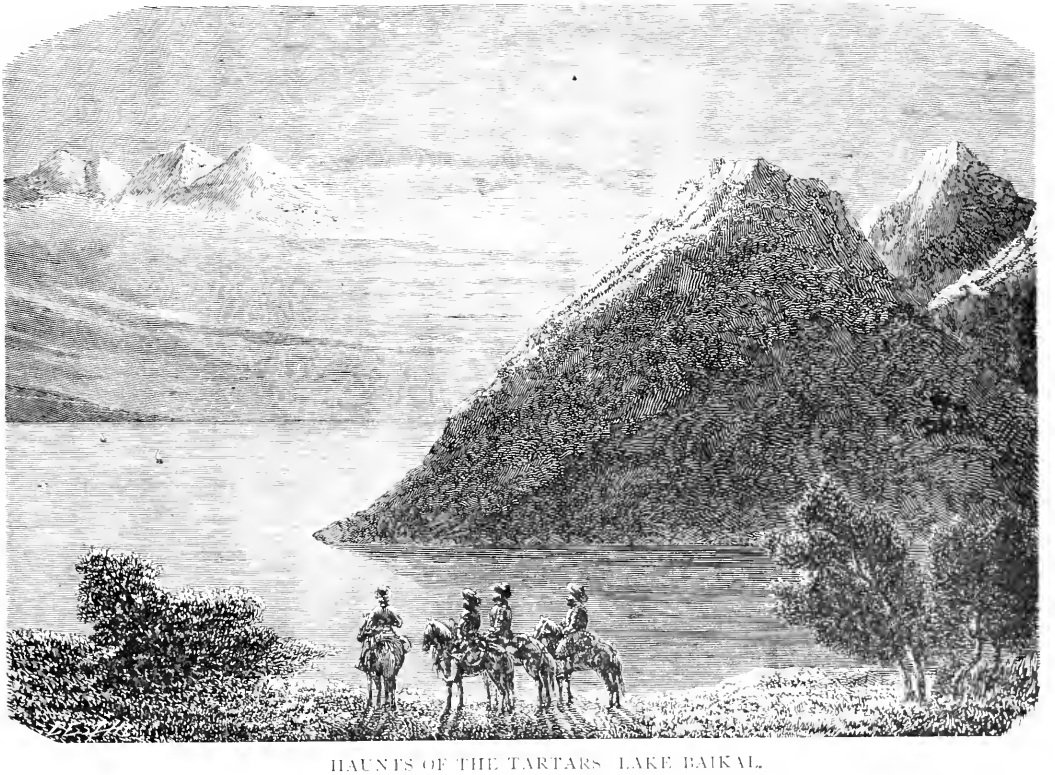
It should not be forgotten, however, that chronologically the latter peoples antedate, by a great span, the race to which they are assigned by name in derivation.

In process of time the Mongol power was broken up. The race shifted somewhat as to its center eastward, and we now find its principal seat in the country of Mongolia, the character of which has been outlined above. There are, however, at least three major divisions of the race. The first family is known as the East Mongols. These are they who occupy the modern Mongolia. This branch of the race, most important of all, is subdivided into several minor stocks. One of these is called the Shara, and the other the Khalka Mongols, occupying, respectively, the southern and northern parts of Mongolia. The second general division is known as the West Mongols. These extend territorially to the great steppes between the Volga and the Ural rivers. The third division is known as the Buriats. They occupy the country round about lake Baikal, in the southern part of Irkutsk. Their territories are bounded south by China, east by the river Onon, and west by the Oka.

Divisions and branches of the Mongol race.

As we have said, each of these greater families is subdivided into many clans, or standards. The general union of all is exceedingly loose. The race consists of hordes—a word native to Mongolian society—each in a condition of semi-independence. Besides the three divisions spoken of above, there are smaller tribes that may claim independent classification, such as the Huzareh and the Eimauk, living the life of herdsmen, between Herat and Cabul. We

Loose union of tribes; Tartars, Kirgheez, and Calmucks.



HAUNTS OF THE TARTARS: LAKE BAIKAL.

must also here refer to that greater branch of the same stock known by the world-wide name of Tartars, or, more properly, Tatars; likewise to the Kirgheez and the Calmucks, each of which divisions may be considered as a separate entity, though all derive their descent from the common Mongolian family.

Fixing our attention upon the Mongols proper and noting their society, we find first of all the usage of early marriage. The young Mongolians are wedded by their parents at an age which would be defined as childhood in the language of the West. The parties to the sexual union have nothing to say in the way of choice or desire. The parents determine everything. This first union gives to the wife priority in the family, and this she retains until death, except in the case of divorce or other family breakup. The latter fact lies in the will of the husband. He may put his wife away if he will, and take another. He may keep her and take others; but in this case she is ruler of the rest. If the wife displease her husband he may send her to her parents, stating that she does not suit him. Usage has regulated the fact of divorce, and there is little odium connected with it. Parents receive back their married daughters without complaint; but the dower which they received on their marriage must be returned with them.

Rule of early marriage among the Mongols.

The conditions of married life are severe. All household labor devolves on the wife. She must [illegible] with her husband from place to place. The abode is either a tent or a hut. The latter is that peculiar structure which rises as a cylinder to a height of three feet above the ground, and is then pointed as a cone. The tent is a cone

Structure of the wigwam and tent.

is open, volcano-like, to emit the smoke of the fire, which is kindled centrally below. The summer tent is stretched in the usual way over poles set in the earth, and is held in place with cords. The reader will not fail to notice in the character of these abodes the likeness and possibility of the dwellings of the aborigines of the American continents.

The drudgery of the Mongolian woman's life is relieved somewhat by the freedom which she enjoys. She may ride abroad at will. The women are permitted to go from tent to tent, according to their pleasure. Nor is there any such division in this rude nomadic society as separates one class from another. The chiefs rule in the manner of patriarchs; but this does not preclude intercourse between the families of the clans; and there is much democracy as well as much barbarism in the social estate. Land ownership is not permitted, and the family is not, therefore, attached in any particular manner to the soil. The property of the people consists of flocks and herds and of such movables as are convenient to the nomadic life.

The woman has freedom; democracy and land ownership.

Of the Mongolian languages something has been learned by scholars. It is on the line of language rather than from geographical considerations that the classification into East Mongols, West Mongols, and Buriats has been effected. There is an East Mongolian language, a West Mongolian, or Calmuck, language, and a Buriatic tongue. These are found to be, however, only dialectical differences, or variations, of the same fundamental speech. So slight is the departure of the one language from the other that an East Mongolian can generally travel through the other coun-

Divisions of the Mongol languages.

tries inhabited by his race, and understand what is said.

Peculiarities of the Mongol language and dialects.

The language in question has the usual monosyllabic and agglutinative character. It is written in vertical lines from above downward, but the writing begins at the left-hand side of the page. Mongolian is rich in vowels and diphthongs, and has, besides the usual consonants, the digraphs, *kh*, *gh*, *ds*, *ts*, *ss*, and *sh*. In writing, the Mongols have a peculiar variation in the forms of the characters accordingly as they stand at the beginning, in the middle, or at the end of words.

It is not needed in this connection that we should dwell upon the peculiarities of Mongolian and its dialects. The question is too remote and recondite to demand extensive notice. It is conceded that the proper avenue of approach to the whole group of closely related dialects is through the Calmuck. This once learned, the student is able to take East Mongolian and Buriatic with little additional trouble.

Mongolian methods of indicating grammatical relations.

Mongolian, like most of the Turanian languages, is virtually a grammarless tongue. The case relations of nouns are indicated by appended particles. In some instances the form of the noun itself is varied. Grammatical gender is unknown. The difference of singular and plural is but partially indicated. The adjective has no inflection; but the personal pronouns are discriminated for first, second, and third persons. The relative office is denoted by circumlocution. The tense-forms and mood-forms of verbs are tolerably full, but these do not extend to forms indicative of the person and number of the subject. Prepositions are not employed, but post-positions, having the office of affixes, are numerous. The language is eked out with a limited number of adverbs, conjunctions, and particles. It is one of the peculiarities of the language that its idiom is studiously illogical. The object in the sentence is thrown before the verb, and the modifying parts after the parts which they modify, thus furnishing an analogy to the well-known construction of Latin.

Tentative literature of the race.

The Mongols have the beginnings of a literature. Their religion and tradition have brought in from other countries a certain kind of lore. Out of Thibet came the Buddhistic literature, and through this channel came some knowledge of the letters of India. As we should anticipate, the few books of the Mongols are mostly religious, historical, and philosophical. There is also a modicum of astrological lore and of medical superstitions. Besides this, there is the folklore of the race expressed in fairy tales and mythical traditions. Some of the historical books are of value, though the student must make constant allowance for the prejudice, ignorance, and superstition of the writers. Mongol poems are not unknown, but their value consists rather in the insight which they give of the national character than in the essential merits of the verse or the imagery.

Insignificance of Mongol architecture; the Great Kuren.

The technology and arts of the Mongols may be passed with only a casual notice. Their principal work, and the one by which they may be judged most favorably, is their religious establishments called the lamaseries; that is, the temples of Lamaïsm. In these the country abounds, and they constitute the principal architectural feature. It appears that as builders the Khalkas of the East Mongolians surpass all their coun-

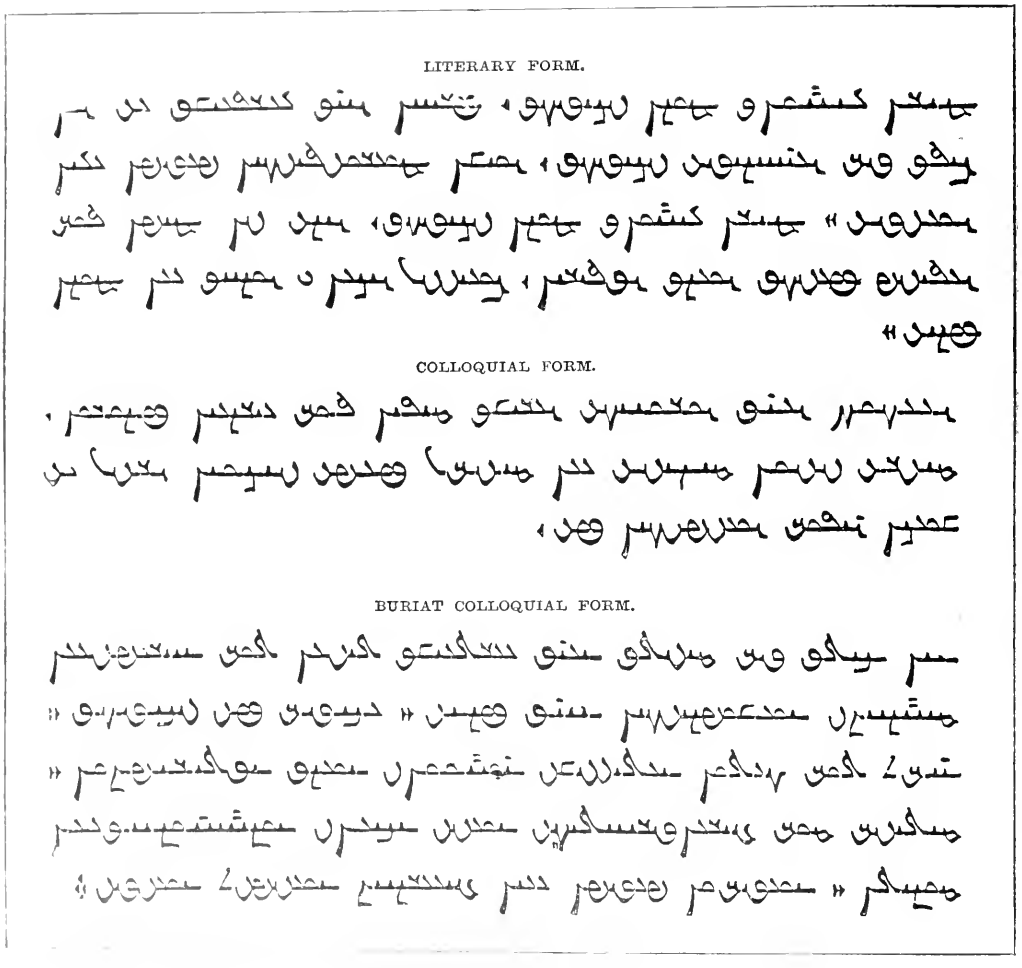
trymen. On the river Tula is seen the temple of Urga, called the Great Kuren, which may be regarded as the masterpiece of the race. It is also the religious center of the Mongols, or at least of the East Mongolians.

Mecca. The Great Kuren is enriched with paintings, sculptures, and votive offerings. The place is regarded as sacred territory. The lamas in and about the great edifice number thousands. Strict discipline is observed according

LITERARY FORM.

COLLOQUIAL FORM.

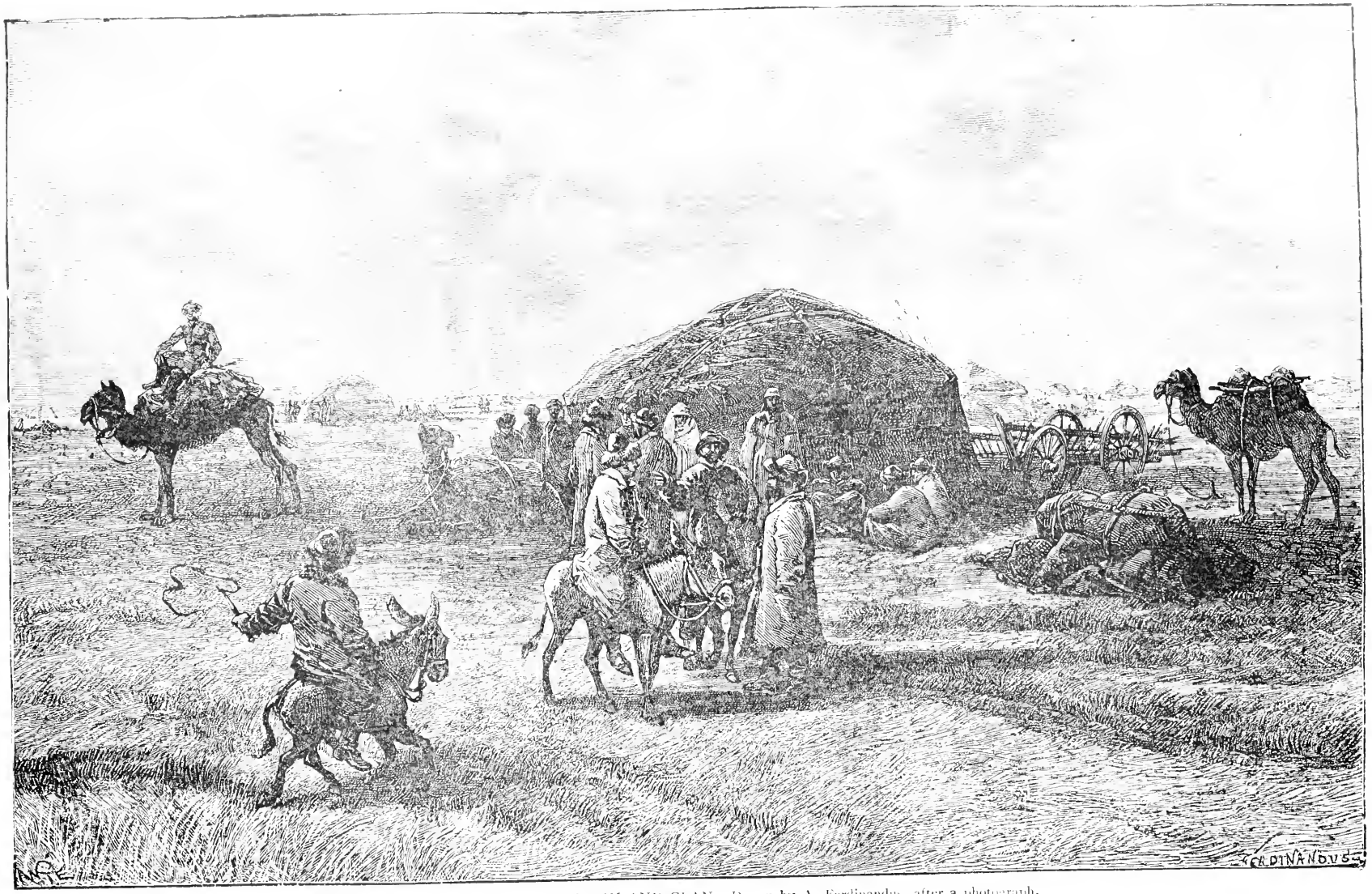
BURIAT COLLOQUIAL FORM.



SPECIMEN PAGE OF MONGOLIAN.

The building is of great extent, and [illegible] in a broad plain where pilgrims [illegible] and thousands and pitch [illegible] To the traveler, the long [illegible] and devotees winding [illegible] sacred place of the [illegible] scene of wonder [illegible] of Isis to [illegible] at

to the monastic rules of Lamaïsm. The religious supremacy of the Dalai Lama of Thibet is acknowledged in the establishment in the same manner as the supremacy of the pope is acknowledged in a Spanish monastery; but the political authority of the Dalai is not regarded in the Kuren. The great lamasery is liberally endowed, but the



MONGOL ENCAMPMENT—CHIEFTAIN AND CLAN.—Drawn by A. Ferdinandus, after a photograph.

ments are not sufficient to support the great throng of lamas, and the latter must therefore support themselves with such added work as comports with the priestly office.

We here speak only of the buildings. These are of the general character of the monastic edifices of Thibet, already described. The Mongols have few towns, and these are of small importance. The trade of China with the West passes through the Mongolian countries, but the latter are not greatly benefited thereby. The Mongolian manner of life does not permit of great accumulations of property. The agricultural pursuit is contemned and left to the Chinese intruders who inhabit the southern borders. As for the Mongols, they live by the flock and the herd and by the chase. They hunt not, however, for the sake of the pursuit, as do many barbarians, but only for the game which they must have as a part of their food. Perhaps of all men they are the most exclusively a meat-eating race. Doubtless some of the nations within the arctic circle have a smaller proportion of vegetable food, but such live on fish and blubber. The Mongolians eat the flesh of warm-blooded animals, supplemented with such other animal products as cheese and milk and butter.

Towns; property; and pursuits; meat-eating habit.

The governmental system of the Mongols may also be dismissed with a paragraph. Mongolia is a part of the China empire. We have [illegible] the relation of the [illegible] and imperial [illegible]. The West Mongols [illegible] more independent. [illegible] and their [illegible] are [illegible] but of [illegible]

pean sense of that comprehensive term, there is little or none.

The system of political society conforms more nearly to the patriarchical estate than to such organization as may properly be defined as government. Precedent, custom, usage, edicts of chieftains, rules enforced by conquest, or other rules gained by victory—all these may be said to compose the Mongolian constitution. In the enforcement of such principles of political conduct there is first of all the sanction of authority proceeding from the chieftain of the tribe, and after that the sanction of religion proceeding from the lamaïc priesthood. As usual in like stages of society, the chiefs and the priests are at one. The advantage of either is the gain of the other, and both hold their ascendency by mutual concession and mutual support.

Principles of the Mongolian constitution.

LAMA IN SACRED ROBES.

CHAPTER CLVI.—LAMAISM—COSSACKS AND BURIATS.

THE religion of the East Mongols is Lamaïsm, or that lamaïc form of Buddhism of which we have given an account in the sketch of the Thibetans and their institutions. The ancient religion was that superstition called Shamanism. It recognized the existence of a supreme spirit, or God, over nature and man, but conceived that the administration of the world, and of man-life in particular, was assigned to a multitude of subordinate deities, some good and some bad. These must be propitiated according to their kind with offerings and prayers. Man, if it would be well with him, must stand in with the gods good and the gods bad alike. To this must be added that feature of belief, widely prevalent to the present day among some of the Northern Asiatics, that the life of man and his soul are in a process of degredation, each successive step being lower than the one that preceded it. The life to come, therefore, must be worse than this, and death is the fatal door which opens into it!

Mongol theory of the supernal powers.

Under such belief and practice the Mongols continued till the thirteenth century of our era, when the lamas came out of Thibet and brought their modified Buddhism with them. They taught that the Grand Lama of Lassa was then —as now—the head of the spiritual hierarchy of the world. The Mongols were found to be accessible to the new teaching, and a religious solidarity was attained by their conversion to the faith of the Thibetans. Then came the lamaïc development. Priests abounded. Lamas were seen among the tribesmen everywhere. Lamaseries were built and endowed. The lamas became the superior class. To enter into the priesthood was one of the ambitions of the young Mongols henceforth. If the oldest son became chief of his clan, representative of his father and head warrior of his people, the younger son was permitted to become a lama. He might become a Buddha, for every lamasery must have its Buddha. He should be locally worshiped as the representative and likeness of the Grand Lama of Lassa, just as the latter was the representative of the supreme Buddha.

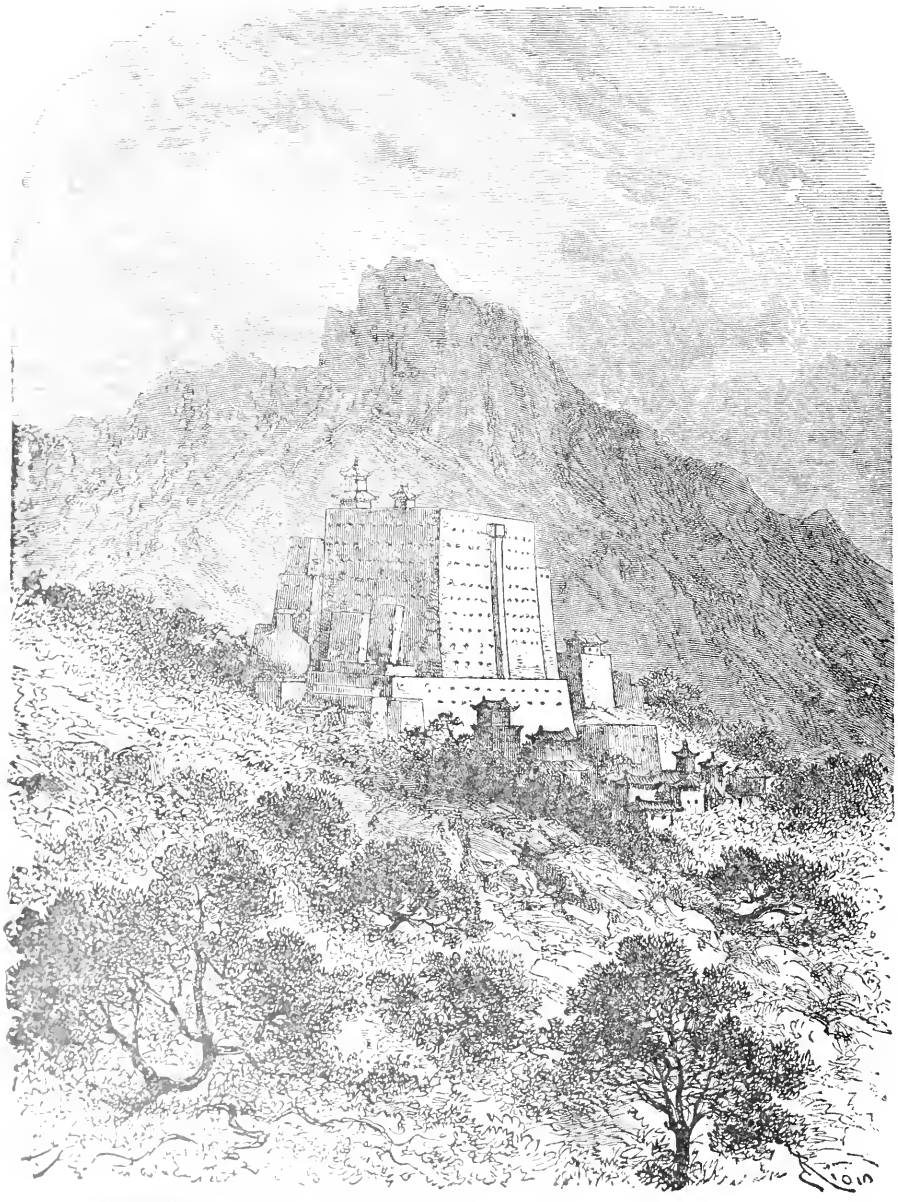
Ascendency of Lamaism and the lamas.

This system of faith and usage became universal among the Mongols, and has prevailed for more than five centuries. While China and Japan have received their Buddhism from Indian sources, and have rectified and perfected it by the Sanskrit originals of the sacred books, the Mongols have accepted the doctrine as it was modified into Lamaïsm by the priesthood of Thibet.

In glancing at the ethnic peculiarities proper of the Mongolians we find some unaccountable contradictions. Travelers and investigators have not only fallen short of uniformity in their descriptions of the race character, but have contradicted each other in such manner as to leave the judgment in doubt. The greater number of Western travelers in Mongolia have given a repellant description of the person and physical attri-

Sketch of ethnic characteristics of the Mongols.

butes of the people. These are described as ugly to a degree not often attained by human beings. The stature is about equal to that of Europeans, but the shoulders are said to be heaved up and broadened almost to deformity. The complexion is sooty. The coin runs to a point. The teeth have a canine look, and stand apart. The eyes are deep black, and the expression sinister. The cheek bones are high, and the neck short. The legs are bowed out from constant riding, in so much that when the men dismount from their horses they walk with difficulty and roll like sailors. The manner is awkward and nervous, the hands bony, and the habit that of idlers and gluttons. Most observers



[illegible] THE LAMAS. Drawn by Riou, after a sketch by Colonel Yule.

agree that the manner of the men is to squat on one side of the tent, where they are served all day with tea and pipes, after which they fall into heavy sleep. Such is the general account given of the Mongolian type.

Oddly enough, however, this description is contradicted by no less an authority than Pallas, the German naturalist. This observant scholar, more than a century since, traversed the southern Caucasus and a large part of Siberia, as far eastward as the borders of China. As quoted by Pritchard, he says: "It is easy to distinguish by the traits of physiognomy the principal Asiatic nations, who rarely contract marriage, except among their own people. There is none in which this distinction is so characterized as among the Mongols. If the color is set aside, the Mongol has as little resemblance to other people as a Negro has to an European. This peculiar conformation is distinguished particularly in the shape of the skull of the Calmucks, but the Mongols and the Buriats have so great a resemblance to them, both in their physiognomy and in their manners and moral economy, that whatever is related of one of these nations will apply as well to the others. The Calmucks are generally of a moderate height. We find them rather small than large. They are well made; and I do not remember to have seen a deformed person. They entirely abandon their children to nature; hence

KHALKA MONGOLS—TYPES.—Drawn by V. Pranishnikoff.

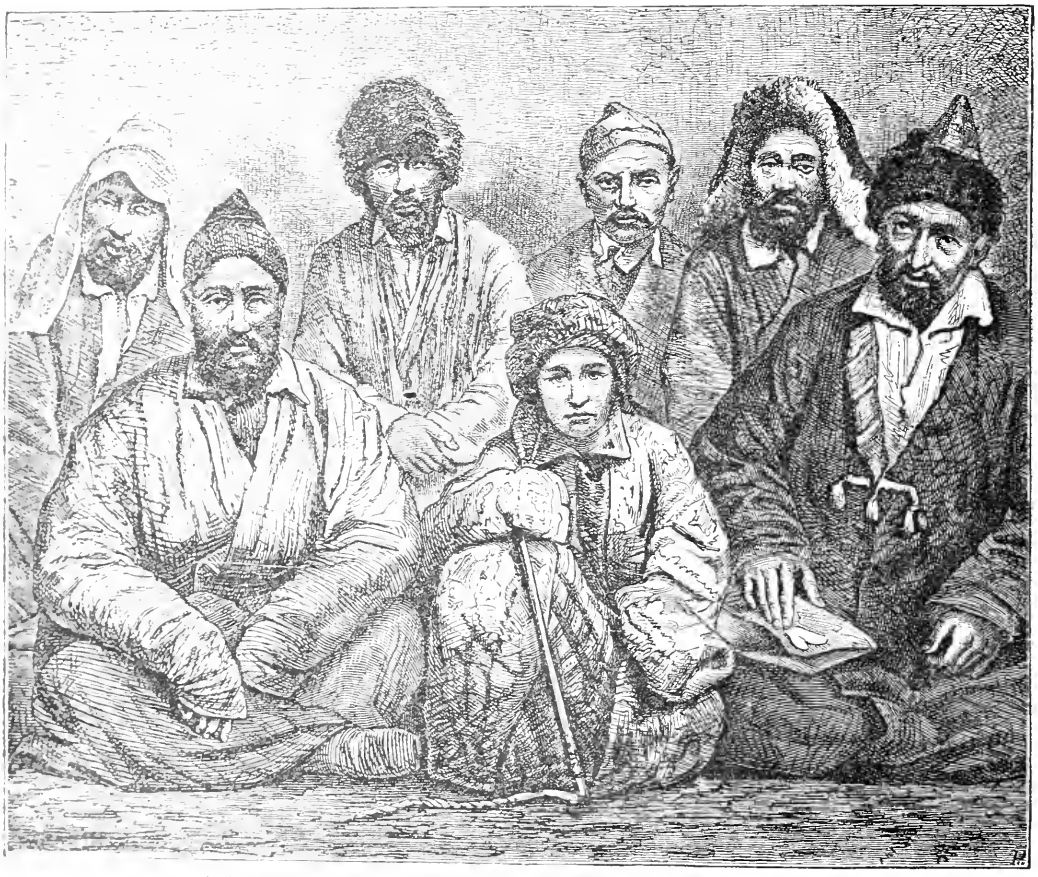
Contradictory descriptions by other authorities.

they are all healthy and have their bodies well proportioned. They are generally slender and delicate in their limbs and figure; I never saw a single man among them who was very fat."

It would thus appear that there is a complete contradiction among the observers who have noted the ethnic traits of the Mongols. Pallas himself points the way. "According to the relations of travellers," says he, "one would be led to believe that all the Calmucks have lifeless and deformed figures. We see, on the contrary, among the men as well as the women, many round and very pretty faces; we here see women with such fine and regular features that they would find admirers in all the cities of Europe."

If we mistake not, these contrarious views may be reconciled. The East Mongols are physically of the repulsive character above described. Their eyes are set obliquely, and have heavy lids. The brows are scant, and form an arch above the nose. The latter organ is short and flattened at the bridge. The ears are very large, and stand out, animal-like, from the head. To these features we must add the crooked legs, slouching gait, treacherous leer, and many other displeasing looks and manners. Perhaps the observations of Pallas were made rather among the Kirgheez and Calmuck Tartars than among the Mongols Proper. This may account for the variation in the descriptions.

The contrarious views of writers reconciled by the facts.



KIPCHILEZ OF THE LITTLE HORDE.—TYPES.—Drawn by A. Calonn.

BRIDE OF THE KIRGHEEZ—TYPES.—Drawn by Emile Bayard, from description and photograph.

In one respect all observers are agreed, and that is in the peculiar roundness, the globularity, of the Mongol skull. Blumenbach in his plates has figured a skull of this type which departs very little from the globular form. The upper posterior corners project somewhat from the regular figure, but otherwise the line defining the shape of the skull might almost have been struck with a compass.

Globular contour of the Mongol skull.

The various peoples who may be included in these sketches hardly number more than six millions in the aggregate. It seems remarkable in the extreme that such a race should have at times almost dominated the world. It were not far from correct to regard the Mongol ascendency of the Middle Ages as the most striking culmination in human history! We have already pointed out the tremendous volume of race influences that seem to partake of the Mongol characteristics and to bear the name of the great central stock. True it is that names are factitious. It is possible even that a new nomenclature may be invented for the races of Eastern Asia, giving to the oldest and most numerous division the first place in the scheme.

Striking ascendency of the race in Asia.

The reason for the present classification seems to be that the race characteristics by which such peoples as the Chinese, the Japanese, the Coreans, the Polynesians, and others, Mongoloids, culminate in the Mongols. The ethnic qualities emphasized, accepted the same classification and suggested only in the numerous divisions of the race. At any rate, however, the first accord-

ing to our present scheme of knowledge, *nearly a half* of the whole human family may be defined as Mongoloid, while much more than a half of the earth's surface, north, south, east, and west has been either actually dominated or at least traversed and influenced by tribes of Mongolian extraction!

Among the peoples most closely associated with the Mongols Proper are the West Mongols, Kirgheez, or Mongol Tartars. Of these there are two stocks, the Kara-Kirgheez, and the Cossack-Kirgheez, both belonging to what is called the Tungusic division of the Mongolian race. The first of these nations belongs to the highlands, and the other to the steppes. The combined tribes bearing the name of Kirgheez are almost as numerous as the Mongols Proper. Their territories lie eastward of the lower Volga, and between that river and the Altais. The country is about as large as the United States before the purchase of Alaska!

Nomenclature of the associated peoples.

As might be expected, this race, though clearly Mongolian in origin, has been considerably modified in its progress westward, and by admixture with foreign stock. The Kirgheez have had contact with the Finns, the Chudic races, and with peoples of Iranian stock on the south. Politically, we are here within the Russian empire, but ethnically, the races under consideration are wholly Asiatic. That division of the race called Kara-Kirgheez, is so named because of their black tents—*kara*, meaning black. It is said that they present the Mongolian division of the human family in its best characteristics.

Modifications and divisions of the Kirgheez.

Some ethnographers claim that the Karas are the only nation entitled to the name of Kirgheez. The race has a his-

tory reaching from the sixth century. During the Middle Ages it played an important part in the Altaic regions, and bore down once and again on China. Afterward, in the seventeenth century, we find them in contact with the Russians on the west. At the present, they lie within the Russian empire, occupying the high region between the meridians of 70° and 85° E. from Greenwich, and from the 35th parallel to the 50th.

Vicissitudes of the Karas.

KARAS AND FLOCKS.—Drawn by Y. Pranishnikoff.

The Karas are themselves subdivided into many tribes and standards. Of their habits not very much is known. They number, perhaps, about four hundred thousand souls. In character, like the East Mongols, they are nomadic. Their whole wealth consists in their animals—oxen, horses, sheep, goats, and camels. More than the East Mongols they cultivate the soil, but their products of the earth are of small value. They are under the rule of barbaric chieftains who govern with arbitrary sway. Their religion is the Sunnite dogma of Mohammedanism, but the old Shamanism still prevails. The chiefs yield obedience to the Russian czar, who obtained the mastery over them in 1864, but his authority is little more than nominal.

Manner of life and religious superstitions.

In the next place we have what are called the Cossack-Kirgheez, or more

frequently, the Kirgheez-Cossacks. The term is said to signify "knights," or "riders." Having this meaning, it has doubtless been applied to many tribes that are not of Mongolian extraction. It is said that the word Cossack is only a variation of the native word Kazak. The first European adventurers who viewed

Place and nomenclature of the Kirgheez-Cossacks.

emperor. The first division is called the Great Horde; the second, the Middle Horde; and the third, the Little Horde. The first have their country in the region south of lake Balkash. The Middle Horde spreads from that water to the sea of Aral. The Little Horde ranges from the north of the sea of Aral to the lower Volga.

COSSACKS OF TSAIDAN AND TAN-TO—TYPES.—Drawn by Y. Pranishnikoff.

the Cossacks in their own country thought them to be Tartars, and therefore akin to the Turkomans.

The Cossacks were among the most difficult to be subdued of all the Asiatics with which Russia had to contend. They are divided into [illegible] of nations called *Hordes*. They [illegible] to owe their origin to the [illegible] of a former

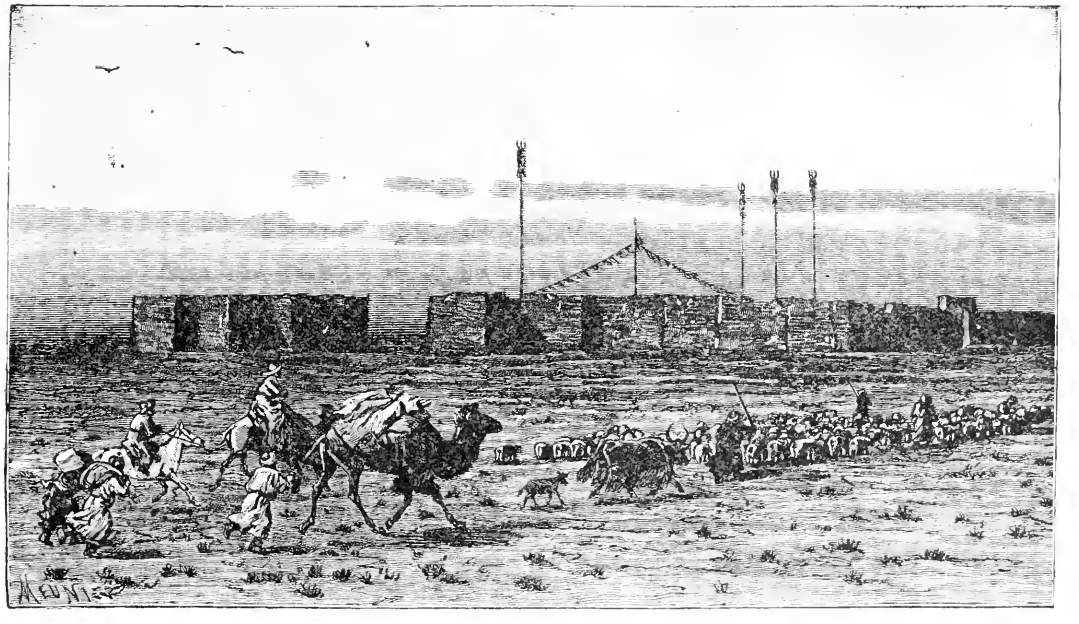
Spirit of [illegible] Middle and Little Horde.

The Cossacks have been compared favorably with the Kara-Kirgheez. Their manner is said to be that of an unsocial, but honest and sullen barbarism. Their habitations are like those of the East Mongols—circular huts, ending above in a cone. Their habit is that of horsemen. No greater riders are to be found in the world. Their daily food is the

Unsocial and barbaric character of the Cossacks.

flesh of animals, and their common drink that koumiss which has lately been introduced as a health drink in the markets of Europe and America.

The Cossacks have the same religious views and the same general usages as the Karas—the same unrefined and savage character. In the matter of clothing there are some evidences of taste; but the leathern girdle about the waist, with its knife and tobacco pouch, reveals the barbarian within. The race is given to national ballads, of which they have many, generally relating to the heroic exploits of ancestors. The government is an elective khanate, but is subject to the general supervision of the Russian autocrat. The provincial khans are chosen by the tribesmen, and this choice, as a matter of policy, is approved by the representative of the czar. The right of property is recognized, and the violation of the right is visited with severe punishment. Restitution is one of the



COSSACKS WITH FLOCKS.—Drawn by Y. Pranishnikoff.

superstition. Fortune tellers and charlatans flourish among them, and take the place of physicians. The Islamites among them forego the pilgrimage to Mecca, since that is impossible, and betake themselves to such local shrines and sacred places as their barren and mountainous country is able to afford.

Nevertheless, the Cossacks have the rudiments of civil law, understand warlike methods, and in some instances are able to read Arabic. They are fond of music, and take delight in reciting the

Social and civil polity of the Cossack stock.

features of the code, the thief being obliged to make good manifold whatever he may have taken. Family rights are protected, and the worst crimes against the domestic relations are punishable with death, as is murder and one or two other aggravated offenses.

The Cossacks are said to be gradually developing into the civilized estate. Legalized brigandage has been suppressed, and the agricultural life, with the consequent settlement of the inhabitants, is gaining upon the nomadic man-

Promise of a Cossack civilization.

ner. Russia encourages these tendencies in her own interest. In process of time the comparative independence which still remains to the Kirgheez may be overcome, and the industrial arts be substituted in place of flock-watching, hunting, and war.

In the next place we may notice briefly that third division of the Mongolians called Buriats. These have their territories around lake Baikal, within the province of Irkutsk. Their manner of organization and of social life is almost identical with that of the East Mongols and the West Mongols; but they are nevertheless distinct in some of their manners and ethnic peculiarities. On the whole, they are superior in intelligence to their race congeners, and have made greater advancement. Their knowledge is more extensive. Many of the people are able to read and write. This is true in particular of those inhabiting the transbaikal region. These have some literature of native production, and other which they have gathered by translation from Thibetan and Chinese sources.

The Buriats, as are all the Mongolians, are essentially tribal in organization. They are thus divided into clans, under the leadership of chieftains. Their tribal divisions are shown in their language, of which there are at least three dialects. That form of speech called the Solongese is regarded as the best in development, and contains the greater part of the native writings.

Another particular in which the Buriats are in advance of the other Mongols is in the development of an agricultural interest. They have departed so far from the old tribal life as to adopt measurably the sedentary habit. To this they have been provoked by a soil more fertile than may be found in Mongolia Proper or generally in the country of the West Mongols. Cultivation of such cereals as grow well in the countries of the Baikal have sprung up, though the methods of agriculture and the implements employed are rude and barbarous. Nevertheless, the yield of grain has been good. A considerable area is under cultivation, and the fertility of the country has been improved by the cutting of canals for irrigation. A like development has been shown in the fishing and trapping interests of the nations. Those processes also have been changed from the savage custom to the improved forms of taking wild animals and fish.

The Buriats, however, like the other Mongols, still give the greater part of their attention to herding flocks. Of these they have great numbers. They produce oxen, horses, goats, and sheep, not only for their own consumption, but for such commerce as they have been able to undertake with surrounding nations. Animal products abound. The skins of animals and their horns are used in trade, and to a still larger extent for the home comfort of the people. On the whole, the industries of the Buriats during the last century have improved so much as to make trade with the country of importance to the Russian authorities.

Chief interest of the people in animal industries.

We have in this people the same religious phenomena which we have seen in other regions held by the Mongolians. First of all, there was an original Shamanism, and to the present day the old faith holds out against the new. In the early Middle Ages, however, the Lamaïc Buddhists made their way into the country, and succeeded in establishing

Shamanism has given place to the Buddhistic faith.

themselves by missionary endeavor. There is much in the nature of Buddhism which fits itself to the genius of such peoples. Nor can it be doubted that the moral influence of this faith is more distinct and salutary than any supposed effects of Shamanism. The Buriats became Lamaists. They have their own lama, called the Chambo Lama, who is regarded as the head of their faith; but the people recognize him as the representative of the Great Lama of Thibet. He has his lamasery at Goose lake, and thither pilgrims repair, and there monks abound. There are gathered also the astrologers, soothsayers, magicians, and fortune tellers who so greatly abound in all the countries of Central Asia. So great is the horde of the superstitious that destitution and starvation must follow if the monks and priests and devotees did not devote part of their time to useful labor. For the rest, they are supported by the gifts and offerings that are brought without stint to the lamasery by the rich and pious. Endowments of lands and properties, also, are common and extensive.

BURIATS OF TRANSBAKALIA—TYPES.
Drawn by H. Rousseau.

The Shamanists have their religious center and establishments on the river Angara. That is their sacred country, and thither they repair to worship be-

fore the stone of Shaman, which is there set up. Meanwhile, in this extreme region, the Christian missionaries have penetrated, and about ten thousand converts have been made to Greek Catholicism.

The ethnic characteristics of the Buriats have been described by travelers. The features correspond in general to those of all the races that lie along the Chinese empire on the north. We have here the same round skulls and protruding cheek bones which prevail almost, without exception, among all the Turanian races. The Buriat nose is broad and flattened at the bridge, and the nostrils open outwards more than from below. The beard is thin and scattering. The complexion is a yellow brown, though this feature varies a good deal according to the manner of life. It is evident that the color is deepened in the case of those who are exposed to the severe climate. The chiefs are lighter colored, and the women still fairer than they. In the matter of dress and manners the Buriats show some superiority. They have cotton and silk garments made with a measure of taste. They also manufacture furs for clothing; but the poorer classes have only sheepskins for winter wear. The Buriats are more polite, more inclined to hospitable manners, less sullen and isolated, and doubtlessly less dangerous to the unwary in their midst than are their kinsmen of the West Mongolian race.

Ethnic features and traits of the Buriats.

CHAPTER CLVII.—MANCHUS AND COREANS.

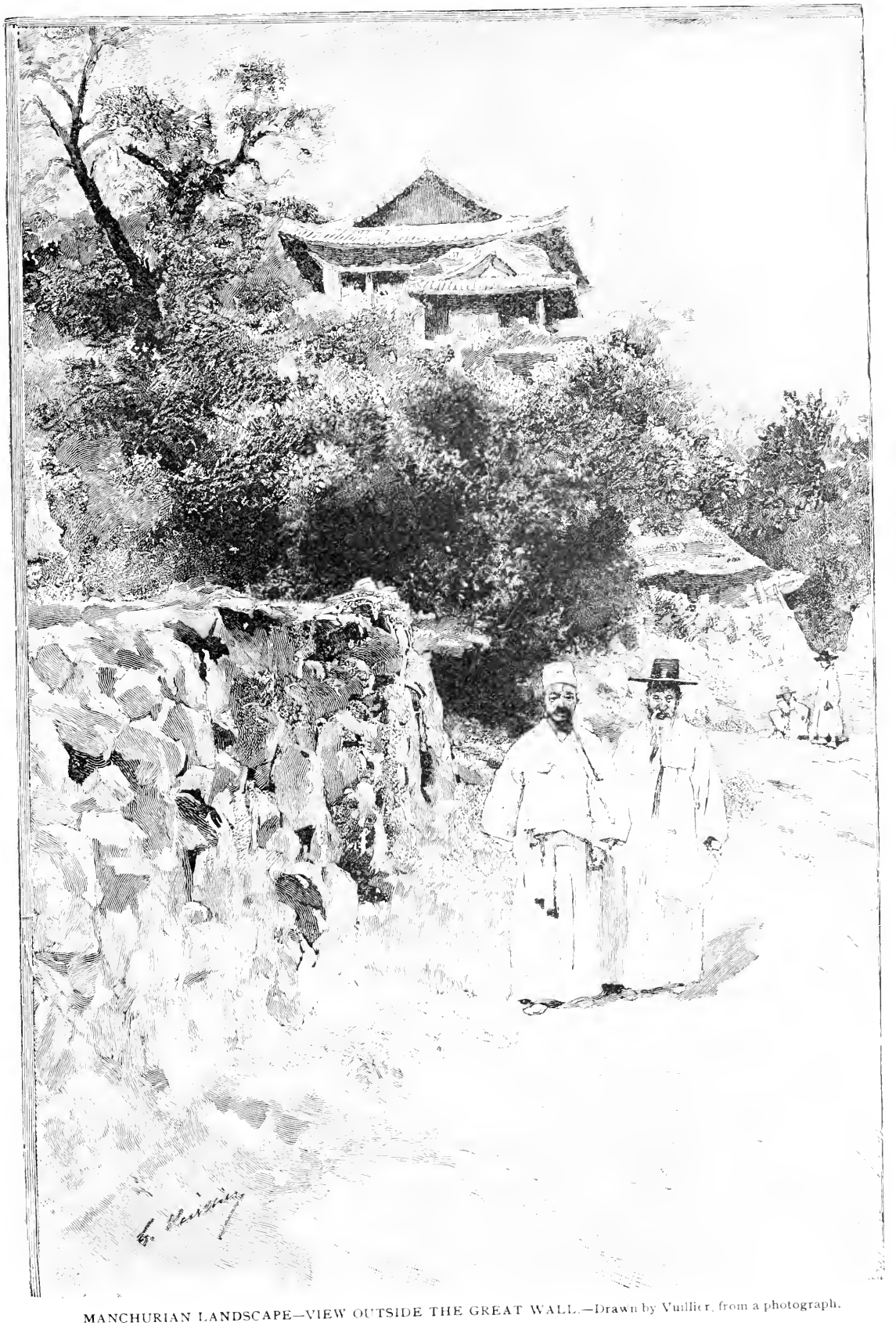
WE now follow again the eastward development of the Mongolians, and pursue that branch of the family called Tungusian. Of this stock the Manchus are one of the principal developments. The family has its importance, not so much from its present numbers, but rather from its extraordinary political ascendency in China. For two and a half centuries the governing dynasty of that most populous empire in the world has been of Manchu origin.

It is one of the surprising circumstances of modern history that a race numerically so unimportant should have gained by war the upper hand in a country like China, and contributed thereto an unbroken line of sovereigns through seven generations. This ascendency has extended also to the nobility of the Chinese, and to their provincial governments. There is an interfusion of Manchu influences on every hand. The northeastern parts of China, including the capital, are permeated with these influences, social, political, and ethnical. The Chinese themselves have come to regard the possession of Manchu blood as one of the things most desirable for rank and influence. The ability of the race thus to govern and to diffuse itself through and over such a tremendous population may well excite our astonishment.

Surprising character of the Manchu ascendency.

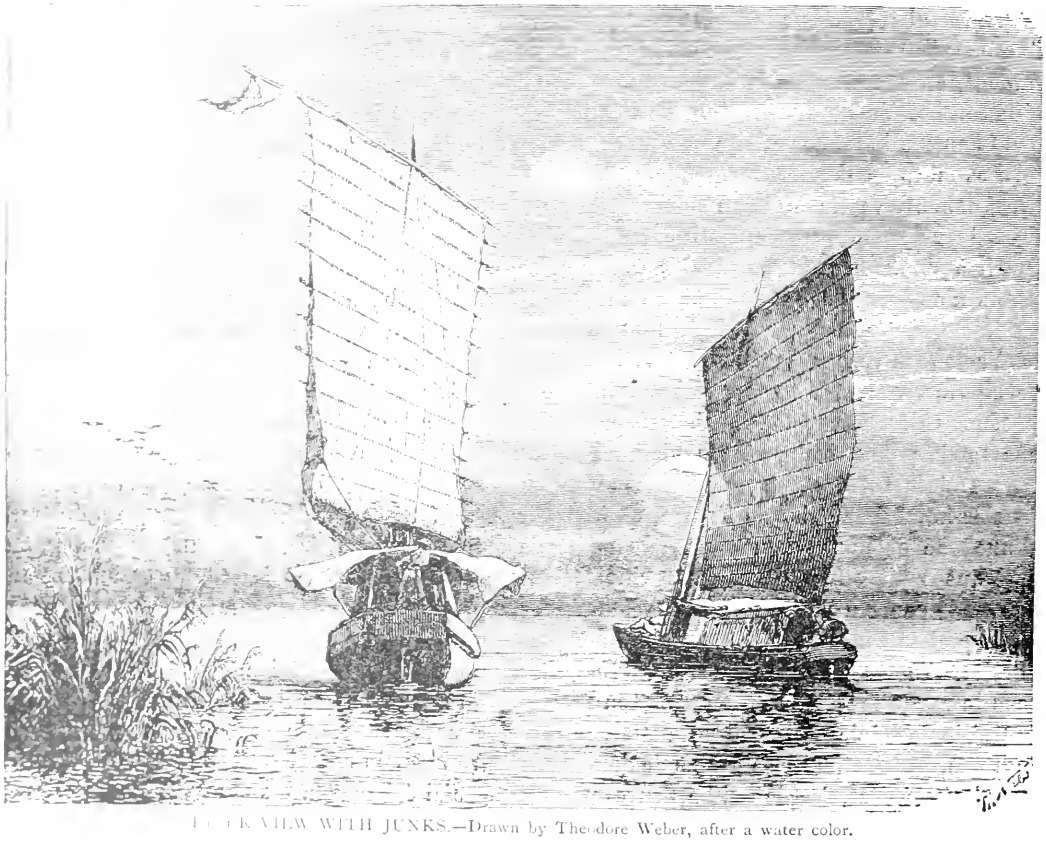
We are here, however, not so much concerned with the political domination of the race as with the race itself. The position of Manchuria is well known. A glance at the map will show its em-

Emplacement of the race; character of the country.



MANCHURIAN LANDSCAPE—VIEW OUTSIDE THE GREAT WALL.—Drawn by Vuillier, from a photograph.

[illegible]. The present country may be called the northeastern extension and development of the Chinese empire. It is bounded on the south by China Proper and those gulfs which divide China from Corea; on the west, the boundary is the Khin-Gan mountains; on the north, the river Amoor; and on the east, Siberian territory and Corea.



[illegible] VIEW WITH JUNKS.—Drawn by Theodore Weber, after a water color.

The country reaches up to the 49th parallel of latitude and eastwardly to the [illegible] meridian from Greenwich. The area is approximately three hundred and ninety thousand square miles. Politically the country is divided into three provinces. According to physical features there are two regions: one northwestern, [illegible] the other southeastern—the [illegible] mountains [illegible], and the other [illegible]. The country has three rivers of importance. These are the Sungaree, the Hurka, and the Usuree. All of these are navigable for junks and ships, or at least for boats of considerable magnitude.

Manchuria has its old capital antedating the Chinese conquest. This is known in the native tongue as Moukden. Here aforetime dwelt the Manchu princes, and from this center went forth the edicts and forces by which, before the middle of the seventeenth century, the native dynasty of China was overthrown and supplanted by another. The conquest, of course, brought consolidation, and Manchuria since 1644 has been regarded as a province of the common empire.

The ancient capital, Moukden.

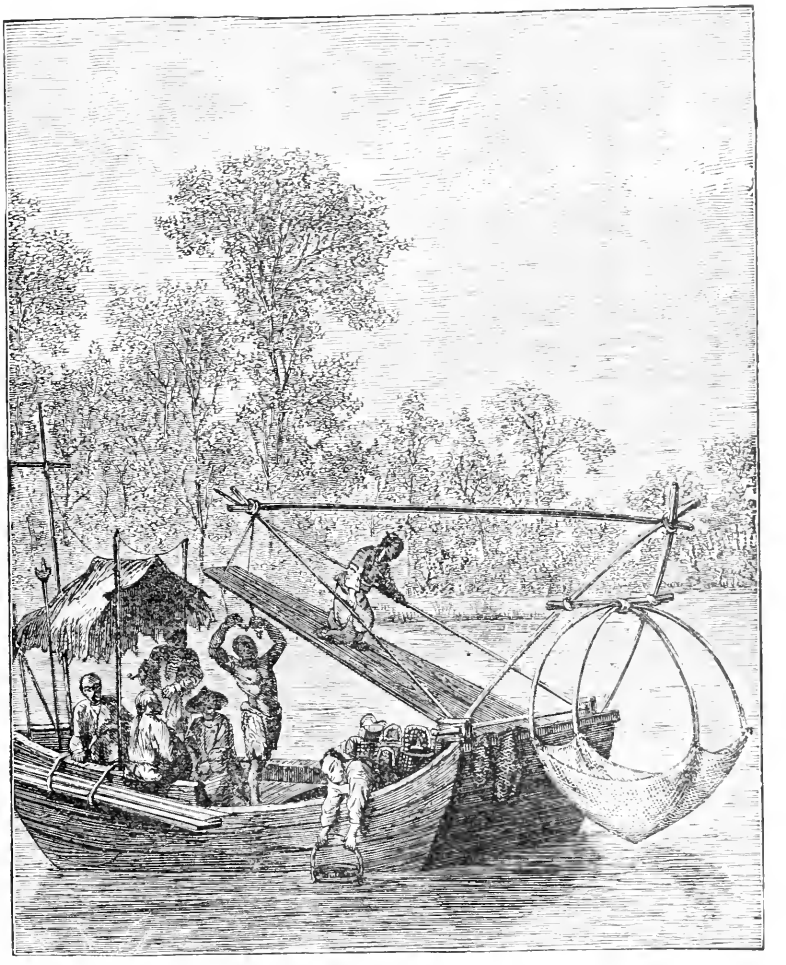
The climatic conditions in Manchuria are severe. They are the same as those of Northern China, but are intensified

by the geographical position. The heat of summer rises to 90° F., or more, and in winter sinks greatly below zero. The human constitution is thus exposed to those extremes of heat and cold which are so greatly trying to life and its processes, but at the same time so essential to the development of the highest energies of men and animals.

Climatic conditions; extremes of temperature.

The vegetable and animal products of Manchuria are very little different from those of Western Europe in corresponding belts of country. Travelers have compared the tree-life and plant-life of Manchuria with those of England, and have noted no particular differences. The same may be said of the animals of the two countries—at least of such animals as England possessed in the days of her savagery. The rivers of Manchuria abound in fishes, and these have immemorially constituted a large percentage of the food of the people.

Vegetable and animal life like that of England.



METHODS OF TAKING FISH.
Drawn by Vaumart, from a sketch by Madame de Bourboulon.

No rivers in the world, not even those of Oregon, produce salmon in so great abundance as do those of Manchuria. It is related that the ascending shoals of these fishes, at certain seasons, crowd themselves in such numbers into the small tributaries of the Manchurian rivers that great masses of them are forced out of the water by the pressure, and are left to perish on the bank. One of the traditions of the race runs to the effect that a mythical prince, miraculously born, and flying before the jealousy of courtiers and ministers, came to one of the streams and walked across on the solid bank of fishes! With such fictions, born of mingled fact and dream, does the human imagination beguile itself!

Abundance of fishes; myth of the flying prince.

The country under consideration has received the name of Manchuria; but the term Manchu is really an ethnic word designating only the people. The

history of the race goes back to the earlier Middle Ages. At that time the Manchus consisted of tribes with no fixed habitations. The clan organization was predominant. At length the tribes were consolidated into a kingdom, and the princes were warlike and aggressive. It was in the early part of the seventeenth century that border warfare began between the Manchus and the Chinese. The breech widened, and mutual invasion became the order of the times; but the multitudinous Chinese were not able to resist the incursions of their warlike neighbors. After twenty-six years of alternate peace and war Peking was taken, and the Manchu dynasty was established over the conquered empire.

The Manchu Conquest in the Ascendency in China.

AN ACADEMICIAN OF HAN-LIN.—MANCHU TYPE.
Drawn by T. Kaye, from a photograph by Morache.

As we have said above, the Manchus, as a race, are of the Tungusic stock of the Mongolian division. They are thus of the same derivation with the Chinese themselves, and differ from them ethnically less, perhaps, than the Low Germans of Holland differ from the High Germans of Saxony. It is not needed, therefore, that we should enlarge upon the social estate, the language, the constitution, or the religion of the Manchurians; but only that we should point out the ethnic peculiarities by which the one people are distinguished from the other.

Ethnic relations of the race defined.

In the first place, the Manchus are larger and stronger than the Chinese, and have a lighter complexion. There is considerable variety among the former in those features which among the Chinese are common to millions. It is no unusual thing to find Manchus who are robust, heavy, stalwart. In addition to the light complexion, many have aquiline noses and brown hair. There is an evident grading off from the uniform features of the south. Manchus have been seen with heavy beards like those worn by the men of Europe. A few have blue eyes. The obliquity of that organ, however, is the same as among the Chinese,[1] and the other char-

Characteristics and personal features of the Manchus.

[1] It is found that the physiological peculiarity of oblique eyes does not extend to the *skulls* of the Mongolian races. It belongs only to the muscular disposition of the parts about the eye. The eye-sockets in the Mongolian skull are set in the same position as those in the skulls of the Aryan and Semitic races; but in the first the muscles and fleshy parts are so arranged as to give that peculiar obliquity to the eyes which constitute the most striking feature of the Mongolian countenance.

acteristics of person and feature are nearly identical.

Superior intellectual life of the race.

It is in their intellectual qualities that the Manchus are most discriminated from the Chinese. They have greater mental force, a larger understanding, are less servilely imitative, have stronger sentiments, and more emotion than the Chinese proper. To this we must add that energy in civil life and courage in war by which the Manchus are distinguished. There can be no doubt of the vigor of the race. Their career, as we have observed above, demonstrates, in the face of all theory and preconception, the aggressiveness, persistency, and we must believe, the intellectual superiority of the Manchu race.

The diffusion of this people among the Chinese is remarkable. We have seen in England the subsidence and absorption of two or three waves of successful conquests; but the history of Europe has not presented a phenomenon of the kind so striking as the assimilation of the Manchus with the great people whom they subdued. The Manchus have become Chinese, and the Chinese are glad to approximate the Manchus in character and reputation. Yet in this case the small victorious people imposed upon the multitudinous conquered race many of their manners and customs! The present Chinese dress is referred for the most part to a Manchu origin. That most striking fact the Chinese *ensemble*, namely, the queue, or as it is vulgarly called, the "pig-tail," of hair left on the top of the head and elaborately developed with the inbraiding of other materials, was enforced upon the Chinese by their conquerors, who had the queue before the conquest. This grotesque style of wearing the hair is undoubtedly of Mongol origin. The Buriats, of whom we have spoken in the preceding chapter, wear the queue, as did the Manchus, as far back as their tribal estate.

Manchu conquest of China; interfusion of the two races.

But while the dominant race in China has thus imposed on the subject people many of its customs and usages, the former has at the same time received freely from the Chinese. A race equilibrium has been produced by the interfusion of social custom and political law. Solidarity has thus been attained, and it would now be impossible to divide the one race from the other. The Manchu character is still plainly discoverable in the imperial household and among all the governing classes of the Chinese, and in the northern part of Manchuria it is easy to discover that the people are of a different stock. But for the rest, the race distinctions have subsided.

THE VICEROY LI—MANCHU TYPE.
Drawn by E. Ronjat, from a photograph by M. Thomson.

A race equilibrium produced by the Manchu supremacy.

Meanwhile a large Chinese population has diffused itself into Manchuria, and thus the interfusion of the two races has been completed.

We have thus made our way geographically eastward until we again approach the Pacific. Between Manchuria and the sea of Japan lies the peninsula of Corea. To this country and its people we have already referred frequently in our account of the Japanese. The name of the country is, as usual, a misnomer. In the native tongue it is called Chosen. But the convenient name of Corea has been accepted in the West, and can not well be replaced with the other. Corea drops down southward from Manchuria to the Yellow sea and that of Japan. Its greatest length is about a thousand miles, and its breadth four hundred and sixty miles. The area is approximately eighty thousand square miles. As to elevation, the country descends from the mountain chain which divides it from Manchuria, to the south, sinking gradually to the level of the sea. The formation is much like that of Italy. For the mountain range of Pepi Shan runs through the whole extent and constitutes the Apennines of the peninsula.

MANCHU BARBER—DRESSING THE QUEUE.
Drawn by A. Marie, from a photograph by Morache.

The analogy with Italy is carried further in the plentiful distribution of short rivers. These nearly all descend into the bay of Corea and the Yellow sea. The Mi-kiang, in the extreme northeast, is the only considerable river that flows out to the Pacific.

Corea the Italy of Eastern Asia.

The climate of Corea is greatly tempered by its maritime situation. The extremes of heat and cold are not by any means so great as in the corresponding continental parts of Asia. The thermometer in winter rarely ever registers as low as zero, and the summer heat does not often rise above 75° or 80° F. The general conditions of nature are tempered in like manner. Storms do not prevail, nor has the peninsula been greatly disturbed with earthquakes. The situation is, on the whole, favorable for the mild and equable development of man.

The vegetation of Corea is uniform with that of China and Manchuria, but tends to productions of a warmer climate. On the whole, the vegetable life is similar to that of Central Europe, and it has been found that products, such as the potato, grow fairly well when trans-

Vegetable productions and mineral wealth of the peninsula.

ferred from European to Corean soil. The same may be said of the animals of the peninsula, which are almost identical with those of Western countries in like latitudes. The mineral wealth consists of gold, silver, copper, iron, and coal. As to the precious metals, there is a governmental edict against mining—this, under the theory that with free mining the wealth of the kingdom would soon be exhausted.

The people of Corea belong to the Mongolian race, but appear to be in closer affinity with the Japanese than with the Mongoloids of the continent. They are generally associated with the Japanese by ethnographers and historians. We may begin our consideration of the race with some notes of the social state, of the sexual union, and of those usages and institutions which arise therefrom.

Mongolian affinities of the Corean race.

As in Japan, the marriage law is that of monogamy. Polygamy is under the ban. License exists only in the direction of concubinage, which is recognized by law, and is the common practice of the people. The marriage contract is arranged by the parents of the parties. The formality is carefully determined, according to precedent and usage. The terms on which the union is agreed to are decided by the respective families, the parties to the marriage having nothing to say in the premises. The man and the woman about to be married do not see each other, unless by accident, until they meet for the wedding ceremonial. The latter is of the simplest form. The parties meet upon a dias; the man bows to the woman, and she to him, and he then leads her away.

Monogamy the law; marriage contract and ceremonial.

There is much of that coldness, indifference, formality, and absence of sentiment which characterizes the marriage ceremony among nearly all the Asiatics. The sexual union does not imply love-making either before or after the marriage. The relation is contracted with a view to the organization of a new family and the rearing of children. The man is not obliged to make the woman his equal in social intercourse and sympathy. The social order is that the men flock by themselves and the women likewise. One of the odd opinions prevalent among the Coreans is that the *second* marriage of a woman is disreputable. This belief is recognized by law, and

Coldness of the marital union.

A MANCHU BRIDE—TYPE.
Drawn by E. Ronjat, from a photograph.

COREAN LANDSCAPE—VIEW OF SANG-SAN-NATRI.—Drawn by Riou, from a photograph.

the offspring of a woman by a second marriage are illegitimated.

These facts show conclusively that the Corean woman is little respected in the law and usage of her country. Even her social influence is reduced to a minimum, and of political influence she has none. Her duty, as is the case with the women of China and Japan, is to obey; but the Corean women have greater freedom than is enjoyed by their kind in either of the countries mentioned. This, however, is said of women of the lower classes and not of the noble ladies, who are secluded by their lords and kept from the sight of all but themselves.

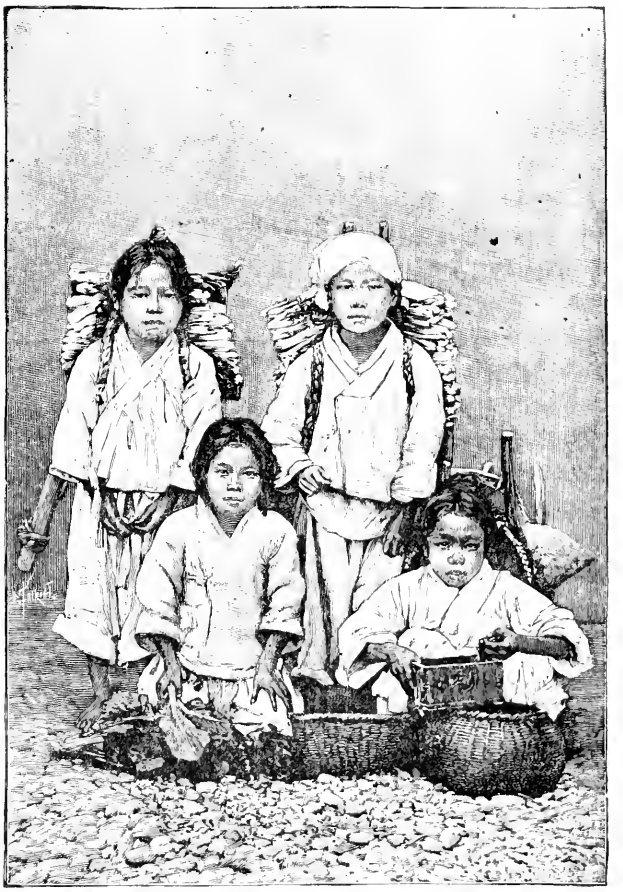
Subordination and seclusion of women.

Marriage, as we have said, looks to the family. This is in a better state of development than among the Chinese. Corea is not yet sufficiently crowded to suggest the killing of children as a means of curtailing the population. Every Corean desires to be the head of a house and the father of children. The preservation of the family name is one of the great motives of life. When children fail, a son is adopted to prevent the extinction of the name. In the Corean family the affections prevail above that mere formality which holds the Chinese household together. But of formality, there is enough and to spare. All of the relations of parent to child, of brother to sister, of inferior and superior, are hedged about and guarded by the strictest rules, the violation of which is regarded as a heinous crime.

The desire of family; household relations.

Out of the family proceeds the educational system of a state. In the nature of the case the primary impulses of the intellectual life must begin within the household. Such forces proceed directly from parentage and from the discipline imparted in the home. All formal education—all outside training—must be based upon these primary conditions of the intellectual life. The Corean youth

Intellectual life and characteristics.



COREAN CHILDREN—TYPES.
Engraved by Thiriat, from a photograph.

are instructed in primary schools as supplemental to the teaching of the parents, and there they acquire the rudiments of knowledge. They learn to read and to write, and obtain a knowledge of geography.

Such schooling is quite universal. There is a public sentiment which regards it as disgraceful to be illiterate.

There is also a system of higher education, of which the Corean youth may avail themselves, in preparing for the professions of law and medicine, or for the public service. The military life also requires an education. The king's minister appoints examiners and teachers to whom young men may repair and fit themselves for the higher duties of such citizenship as the state recognizes.

DECORATIVE TIGER FOR CHAPEL.
Gravure by Krakow, after a native painting.

The Corean language is a member of the Turanian family, springing out of the same original with Chinese, Mongolian, and the rest. It is a written language, having twenty-five letters in its alphabet, of which fourteen are consonants and eleven vowels. Out of the latter are formed also thirteen diphthongal combinations. The writing runs from the top to the bottom of the page. The usage is to write a syllable and then drop a space for the next. The language is greatly infected with foreign words, especially those which have been imported from China. It has a fuller grammar than can be formed in most of the Turanian languages. The verb admits of many moods and tenses, and nine cases are recognized for the nouns.

Corean language, and method of writing it.

Corea has been greatly retarded in development by Chinese influence. Literature and classicism came from China, and it is with the study of these foreign classics and the imitation of them that the Corean scholars and authors are most concerned. Meanwhile the native language and literature are neglected to a wonderful degree. Even for the common purposes of life, such as letter writing, advertisements, the printing of signs, etc., Chinese is employed.

Predominance of Chinese influences.

Under such disparagement the native talent of the Coreans has failed to express itself. It appears, moreover, that the former days were better than these, in that a native literature once existed, until it was superseded by the foreign. The fact that Corea, though nominally an independent kingdom, is really an appanage of the Chinese empire, aggravates the evil here referred to. It is not impossible that the Chinese language itself

Chinese will probably supplant Corean.

may supplant Corean, driving the latter down through the stage of the folk-speech and jargon until it becomes extinct. We have seen this process work its inevitable result in the British Isles,

COREAN WOMAN OF TCHEMOULPO—TYPE.
Engraved by Thiriat, from a photograph.

where Cornish and Manx have disappeared, and where Welsh and Erse are rapidly going by the same route and process into nonentity.

In the technology and arts of the Coreans we mark a feebler development than among either the Chinese or the Japanese. The architecture is not comparable with that of Peking and Tokio. The common houses are but a single story in height, and are poorly built. They are without style or conveniences, constructed of the coarsest materials, and in a wholly inartistic manner. The houses of the poor people have no floor and but a single room. Matting takes the place of floor and carpet and bed.

Technology, architecture, and manufacturing industries.

The manufactures, also, are in an undeveloped condition. Only the simpler handicrafts are practiced with success. The manufactures, whether of iron or wood or fabrics, are generally common and coarse. Straw is largely used, not only for the thatch of houses, but in the manufacture of mats and shoes. The clothing of the people is simple, consisting of pantaloons and a long vest. The head is covered with a broad hat made of split bamboo and cloth of hair. Cotton cloth is the principal fabric, but the poorer grades of silk goods are also produced and worn.

Governmentally, Corea is a dependency of China; but regarded in itself, it is an absolute and despotic monarchy. Contrary to what usually occurs under such a system, the people, and the nobility in particular, are divided into

Governmental system; the king and ministry.

A PORTER—TYPE.
Engraved by Bazin, from a photograph.

parties. These contend for the chief places in the government, and act as a check, not only on each other, but on the government itself. The dependency

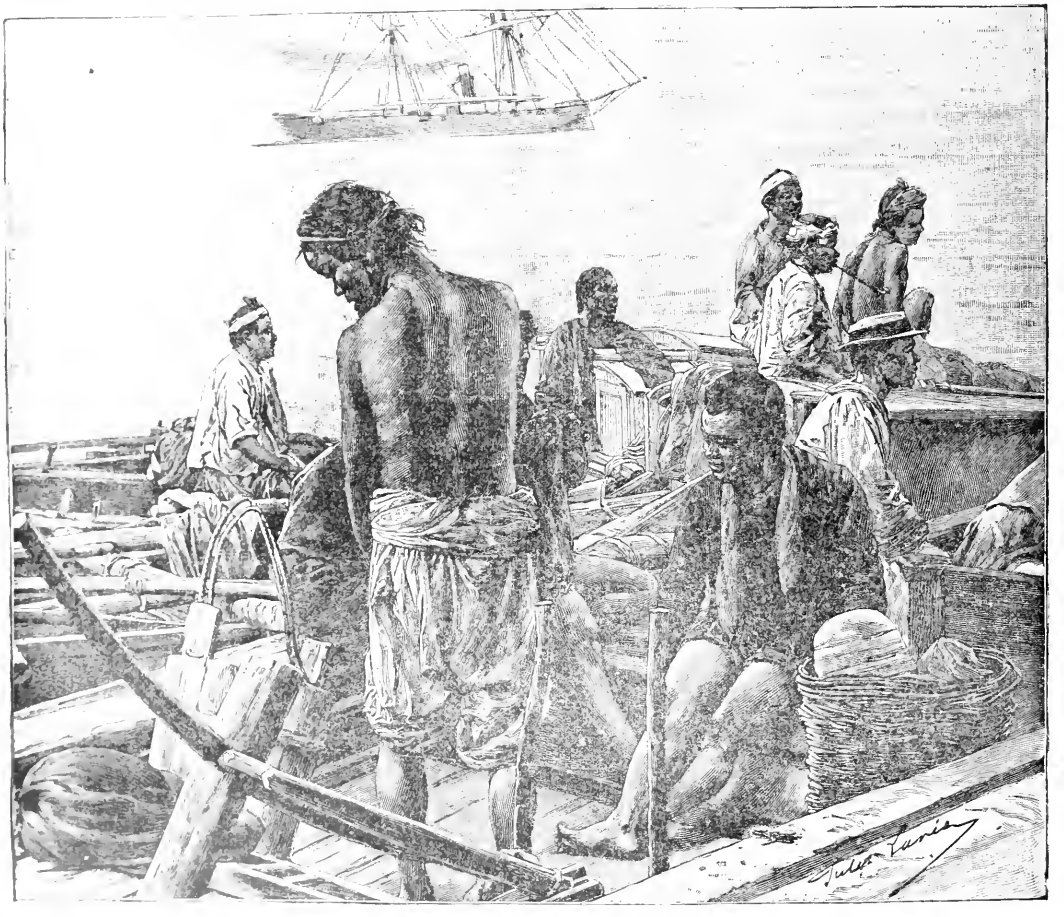
of Corea on the Chinese empire, and likewise on Japan, is expressed by the payment of tribute, and little more.

The king is assisted in administration by a ministry of five departments, and the country is divided into administrative districts. The methods employed are arbitrary in the extreme; but little check is imposed on the rapacity and cruelty of the officers. Each district has its governor, and he rules as he will, even to the extent of life and death. Military [illegible] conscription; for Corea [illegible] war, and all the people [illegible] service. [illegible] and [illegible] to [illegible] cattle.

One of the peculiarities of the military method is the arming of the Corean soldiers with a kind of chain-armor, which is said to be impenetrable by sword or musket ball.

The relations between Corea and China are constantly strained. There is no free intercourse between the two nations. The only commerce allowed is carried on through two cities only. These are Peking, on the Chinese side, and the emporium called Pien-men, or the Gate Town, on the Corean side. Both are near the frontier lines of the two powers, and it is the usage to hold annually in them a sort of commercial fair for the interchange of products.

Relations of Corea with China.



FISHERMEN OF FOU-SAN—TYPES.—Drawn by J. Lavée, from a photograph.

For purposes of administration the kingdom is divided into provinces, of which there are eight. Over each of these there is a provincial governor. These are appointed by the court. The monarch is absolute to a degree. He receives honors that are little less than divine. On the occasion of his recognition by the Chinese emperor, the latter gives him a name, or title; but this none may pronounce without sacrilege during the king's life. When he dies and his successor is chosen, the latter gives to the deceased king the name by which he is known in the succession.

Division into provinces; political superstitions.

One of the political superstitions of the kingdom is that it is treasonable to touch the king's person with an instrument of iron. This may not be done even in surgery, and instances are recorded in which the monarch has died rather than receive the touch of the surgeon's instrument. The formality round about the court is of extreme severity. No one may ride past the palace: all must dismount and go by on foot. The touch of the king's hand confers nobility on the person touched. There is at present no court in the world where it is so difficult to gain access to the sovereign as at the Corean palace.

Under the king is a ministry of five departments; also a supreme court, composed of six judges. The duties of administration are divided out among these officers, and the division continues down to the mandarin mayor's of the districts, of which there are three hundred and thirty-two in the kingdom. It is not the custom that princes of the royal family shall hold public office or interfere in any way in the affairs of state. Such participation in the govern-

COREAN POTTERY.—From *Magazine of Art.*

ARCHITECTURE—CITY OF MIL-YANG.—Drawn by Taylor, from a photograph.

ment is regarded as dangerous and treasonable. The Corean army is of considerable strength, and for admission thereto the subject must be examined. The commands are given to the nobility. There are in Corea four military towns,

Judiciary, public offices, and army.

COREAN INSCRIPTION.
Drawn by Courboin, from a native print.

in which the army has its headquarters, at the public expense. There is a system of rotation in office, or at least short terms of service; but it is the usage to reäppoint those who have done well or are able to bribe their superiors.

In the administration we note again that severity, cruelty, and personal method which characterize nearly all the Oriental states. Each officer decides the causes under him, and by his authority inflicts the punishment. There is little of that regulated justice by which the subject, through fair trial and appeal, may maintain his rights against the malice of an officer. Each officer of the lower grade has a kind of absolutism within the circle of his authority. The processes of trial are rude and savage. Torture is a part of the method of obtaining evidence, and the horrors of the

Barbarous methods of trial and cruel punishment.

KING AND HEIR APPARENT.
Engraved by Thiriat, from a photograph.

scenes witnessed in the Corean courts could not be described. Capital punishment is inflicted by decapitation or strangulation.

In Corea, as in nearly all parts of Eastern Asia, the old original religion of the people is Shamanism. To the present time there is a belief in a vague, indefinite supreme being, or "Heaven," that is over all, and in subordinate spirits, or deities, both good and bad. Of these there is a kind of worship and

Shamanic superstitions of the people.

propitiation. Sacrifices are made to Siang-tiei, with a view to conciliating the supreme power and with the superstitious aim of avoiding disasters. The belief in divine interference is universal. Disease may be removed, or rain produced, by sacrificing a pig or a sheep to heaven. There is a symptom of preference in Corea for these superstitions, and the temples which have been reared to the old native gods are regarded by the people as the most sacred in the kingdom. The feeling in this respect is much like the preference of the Japanese for Shinto.

THATCHED COTTAGE. Drawn by Gotorbe, from a photograph.

Sincerity of [illegible] Confucianism.

As in Japan and China, the most sincere worship of which the Coreans are capable is that of their ancestors. For there is the same respectful and reverential spirit which we discover in nearly all Eastern nations. Such feelings are expressed [illegible] the race in the matter of [illegible] of tombs, and [illegible] expressive of mourning. [illegible] are seen in peculiar force among the upper classes of society. These also cultivate Confucianism. In every part of the kingdom Confucian temples are seen, and these are supported, in part at least, by the government. The educated Coreans affect Confucianism in the manner of the Chinese and Japanese.

Historically, there was in Corea a period of about a thousand years, extending from the fourth to the fourteenth century, in which Buddhism was the accepted religion. It was adopted by the government, and was upheld by authority till it gave place to the Confucian doctrine. The latter began to be cultivated by scholars, and was presently accepted by the court.

Introduction of Buddhism; its former prevalence.

To the present time there are many evidences of the old Buddhistic ascendency. Buddhism indeed is still the religion of the peasantry in several parts of the kingdom; but it has sunk to a low level. The priests of that faith are no longer educated, but merely supersti-

tious. Their influence has virtually disappeared, and the upper classes give no further concern to their teaching or presence in the kingdom.

The Coreans are regarded as among the most superstitious of all the peoples of the East. More even than the Japanese and Chinese do they have regard to luck. Everything round about is regarded as of good or evil omen. Everything is a sign or portent of good fortune or ill.

Belief in luck; kindling the ancestral fire.

COREAN SOLDIERS—TYPES.
Engraved by Bazin, from a photograph.

Strangely enough we find in the domestic economy one of the superstitions of the Romans. This is the preservation of the ancestral fire. It is regarded as a circumstance most dreadful that this should be extinguished. The woman of the house is expected, under compulsion of an opinion more severe than that which guards her chastity, not to permit the fire to go out.

Another superstition relates to divination. Fortune tellers are universally accepted, and their alleged knowledge of future events unquestioned. The greatest of all such seers are the blind. It is held that the blind more than any others

PUNISHMENT BY POWDER.
Gravure by Krakow, from a photograph.

can divine the future. Such impostors are organized into a sort of sightless

TORTURE OF A WITNESS.
Gravure by Krakow, from a photograph.

priesthood at the capital, and the profits of their profession are more than suf-

ficient to support the order. Indeed, it has been noted with astonishment by travelers that Corea is the only country in the world where a man may be blind to his own advantage.

Influence and fame of the blind seers; the serpent.

Many other superstitions abound. One of these relates to the serpent. The serpent is sacred. It is regarded with veneration. The enmity which is erroneously supposed to prevail universally between the seed of the woman and the serpent's head does not hold in Corea, for here the reptile is carefully protected from injury, fed with choice food, and venerated as having within him the spirit of the gods.

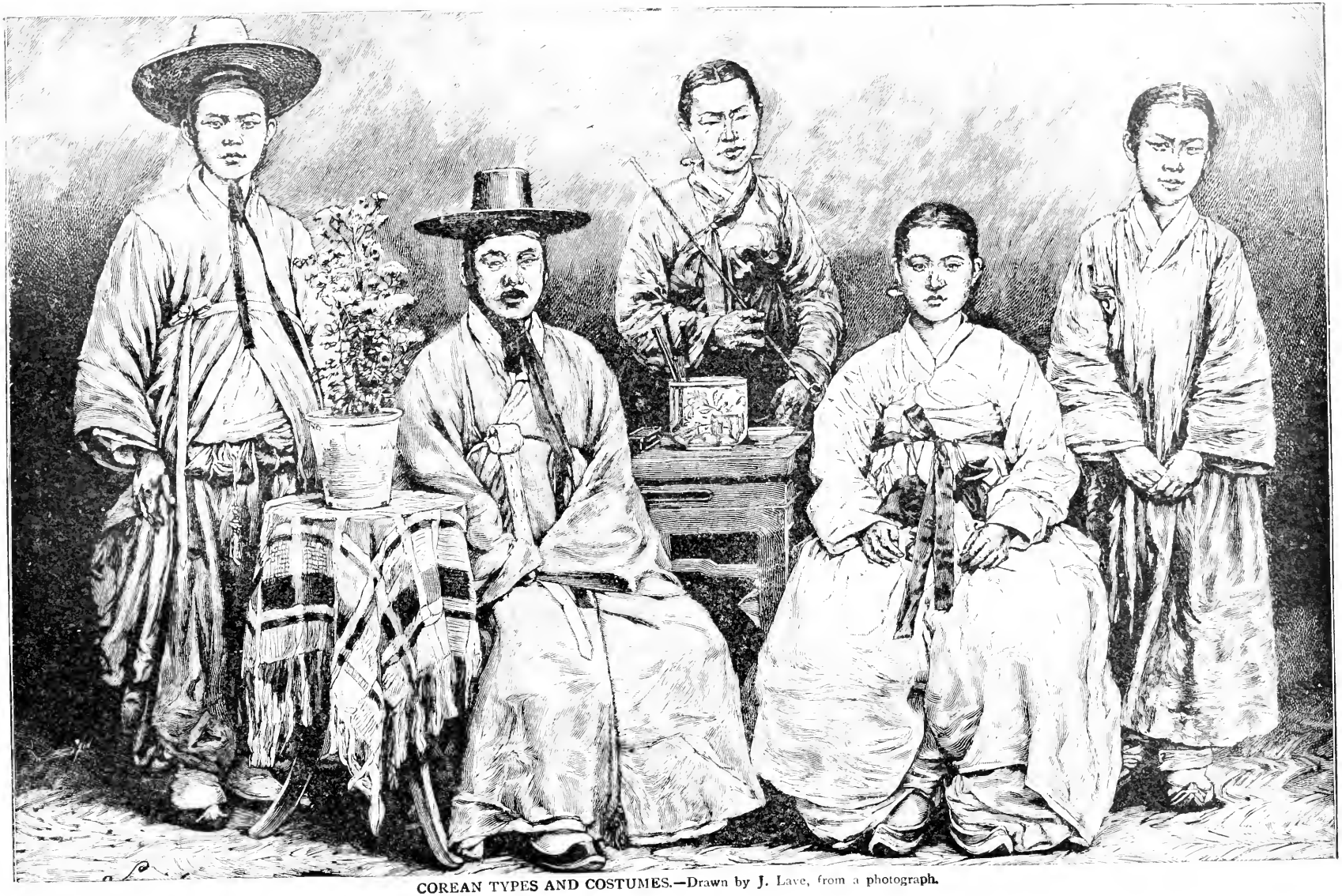
The ethnic characteristics of the Coreans are not greatly differentiated from those of the peoples whom we have considered in the preceding chapters. In person, they have the unmistakable marks of the Mongolian character. Their likeness to the Japanese is more pronounced than to the Chinese, who are their nominal masters. The physiognomy is regarded by ethnographers as being almost an unmodified Mongolian visage.

Affinities of the Coreans with Japanese and Chinese.

The Coreans are much larger and stronger than are the Chinese, but in many respects the resemblance between the two peoples is striking. Perhaps, if the personal habit were more conformed to that of the Chinese, the similarity would be still greater. The Coreans, however, do not cut the hair in the Chinese fashion. They gather it up rather in a sort of cone on the crown, and permit the rest to grow naturally and raggedly about the head. Another usage greatly different is the appearance of the women and the men together in public. One thing may be said of the personal habit, and that is, that it surpasses in simplicity and temperance the habit of almost any other people.

Personal habits and usages; food and drink.

This is true, for instance, of food and drink. Tea is not used by the Coreans, who content themselves with rice water, or a decoction of millet. Among the wealthy and noble ginseng is macerated in water and the infusion used for drink. The table of the people is meagerly and simply supplied with a few of the more common articles of



COREAN TYPES AND COSTUMES.—Drawn by J. Lave, from a photograph.

food, and with these the eaters are content—if not satisfied.

The same simplicity of manner is

[illegible]—TYPE.
[illegible]

seen in the matter of clothing. The national costume is a jacket, a shirt, and trousers, all of which are made of a coarse fabric of cotton, or hemp, and all

Simplicity of manners and apparel.

white. About the waist is a belt in which there are the universal tobacco pouch and pipe. The headdress is for women a kind of white cloth wrapped around as a turban, and for men a peculiar broad-brimmed and cone-crowned hat, very light, and of no value as a protection against anything but the sunlight. The hat is made of a framework of light bamboo splits, covered thinly with a gauze-like cloth. The men, after the Chinese and Japanese fashion, carry fans with them wherever they go.

Thus far in their history the Coreans have been but little affected by foreign influences. Their seclusiveness has equaled, if it has not surpassed, that of the Chinese. Their prejudice against the West and Western institutions has been profound. The Roman Catholic Church, by its Jesuit missionaries, has sought for more than a century to plant Christianity in Corea, but the success of the experiment has been very small. At times, native hostility has broken out against the missionaries, and they have been massacred. The Coreans hate the "men from the Western ocean," and strive in all possible ways to expel them.

Prejudice of the Coreans against the Western peoples.

It is only within the ninth decade that the United States has succeeded in making a treaty with Corea, but this has been followed by other treaties between that country on the one hand, and England, Russia, France, Germany, and Italy on the other. The foreign nations are now represented, in a fashion, at the royal court, and it is not likely that the country, which delights to call itself the "Hermit Nation," will ever again be selfishly secluded from the political family of mankind.

Epoch of treaty making; foreign representatives.

CHAPTER CLVIII.—THE TARTARS.

IT is with great difficulty that a systematic ethnography may be made out for Central Asia. One element in this difficulty is the shifting character of the populations. Another is the transformation of government and states. Still a third is found in the fact that in many instances a given tribe, or race, occupies no territory of its own; that is, none of its own in the political sense. In such cases there is no territory corresponding to the ethnic name. We are obliged to find out the race, and to disregard those political conditions which history has imposed upon it.

Thus, for instance, in treating of such a race as the Mongols we are able to find for them a territory bearing their own name, in part, though that territory is included in the Chinese empire. In the case of Corea, just considered, there is a larger harmony of the ethnic, geographical, and political conditions. In the case of the Tartars, whom we are now to consider, there is no such harmony. They are a widely-diffused race of people, for whose place we should seek in vain in geography or in the political distribution of territories.

Relations of races to territory; Tartars have no country.

Time was, however, at a comparatively recent period when Tartary as a large country was well enough defined in the geography of Central Asia. Chinese Tartary was in particular a definite political entity. The Tartars at that time were not only an ethnical, but also a geographical and political fact in the race constitution of the Asiatic continent. They still remain an ethnical fact, but the political landmarks have passed away.

Tartary as it was; interfusion of the Asiatics.

Several of the peoples, whom we have already considered by other names, are of Tartar origin or affinity. It is impossible in the present state of knowledge to disentangle completely the ethnic threads of this great human plexus. Nature and man have combined to mix together the nomadic nations of Central and Northern Asia, and we are only able to do with them in part what we may do more distinctly with the well-defined races of the West.

There are at the present time within the Russian and Chinese empires about three millions of Tartar inhabitants. It is believed that those who are so classified in Russia are for the most part the residue of the great Mongol invasion of the thirteenth century. To that extent we have already considered them in our chapter on the Mongols. Some ethnographers, however, claim that the Russian Tartars are more Turkish than Mongolian in their extraction. In any event, the Tartar race made its way in the Middle Ages as far west as the Volga, the Crimea, and the country of the Caucasus. In all these situations their descendants are found at the present time, but generally intermingled and crossed by marriage with the various races among whom they have settled. They are found in nearly all the Russian provinces, and constitute a small fraction of the population of Poland.

Numbers and distribution of the Tartar race.

The race has thus become greatly diffused. There are at least ten or twelve

LANDSCAPE IN CHINESE TARTARY.—Tomb of Ali at Schakhimardan.—Drawn by F. Schrader, from a photograph.

divisions recognized in the Tartar scheme of distribution, but some of these have flown so thinly into the denser races round about that no more than a trace of Tartar influence and blood has remained behind. The first of these divisions is the *Kazan* Tartars of the Volga, where they are intermixed somewhat with Finns and Turks. These have reached the westernmost limits of the Tartar distribution. Secondly, there are the *Astrakhan* Tartars, now only a handful, representing the mediæval Astrakhan empire. The third branch is the *Crimean* Tartars, who have become intermixed with the Turks, Greeks, and Italians of the peninsula, which has given them their ethnic designation. The nomadic *Nogais*, on the Khuma, constitute a fourth division of the race, while the *Karatchais* constitute the fifth. In the Caucasus are nearly a million of the Tartar race, scattered in many districts, and evidently largely modified by the Aryan races of this region. These constitute the sixth division of the Tartar family. The seventh stock is the *Baraba* Tartars, of Kobolsk. And so on we find the *Tcholym*, the *Abakan*, the *Altaïc* proper, and several other minor divisions representative of the Tartar race. These cross and interfuse in many parts with the Mongolian races which we have considered in the preceding chapters. Indeed, there are not wanting ethnographers who confound and interchange the Mongol and Tartar names as representing a common race, or group of races, of nearly identical character.

Principal divisions and localities of the stock.

It is possible, however, to discover in at least one situation a group of Tartars who present the ancestral race in its essential qualities, and to these we now give a brief discussion. They are the Calmucks, and have for their habitat a situation in the heart of Eastern Asia. They are defined as being a branch of the Mongol race, and are the same that were formerly called Eleutes, or Eloïts. The name Calmuck is a Tartar word, and is originally *Khalimik*, signifying apostates, or rebels.

The Calmucks as typical Tartars; their habitat.

The Calmuck race, as we shall here consider it, has its habitat, or at least its geographical center, between the upper tributaries of the Hoang-Ho, or Yellow river. The country in question is bounded on the northwest through an indefinite extent by the Gobi desert. The race is thus included, geographically, with the Chinese empire, but as a people the Calmucks extend in a northwesternly diffusion beyond the Chinese border, and become thus subject to the indefinite sway of Russia.

The race under consideration is divided into four tribes, or nations. These are known in the native tongue as the Derben Oirat, signifying the Four Confederates. These divisions are the Jungars, or Dzoongars, the Turguts, the Khoshots, and the Durgots. Each of these has its own territorial emplacement. The Jungars occupy the country of Jungaria, or Dzoongaria, and are the most populous and important tribe. The Turguts have had a career most remarkable. They were formerly one of the peoples of Jungaria; but a little after the middle of the seventeenth century they emigrated, and settled on the river Volga. Here their forces were estimated at fifty-five thousand families. For more than a century they occupied the country of their choice, extending their settlements to the west of the Volga and populating a large territory.

Divisions and seats of the Calmuck family.

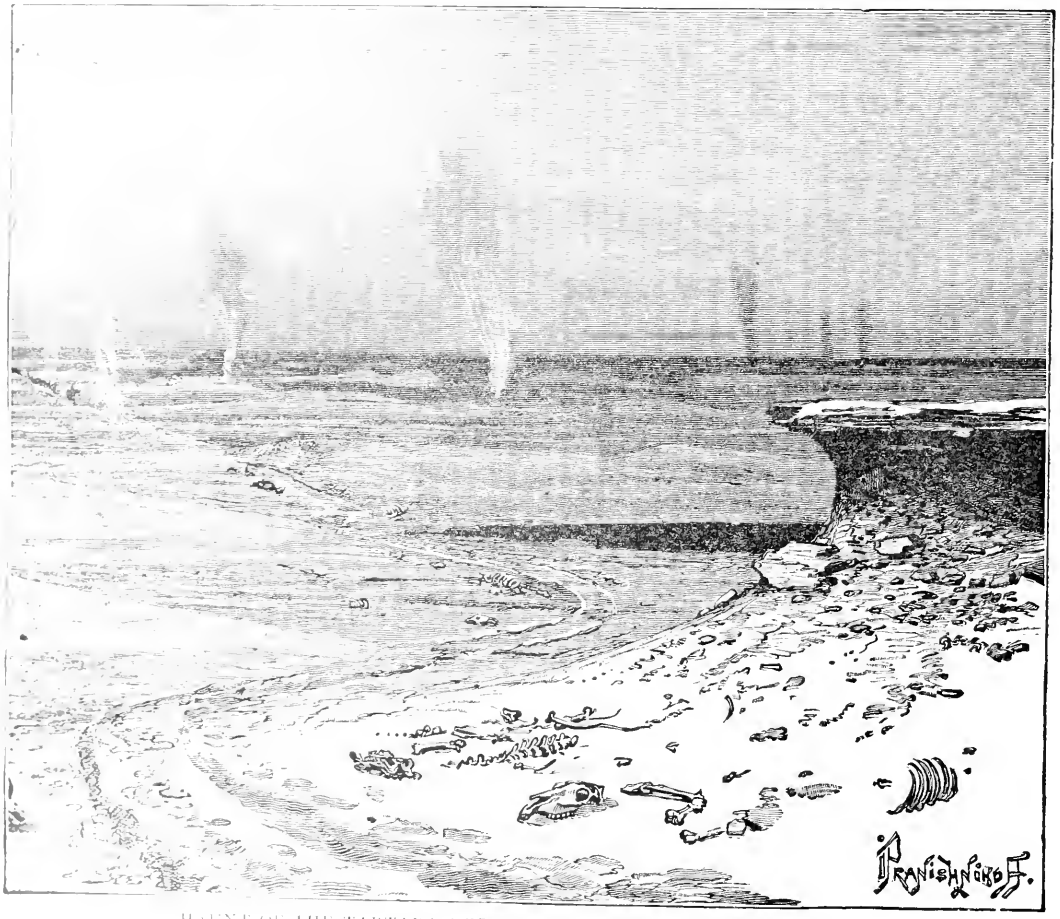
At length, however, difficulties arose between these Volgan Calmucks and the

Russian government. Suddenly, and without warning to the authorities, they rose and left the country. Abandoning their homes, in the year 1771, they retired, a hundred and twenty thousand strong, from the sight of their oppressors, who, under the vindictive command of Catharine the Great, pursued them and fought battles with them. A great part of the horde was destroyed, but the remainder made its way to the country of the rivers Ectec and Emba, where they settled, and have remained in their descendants to the present time.

The Volgan Calmucks in contention with Russia.

The third Calmuck tribe, the Khoshots, live in Eastern Thibet, around the ancestral seats of the race. It is probable that lake Koko-Nor marks the center of the Calmuck dispersion, from which all of the race have derived their descent. The Durgots also originated in Jungaria, whence they moved out in the early part of the seventeenth century, colonized the upper Kobol, and became subjects of the Russian empire. Since that remote epoch they have spread over the steppes between the Volga and the Don, and have thus become commingled with the Cossacks.

Territories of the Khoshots and Durgots.



HUNT OF THE TARTARS (DESERT OF KHAMI).—Drawn by Pranishnikoff.

We are here to look at the race as it is represented by the Khoshots, in the original country of the Calmucks, on the upper waters of the Hoang-Ho. We need not, however, greatly concern ourselves

with the institutions of the race. So little have they advanced from the barbarian condition that the student of the civilized life will find but little to command his attention in their ethnic character and history. They are still in the nomadic state. Their conical huts bear about the only evidence that they have departed from the savagery. Their social system is very nearly identical with that of the Mongols, and their language is a dialect of Mongolian speech. The alphabet is of like character, and such rude literature as they possess has the same type.

Slight departure of the tribes from barbarism.

The character of the race is drawn in strong, dark colors by all who have had personal acquaintance with them. They are vicious and cruel in disposition. Their barbaric nature readily gratifies itself with war and predatory excursion. It is said that, in common with nearly all of the Turanian peoples, the passion for gambling is unconquerable. The Calmuck chieftain bets away on the issue of a game his flock, his herd, his steed, his armor, his tent, and if he do not put his wife on the stake, it is only because of the restraint of the Lamaïc priesthood, whereby his vice is somewhat curbed.

Forbidding aspects and characteristics of the race.

CALMUCKS OF THE DON—TYPES.—Drawn by A. de Bar.

The personal and ethnic traits of the Calmucks are strongly marked. The purity of the race is indicated in the intensity and striking characteristics of the features. The stature is medium, or rather below the average of Europeans;

but in person the Calmuck is broad and strong. The naturalist and traveler, Pallas, has given a graphic description of the features of the race as he beheld them in their own country. "The characteristic traits," says he, "in all the countenances of the Calmucks are, eyes of which the great angle, placed obliquely and downwards toward the nose, is but little open, and fleshy; eyebrows black, scanty, and forming a low arch; a particular conformation of the nose, which is generally short and flattened toward the forehead; the bones of the cheek projecting; the head and face very round. They have also the transparent cornea of the eye very brown; lips thick and fleshy; the chin short; the teeth very white; they preserve them fine and sound until old age. They have all [illegible] ears, almost detached from the head. All the characteristics are [illegible] in every individual, and [illegible] in the same [illegible]."

Strongly marked ethnic traits; description by Pallas.

CALMUCK TENT.
Drawn by A. Pepin, from a photograph.

With this description the accounts of [illegible] agree. The Calmuck visage is swart, and the face flat. The eyes are small and far apart. The teeth protrude, and the ears stand far from the head, and are animal-like. To this we must add bowlegs, with the feet turned inward at the toes. There have not been wanting acute observers who have pronounced the Calmucks the ugliest of the human race. Their manners and speech do not improve the impression; for the first are coarse, and the latter a grunting guttural.

Other accounts; offspring of the Scythians.

Nor should we be surprised at the repellent character of these people. It is believed by ethnographers that the Calmucks are lineal descendants, or an offshoot, of the same stock that gave the Scythians to the ancient world, and perhaps contributed the Hunnish hordes to Europe. The reader of history knows that the peoples referred to were, in the judgment of the ancient nations, the easy chiefs of repulsiveness and barbarity.

We have now arrived at a stage in the inquiry from which we may properly consider the Turks. It may appear at first glance that a people so largely European as these have become should hardly be placed in juxtaposition with the Calmuck Tartars! It is only in recent times that we have obtained what is manifestly the correct view respecting the Turkish races and their proper place in the ethnological scheme. Nothing more clearly illustrates the progress and rectification of our knowledge than the recent detachment of the Turkish stem from any supposed connection with the Indo-European races, and the fixing of

Race affinity of the Turks determined.

CALMUCK MAN AND WOMAN—TYPES.—Drawn by E. Viollat.

the same in its proper place as a branch of the Asiatic Mongoloids.

This fact may be discovered traditionally in the use which the Asiatics make of the word Turk. With them it is used as a synonym of Mongol, or Tartar. It is the testimony of language, however, rather than nomenclature or tradition, which has determined the true emplacement of the race. The Turks belong ethnologically to the Tungusic division of the Asiatic Mongoloids, and geographically to Central Asia. They have no connection with the Aryan races except such admixture as has come from migration, war, settlement, and crossing of blood in the Western countries, so far removed from their original seats.

The word Turk; no Turkish kinship with the Aryans.

A glance at the map will show the reader a political hint of the place from which the Turkish race has been derived. The present map of Asia shows us two Turkistans, an Eastern and a Western. The former is included in the Chinese, and the latter in the Russian empire. Eastern Turkistan constitutes the western portion of China, thrust in sharply against the Karakorum and Thian-Shan mountains. Western Turkistan can hardly be geographically defined. It corresponds in general to what was aforetime Independent Tartary. The two countries in question are not here referred to as coëxtensive geographically with the ethnical distribution of the Turks in Asia, but rather to indicate the countries out of which they proceeded, and on which they have left their name.

Geographical derivation of the race.

The Turks have themselves preserved traditions of their Asiatic origin. According to their own chroniclers, the countries out of which are gathered the waters of the rivers Selenga and Orkhon were the native seats of the race. They recognize the Mongols as their kinsmen, and with this view modern inquiry has agreed. The Turks and the Mongols are clearly only two diverging branches from the common Ural-Altaïc stock which has contributed the vastly dispersed and innumerable peoples of Central, Northern, Northeastern, and Northwestern Asia.

Turkish traditions of an Asiatic origin.

The Chinese annals have references to the Turks and the beginning of their wanderings as early as the second century before our era. One of the oldest names of the race is the Uigurs, which is preserved to the present time. The word occurs in old Turkish as Utkur; also in the Greek, of the Byzantine period, as Ugur, Ogur, or Ogor. During all the earlier centuries of our era we catch glimpses of ethnic movements in which, if we mistake not, the Turks were the shadowy but very real actors. The general movement of the race seems to have been westward from its original habitation toward those countries which the modern Turks were destined ultimately to occupy.

Chinese accounts of the Uigurs and Hui-Khe.

It is very difficult to grasp and arrange the vague facts before us in this part of the inquiry. The Chinese have an account of the Hui-Khe, clearly the Turks, who are said by them to have inhabited the plateau of Pameer, as far as the Kuen-Lun range. From this region one migration seems to have been carried to the Yenisei river, and to the country of lake Balkash. This movement was of the Uigurs, and as early as the middle of the ninth century they reached the sedentary state and became civilized in the Asiatic manner.

About the same time another division of the Turkish stock, namely, the Pet-

chenegs, are found in colonies along the lower Ural and the Volga. About the beginning of the tenth century, however, these settlements were attacked, and the larger part of the race migrated to the Dnieper, from which region they expelled the Hungarians. Some of the Crusaders, in passing through this part of country, encountered this division of the Turks as late as the twelfth century. Another branch of the race was called the Comans. These seem to have had relations with those Kipchak Mongols of whom we have spoken in a former chapter. In the fourteenth century the Comans are said to have settled in Hungary, thus augmenting the Asiatic population of that country.

The Petchenegs appear on the Ural and Volga.

Still another division was the Ghuzz, or Toguz-Ugur. These, proceeding from the same original seats, migrated westward near the close of the eighth century to the transoxianan region. By this movement they became involved in the early religious wars which Islam was prosecuting in the East. Indeed, if we mistake not, the general Turkish movement from the Altais toward the borders of Europe was coïncident with the rise and spread of Mohammedanism throughout Western Asia. We may thus perceive a number of semibarbaric nations moving out of the East and entering the penumbra of Islam in the West. Nor will the student fail to discover in such situation the antecedents of the powerful impression which the faith of the Prophet made upon the Turks in the beginning of their career—an impression which was destined after centuries to leave the Turks, in both Europe and Asia, the last great bulwark between Islam and extinction.

TURCOMAN KHAN—TYPE.—Drawn by V. Pranishnikoff, from a photograph.

Turkish diffusion from the Altais into Europe.

Unless history mistakes her facts, it was out of these various Turkish tribes, namely, the Uigurs, the Petchenegs, the Comans, the Ghuzz, called at a later period the Ghazni, that that division of the Turks—the modern Turks—called

TYPES.—Drawn by H. Rousseau.

the Seljukians arose. These latter did not make their appearance until the eleventh or twelfth century. Their origin appears to have been the desert parts of Turkistan. Crossing the Oxus in their migration, they possessed themselves of the northeastern parts of what is at present the Persian empire. That region became the center of a new development from which the Seljuks made successful war in several directions, until the foundation of Turkish power was laid in southwestern Asia.

Ethic derivation of the modern Seljukians.

It appears, however, that the Seljukians, possessing a greater faculty of civilization than most of the cognate races, did not wage exterminating warfare, but rather wars of rational conquest. The peoples among whom they found themselves in the West were of the Aryan race. The invaders were already in a part of the world upon which successive civilizations had flourished. The Turks appear to have realized the superiority of the Persians and other Aryan peoples with whom they came into contact, and to have assimilated their manners and customs. At all events, the Seljukians received at the hands of their neighbors the title of Turkmans, or Turcomans, by which they have ever since been ethnically designated. The term seems to imply that the Seljuks had been so much modified by contact and the crossing of blood that they no longer appeared as the ferocious Turks of tradition, but rather as half-Turks, or Turk-*men*.

They make conquests and become Turcomans.

We are not here concerned to follow the historical processes by which the Seljukians rose to power and greatness in Western Asia. Now it was that the empire of the Kharizm Shahs was founded. The Turkish race grew in importance. It made its way southwesternly until the sacred places of the Semites fell under Turcoman sway. Both Europe and Africa began to feel the impact of this new and persistent ethnic force thrusting itself out of Asia. The Turkish specter presently aroused barbarian Europe from its slumbers. Then followed the two or three centuries of the Holy Wars. At length the armies of Mohammed II triumphed on the Bosporus. The Eastern empire of the Romans dropped into oblivion, and the crescent rose triumphantly over that important strait on whose hither bank Constantine had, with so much judgment, planted the capital of the world.

Ascendency of the Seljuks in Western Asia.

CHAPTER CLIX.—THE OTTOMAN EVOLUTION.

ONE fact of much interest in this connection is the almost exact coincidence geographically, we might almost say politically, of the modern Ottoman empire with the Eastern empire of the Romans. The emplacement of the former on the latter was so complete as to appear to have been an act of map-making rather than the result of historical contingencies. At all events, the Ottoman, or Osmanlian, empire took the place in both Asia and Europe of the colossal dominion established by the Eastern Cæsars, and it is in this situation that the

Coïncidence of Ottoman and Eastern Roman empires.

SINOPE AND THE BLACK SEA.—Drawn by G. Vuillier, after a water color by Lydia Paschkoff.

modern Turkish race is to be considered. In doing so we shall follow briefly the usual order, beginning with the country itself and the means of subsistence derivable therefrom as the first circumstances determinative of the life of the people. Perhaps we should not say the first except in cases of the aboriginal development of a race in its native seats. In the case of the Turks we have to consider a people already strongly formed

SUMMER ON THE BOSPORUS.—After a painting by F. A. Bridgman, Salon, 1885.

into national character *before* the laws of its present environment were brought into play upon it.

The present empire of the Turks extends from the Adriatic eastward to the Black sea, and from the eastern bay of that water in a southeasternly course, so as to include Armenia and the whole country of the Euphrates and Tigris, as far as the Persian gulf; also, the whole eastern borders of the Mediterranean, and nominally the countries bordering the gulf of Suez, the Nile valley, and the northern coast of Africa. It is a vast region of variable climate and multifarious resources. To it belong all the countries within the described limits except Greece.

Metes and bounds of the Turkish dominion.

Generally, Turkey is spoken of as consisting of two parts, European and Asiatic Turkey. Ethnology pays little attention to those political and geographical arrangements which science and human history have contrived. The idea that there is any necessary line, or sign, of demarkation between one country and another, needs only to be stated in order that the absurdity may appear. In many instances, of course, mountain chains, rivers, and seas have been used by the contrivance of man to indicate the separation of his provinces, kingdoms, and continents; but for the most part nature has refused to be thus employed. Mankind in their movements have diffused

Ethnic history does not heed political geography.

themselves without much regard to artificial barriers and lines. This is amply shown in the distribution of the Turkish race. Two continents, aye, three continents, and many political divisions of each contribute to the vast region ruled at least nominally from the city of Constantine.

Areas and populations of the Three Turkeys.

European Turkey has an area of a little over a hundred and fifty thousand square miles, and a population approximately of eleven millions. Asiatic Turkey has an area of six hundred and ninety-one thousand square miles, and a population of a little more than twenty-four millions—giving a total in area of something more than eight hundred and forty thousand square miles, and a population of about thirty-five millions. If to these aggregates we add the African Turkish dependencies of eight hundred and sixty-two thousand square miles, and of nearly eight millions of people, we shall have a grand total in population of forty-three millions, and an area of a million seven hundred thousand square miles. Geographically and by the measure of population the empire of the Turks is fit to rank with the great nations of the earth.

It is not needed in this connection that we shall again present the natural resources and products of the countries included in the Ottoman dominion. In the earlier parts of this work we have had occasion to notice the resources of these countries, one and all of Eastern Europe, of Asia Minor, of Armenia, of the Euphratine countries, of Kurdistan, Syria, and the North African coast. The facts of production and resource presented in the chapters referred to need not be repeated here. We may therefore proceed to notice briefly the social and domestic system of the Turks.

Domestic life of the Turks explained by race-development.

The domestic estate of the Turks has been considered the least reputable of any produced by a civilized people. The causes of this, however, are not far to seek. It was clearly the misfortune of the Turkish race to be thrown under influences, in the formative period of its career, of precisely the kind to produce the deplorable results that have ensued to the present day.

Reflect for a moment upon the ethnic origin of this people, and the tendencies of their social development may be readily discovered. They came out of Central Asia, and originated from a family of mankind among whom sexual relations and domesticity were from the beginning on the lowest level. We have had occasion to observe and deplore the absence among the Oriental peoples of those sentiments which so largely influence the condition of man and woman in the West. We have seen in the case of the greatest of the Orientals a certain calculating apathy determining the facts of marriage and the development of the family. We can not fail to discover among the Mongoloid peoples the evidences of an ethnic indifference between the sexes and the consequent lifeless and spiritless method of establishing and maintaining the sexual union and the family.

The Turcomans infected with Persian Mohammedanism.

Whatever this ethnic disposition may be, the Turkish clans were under its influence when they began their Western migrations. We have noticed the fact that the Turks came into contact with the Iranic races shortly after the latter had yielded to the sway of Mohammedanism. If the Persians accepted polygamy—as they did—from Islam, it was somewhat against the disposition of the Aryan race. True, the Asiatic Aryans

PERSO-TURKISH TYPES OF THE IRANIC BORDER.—Drawn by H. Castella

were by no means exempt from polygamous practices; but the further West they proceeded the more and more did they escape from the facts and method of multiple marriage, and adopt monogamy instead.

When the Turks arrived on the borders of the Persian empire, and before to receive and accept the influences of Mohammedanism, they were in pre-[illegible] closely the state of race [illegible] development most favor-[illegible] to permanent fixation of [illegible] impact of the new re-[illegible]. It [illegible] to pass that the [illegible] forces of its domestic [illegible] by the two forces [illegible] and Islam. [illegible] national [illegible] remaine

the domestic estate. The influences referred to were unfavorable when considered apart, but acting together they could but produce the results which we have seen and deplored in modern Turkish civilization.

Some allowance, however, must be made for the judgment which the West-

TURKISH LADIES VISITING—TYPES AND COSTUMES.

ern peoples have passed upon the Turks. There is no denying the fact that a part of this judgment is prejudiced. The Aryan races have always shown a disposition to reject and contemn those usages with which they themselves are unfamiliar. They have done so, not because the usages in question have contradicted the laws of right reason, the interests of the state, or the principles of morality, but simply because such facts

Inexcusable judgments of the West respecting Turks.

KADIN NUMBER ONE.—Drawn by J. Lavée, from a photograph.

have been strange, unfamiliar. The intolerance of the Western people in this respect has been as severe and inexcusable as many of the usages which they have contemned and despised.

There is much of this in the opinions of the peoples of the West respecting the Turks. The latter people have been seen as Asiatics in Europe, and have been judged simply by European standards. No allowance has been made for race differences. No attempt has been put forth to establish a standard by any other than Western preconceptions. The Turks have thus been grossly disparaged by measures and estimates the rule of which they do not admit. We should remember in this connection that Turkish domestic institutions have been formed in accordance with principles and precedents which to that race seem as natural and inevitable as do the most approved usages of the West to the peoples among whom they prevail.

Former barbarity and coldness of the race.

It is not intended, however, to carry this apology beyond the limits of truth and justice. The Turks, on their apparition in Asia Minor, Syria, and Europe, were undoubtedly a fierce race of semi-barbarians, cold, cruel, and without a sentimental life. They were so judged by both Islamites and Christians. None complained more bitterly of the character of the Turks than did the polite Arabs, who deplored their ferocious dispositions, though they were obliged to accept them in the bonds of Islam.

We need not pursue these historical antecedents. The usage of the Turkish [illegible] is polygamy. Among no other [illegible] peoples is this rule [illegible] union more [illegible] accepted and practiced. We have had occasion, in the case of many peoples, to speak of polygamy as an institution, and to describe the manner of it. Jews, Babylonians, Persians, Siamese, Peruvians, and indeed a majority of nations, ancient and modern, have had the polygamous custom. We will here content ourselves, therefore, with a brief notice of the Turkish harem as the principal feature of the domestic life.

Origin and character of the harem.

The word *harem* is Arabic, and signifies "cut off," or "secluded." It is that part of a polygamous house where the wives of the master have their abode. By an easy transfer of sense, it signifies also the wives themselves—that group of women who have common relations to their lords. The establishment grew directly out of the Koranic provision that each one of the faithful, not only may, but should, take as many as four wives. In the case of the sultan, the number of these is increased to seven. These wives of a Turk, however, do not live together in common, though they have apartments in which they meet on a social plane. Each has her own rooms and her own servants. The identity of Turkish women is lost in a measure when they enter the harem. They are then numbered instead of named. The first wife is called Number One, the second Number Two, etc.

Extent and organization of the sultan's household.

The system receives its highest development in the case of the sultan's household. There in the nature of things some one of his wives must be sultana in a preëminent sense. This is generally determined in favor of her who bears her lord the first heir. The rule is of so much rigor that if the sultan have preferred one of the odalisques, or female slaves, of the household, and she rather than one of his kadins, or ladies, has brought him the first heir,

PASTIME OF THE FAVORITE.—From Ebers's *Egypt*, engraved by Bothe.

[illegible] is advanced to the rank of sultana, and has precedence over the rest.

It will readily be seen how this contingency, or even that which exists among the kadins themselves, would lead to the most bitter jealousies, heart-burnings, and intrigues known to the ingenuity and depravity of the human heart. What must be the sentiments of the proud kadin Number One when she reflects that through the caprice of her lord, and perhaps with the contrivance of his mother, the Validé, whose influence at the court is overwhelming, she may be excluded from her place by a beautiful slave!

There is always at the sultan's harem a large retinue of odalisques. These are generally presented to him by his friends. Many of them remain merely in the character of servants; but the sultan may at his will choose among them as he would choose a wife. This done, the odalisque so chosen loses her character of servant and becomes nominally a kadin. But her reputation is not equal to that of the latter.

Odalisques: supervision of the establishment.

The harem, whether of the sultan or the subject, is a place carefully guarded from intrusion. There is generally an [illegible] placed in charge of the [illegible]; also a retinue of eu[illegible] white, who serve as [illegible] any encroachment [illegible] apartments. The [illegible] an estab[illegible] more ex[illegible] than [illegible] possibly be. [illegible] numbers [illegible] house[illegible] [illegible]lthy, [illegible] quite [illegible]

[illegible] and domestic life of the Turks has its foundation. As a people they are not sociable or gay. The spirit of the race is sedate, cautious, taciturn, cunning, and not wanting in cruelties. It would be impossible that openness and generosity should spring and flourish from such conditions as those present in the Turkish home. Nevertheless, we are not to suppose that the social state is not without virtue, or that the principles of jealousy, intrigue, hatred, and revenge are wholly prevalent therein.

Intellectual and moral qualities; home sentiments.

On the contrary, there is much that is mild, peaceable, comfortable, in the Turkish home. It has been one of the errors of the Western mind to deduce by logic from the social conditions present in the East all the evils of which they are capable. Such a method of reasoning and statement would be as far from the truth as it would be to deduce from monogamy all the blessings and happiness of which that state is capable, and to give the deduction for the fact!

The same injustice to the Turks, at which we here hint, has been extended to them in many other particulars. There is a system of public education in the empire which bears a good but limited fruit. True enough, this system has been the patchwork product of the combined influences of Christianity and Mohammedanism. In the Christian states, or, rather, the Christian communities of the empire, considerable advancement has been made in educational matters. The Maronites in Syria, and the Greeks of Roumelia and Anatolia, as well as the Armenians in their own country, have promoted schools and general instruction as much as practicable.

Education by Christian and Mohammedan methods.

In such districts the range of studies

is wider than in other parts of the empire. There are schools in Syria and Armenia in which classical Greek, the modern languages, history, and a few of the more important sciences are taught with success. In the other parts of the empire, where Mohammedanism is fully prevalent, the studies in the schools extend only to reading and writing and to instruction in the Koran. The Sublime Porte has recently become impressed with the importance of education, and schools and colleges have been multiplied in many provinces. Under these influences the general intelligence of the people has been vastly improved in recent years, and to that extent the marked differences between the Ottoman and the European character have been modified. Whether such modification shall continue and expand until the Turkish race shall be transformed into the likeness of the Aryan peoples it were difficult to predict. Certain it is that the Asiatics—stubborn as are the ethnic traits by which they are discriminated from the Western peoples—are subject, under favorable conditions, to those slow-working forces whereby the high standards of European race life have been established. We have seen such transformation most favorably displayed in the Magyars of Hungary. But for Islam and Islamite abuses, the Turks might also move forward and possess the future.

Revival of classical schools in Syria and Armenia.

MANNERS OF THE TURKS - THE CAFÉ. Drawn by Emile Faccard, from a sketch.

CHAPTER CLX.—LITERATURE AND ARTS OF THE TURKS.

ALL the elements of Turkish speech are from a common Tartar, or Mongolian, original. The language indicates as clearly as can be the Central-Asiatic descent of the race. More particularly the Turkish linguistic stem proceeds from the Ural-Altaïc stock of languages, or, more generally still, from the Turanian division of human speech. The common features of the original tongue are well preserved in all the dialects of Turkish, so that the learning of the one is at least the entrance to a knowledge of all.

Of the various Turkish dialects, however, only three or four have emerged from the merely oral stage and entered upon the literary development. First of these may be mentioned Uigur. This remains but least evolved from the barbaric original. The Jagatai speech is another variety of literary Turkish which has received its development in the eastern parts of the empire. Third, and most important, is the Osmanlian dialect, which is the literary tongue of European Turkey. This has received the great mass of its culture, and the native language has, in the process of its refinement, been particularly improved by its contact with the two great languages, one Aryan and the other Semitic, namely, Persian and Arabic.

Turki-h dialects emergent into literary forms.

From the former Persian has been derived a considerable portion of the vocabulary of the literary tongue, for which the Persian poets and philosophers have been so long distinguished. From Arabic, Osmanlian Turkish has derived its religious phraseology. This came with the Koran, and in proportion to the complete domination of Islam over the Turkish mind, to that extent has the language been infected, and improved, by the introduction of Arabic elements.

Influence of Persia in determining the languages.

These modifications by foreign influence have extended not only to the vocabulary, but to the grammar, the rhetoric, and literary models of the Osmanlis. There is, perhaps, no other example of a Turanian speech, not even the Japanese, which has been so greatly modified and led on by alien influences to literary form and production as has the Turkish.

Modified by other alien influences and Arabic alphabet.

The Arabic alphabet has been adopted by the Turks as their vehicle of writing. Sometimes, however, the Armenian alphabet has been preferred, so that the native language, except in the great essential of its vocabulary and the prevalence in it of monosyllabic words, may be said to have been abandoned in favor of the foreign forms to which it has been subjected in the last four centuries.

The Turkish language is rich in vowels. Of these there are nine, in some of which the refined distinctions of French and German are introduced. The consonantal list also adds to the usual alphabet characters for *ng*, *sh*, *zh*, *kh*, and *gh*. The compound *tch* is also much employed. In the grammar of the noun we find no gender, but the plural is formed from the singular by the affix *lar*,

Richness of the language; grammatical expedients.

or *ler*. Case terminations proper are wanting, though the fragments of a declension are found for accusative, genitive, etc. The adjective has no changes to indicate degrees of comparison. Articles are wanting, though the indefinite is sometimes supplied by the use of the numeral *one*, and the definite by the demonstrative pronouns. The pronominal scheme is tolerably full and regular. The verb has tense and mood, and sometimes a dissyllabic stem. Forms exist for continuous action, for emphatic action, and for reflexive and periphrastic forms of expression. All this grammar, however, is eked out rather by the addition of affixes retaining their original sense than by true grammatical development such as we find in the Aryan languages.

The Turanian character of Turkish is clearly indicated in its use of affixes or postpositional particles instead of prepositions. It would appear that the original Turanian idiom has no conjunction, but Osmanli has derived the necessary conjunctive elements from Persian and Arabic sources.

It was in the country of lake Baikal, to the south, that the Uigurs first began to develop the literary talent of the Turkish race. This was before the days of Genghis Khan. The Uigurs were subdued by that barbarian emperor, but after the decline of the Mongol power they emerged again. It is believed that at a later period the Nestorian monks carried to them the alphabet of Syria and a measure of Christian culture. Of what the Uigurs were able to produce in these earlier centuries of their mental development not much is known. Tradition assigns, however, the Mongolian and Manchu alphabet to a Uigur original. If this were true, then, indeed, we have a remarkable instance of alphabetical dissemination from West to East—from the shores of the Mediterranean to the shores of the Pacific!

Development of literature among the Uigurs.

After this earlier attempt of the Uigurs to produce a literature, the Turkish race continued its half-barbaric career until, in the after part of the tenth century, it came into contact with the intellectual culture of Islam in the East. By this date Persia had yielded to Mohammedan sway. The Arabian manners and beliefs had wrought a wonderful regeneration in the Persian race. Letters and art, poetry, song, history, and philosophy sprang up in the wake. With all this the transoxianan Turks came into contact, and were quick to receive the illumination. That form of culture called the Jagataian arose and flourished in the sixteenth century. Meanwhile science was added, under the patronage of the Arabian scholars, and astronomy was studied by the subjects of Timur the Great and the succeeding Khans and seers of the race.

The Turks absorb the intellectual culture of Islam.

(1)

زيرا الله دنيائى بو قدر سودى كه
كندى ابن وحيدينى ويردى تا كه اكا
هر ايماز ايدن هلاك اولميوب ابخق حيات
ابديه يه مالك أوله.

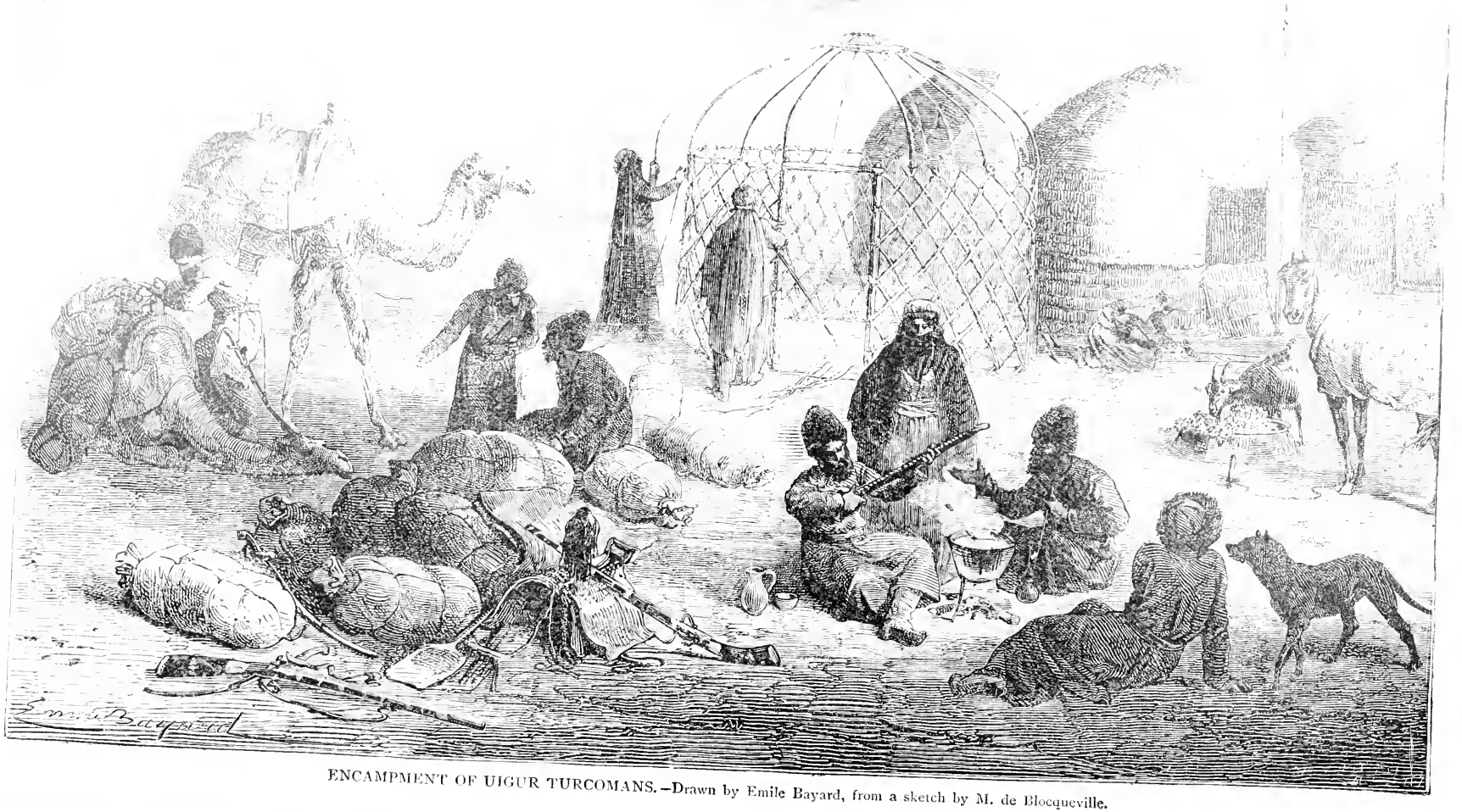
(2)

Zíra Állàχ tènγiagiì pou kaïàr sevtí ki, kentì piritzík 'Oglounoù bertì, táki χèr ònà ìnanàn, záï ólmagia, ílla èpéti χaïatà malìk olá.

(3)

Ոհիրա Ալլահ տիւնեայը պու գատար սեվմի քի քենտի Իսկն ի վահիտինի վերտի, թա քի անա հեր իման էտէն հէլաք օլմայըպ, անձագ հայաթ ը էպէտիէյէ մալիք օլա։

SPECIMEN PARAGRAPH FROM TURKISH BOOK.
(1) Turkish Arabic, (2) Turkish Greek, (3) Armenian.



ENCAMPMENT OF UIGUR TURCOMANS.—Drawn by Emile Bayard, from a sketch by M. de Blocqueville.

The history of the Turkish stock would lead us to expect that its literary development would be imitative rather than original. Such appears to be the fact. The influence of Persia on the one hand, and of Mohammedanism—in conjunction with Persian letters—on the other, have overmastered the Turkish mind and determined all of its products. The literature of the race presents in general the same merits and demerits which we find in the literary product of the Persian poets and romancers.

Turkish literature modeled after Persian originals.

If we begin with the Ottoman period of Turkish letters, we shall find that the works of the old authors are nearly all modeled after Iranian originals. This is true of Turkish poetry, romance, philosophy, and historical writings. It would appear that the direct influence of Arabic learning has not been as great as we should expect; but in this regard we must remember how foreign to the turbulent, rude, and severe dispositions of the Turks was the polite and refined spirit of the Arabs. The character of the Persians, their methods of thought and belief, were more accordant with the genius of the Ottomans, and them they imitated. The great Persian work called the *Shah-Nama*, corresponding to our *Gesta Romanorum*, became a sort of quarry, out of which the older story-tellers and poets of the Ottomans drew their materials and style.

We have in the history of Ottoman literature what is called a pre-classical and a classical period. Some of the first sultans after Otham sought to court the Muse. We refer here to a time anterior to the capture of Constantinople by the Turks. Already before that event had been composed by the Sheik Zada a *History of the Forty Viziers*. This work was dedicated to the emperor Murad II. Round about Mohammed II were a few men of letters, a kind of literary statesmen who wrote fictions, poems, and religious treatises. More than one half of the sultans from Osman down have claimed to be poets, and have left their verses to the care of their admirers—if not to posterity.

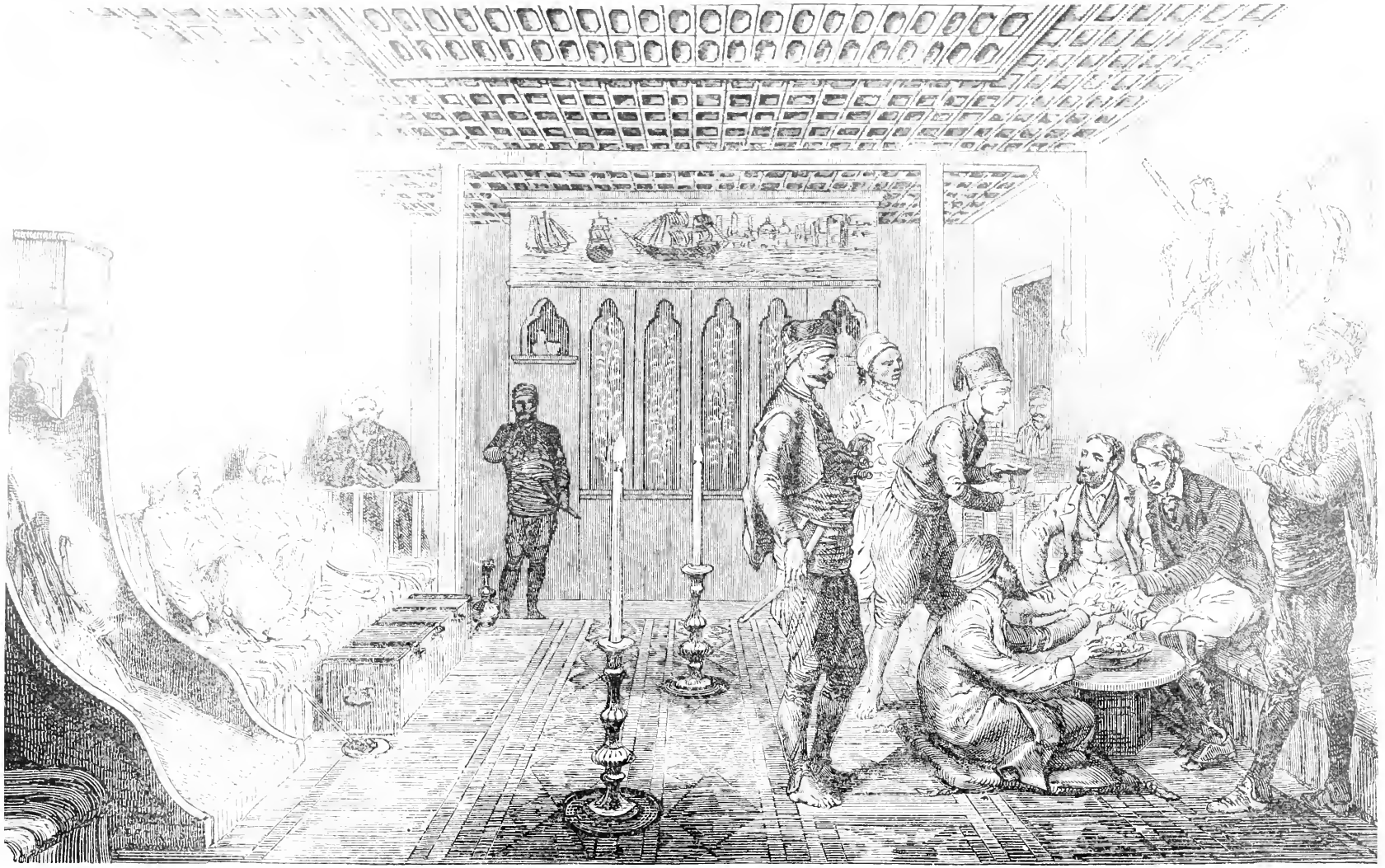
Patronage of letters by the Ottoman sultans.

The classical period of Turkish literature is said to begin with the reign of Suleyman I. Among the literary men of this period Fuzuli stands first. He is a poet of more than ordinary merit, intense in sentiment, and artistic in style. There is, however, a certain artificiality about his writings which would not be tolerable by the laws of Western criticism. The most noted of his works is the poem called *The Divan*, which has been translated and admired by peoples of other nations. Greater than this poet, however, was the bard Nedim, who flourished in the reign of Ahmed III. His superiority consists in the fact that he abandoned the Persian models, and attempted to develop a native Turkish style in poetry.

Classical period of literary development.

To this classical age belongs quite a range of important books on history and biography. The emperor created the office of imperial histriographer, and this position was held by several men of talents. The most able of these, perhaps, was Naima. The Turkish prose, like the poetry, followed the Arabian models, as may be seen in *The Life of Mohammed*, written by Veysi. We must remember in this connection that the works of which we here speak, belonging principally to the seventeenth century, antedated the art of printing in Turkey. The press was not instituted until 1728, and with this event we reach

Turkish essays in history and biography.



MANNERS OF THE TURKS—ENTERTAINMENT OF TRAVELERS AT AK-SEREI.—Drawn by Eugene Burnand.

the close of what is called the classical period. After that came a transitional epoch, and following this the modern school of Ottoman writers.

In recent times the Turkish authors have departed considerably into the collateral branches of literature, and have taken up the style and method of European authors. Hitherto they had deduced their examples from Persia, and in part from the Arabs; but from the reign of Mahmud II the new European style began to be cultivated, against the literary and social prejudices of the people. But the disposition to look to the West rather than to the East for the true pattern of letters prevailed, and the writings of the modern Turks have undergone a revolution. This change has involved the production of scientific books and the creation of a national drama. It is our purpose, however, merely to indicate the progress of the national mind and the stages of its development, rather than to discuss its products, whether they be poetical, romantic, historical, philosophical, or religious. On the whole, the Turkish mind has risen to a fair level of activity and originality, and its products are at least beginning to be appreciated among the nations of the West.

European influences infect the Ottoman mind.

The arts and industries of the Turkish race are too vast and varied to be described in a narrow compass. The Turcomans as a tribe became first known to the world as the iron forgers of the Altais. They seem in their native seats to have acquired unusual abilities in extracting and working the ores of iron. Perhaps their success in this branch of industry was one of the circumstances which contributed to the force and reputation of the race in war. An iron-bearing soldiery has always been a formidable factor in the early history of the great races.

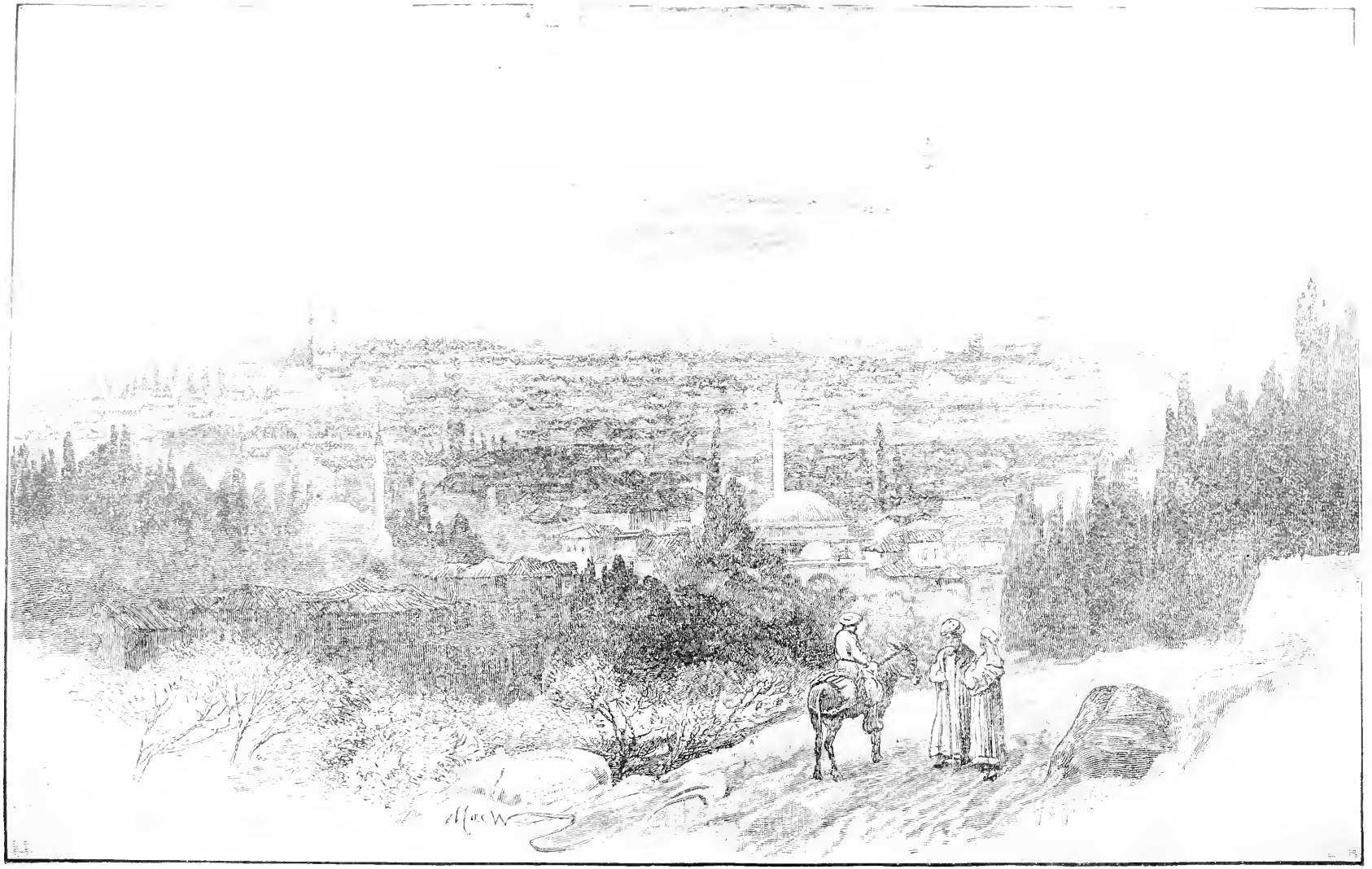
The Turcomans begin as iron forgers.

The Turks, as we have seen, became conquerors of wide territories and great peoples. They possessed themselves finally of the Eastern empire of the Romans, and in doing so took the place of masters over so broad an expanse of territory, and such a multitude of subject peoples, that the industrial life of the race must needs be henceforth as varied and complex as the races whom it overcame. All the old manufactures which flourished in the Middle Ages in Eastern Europe, in Asia Minor, and in Syria, became the property, so to speak, of the Turks.

They conquer and possess the Eastern Roman empire.

It is impossible for us to determine at this late date to what extent the industries of these countries were transformed by the Turkish conquests of the fifteenth century. Perhaps they were less disturbed than we should imagine. Perhaps the manufacturing cities which flourished in various parts around the coast of the Eastern Mediterranean continued to give out their products after the conquest as before. That is indeed a very irrational barbarism which attacks the productive energies of a conquered people. Such elements of power and profit are almost universally spared in modern warfare, and we may suppose that far back into the Middle Ages the conquerors, whoever they were, would take only so much as they reckoned sufficient for their wants, and would regard the rest as their property, not indeed to be destroyed, but rather preserved for future benefit. Prudence and common sense would indicate thus much, even in the conquest of a civilized country by half-civilized invaders. Only

Industries and manufactures not greatly disturbed.



SMYRNA FROM MT. PAGUS.—Drawn by John MacWhirter.

in rare instances would the law of universal destruction hold sway.

In other parts of the present work we have noted the productive energies of the countries referred to. It may not be conceded that the Turks on their apparition in Asia Minor and Eastern Europe added greatly to the industrial capacities of the conquered peoples. They rather detracted therefrom. The Turks have never been an inventive, but rather at the best an imitative people. This quality has appeared in all their architecture and arts. The best building done by them is their mosques, and these are imitated from the Arabs. Few, if any, variations have been introduced to distinguish the mosques of Turkey from those of Syria, Arabia, and Egypt. The Turks, however, adopted to a certain extent the preceding structure of the Christians, converting what they did not destroy into the Arabian style of architecture.

Influence of Turks on industries and arts in the West.

TURCOMAN IRON FORGERS. Drawn by A. Calon.

In several branches of manufacture the Turks have attained great proficiency and excellence. They copied from the Persians the art of weaving, and have equaled their masters in the product. The Turkish carpets and rugs

They excel in manufacture of fine carpets and leathers.

...ter a ter a water color, by Lydia Paschkoff.

have become famous throughout the world, and are demanded in all its markets. The carpet manufacturers of Smyrna and other cities of Asiatic Turkey have become preëminent, and Europe concedes the superiority of their fabrics and patterns.

The same is true of the manufacture of leather, in which the Turks equal, if they do not surpass, any other people. To them we should, perhaps, attribute the discovery of the processes by which Morocco leathers are produced. We may well be surprised at the means which seem to be requisite in the production of the fine Turkey leathers of commerce. Long experimentation and hundreds and thousands of futile empirical attempts must have preceded the successful production of morocco. Contrary to popular belief, this word properly defines a style of finish, and does not necessarily imply the goat skin or any particular kind of skin. We may not here enter upon a description of the methods which the Turks in common with the Moors and Persians employ in producing their fine leathers. Suffice it to say that an infusion of sumach constitutes the essential ingredient of the tanning, and that the finishing operations are largely performed by hand. Thus are produced those bright-colored, glossy leathers known as kid, levant, pebble, crushed morocco, etc.

In the production of porcelains and other earthenwares, the Turks have reached a fair grade of excellence; but their products can not be compared with those of China and Japan. Even the nations of Western Europe, long behindhand in the matter of manufacturing earthenwares, and the like, have surpassed the Turks in the production of fine chinas and porcelains.

Turkish porcelains inferior; art work in iron.

A measure of their former fame remains with the Turks in their ability to manufacture iron and steel. In this art they compete with the Arabs, the East Indian nations, and even the great peoples of the West. In one particular the East is strongly contrasted with the West in the matter of making iron products. In antiquity, and always among the Orientals, the manufacture of iron has been directed to the production of artistic implements rather than mere utility. The Eastern nations hardly produce what we should call commercial iron or steel. They make a great variety of fine articles, laying particular stress upon the manufacture of ornamented weapons.

In the West use rather than beauty has prevailed in the making of iron and steel products. Artistic effects have been sought almost wholly in the other metals. The commercial uses of iron have become as many and varied as the multiplying wants of civilization. Turkey is the country and the Turks the people among whom the Eastern and the Western habit respecting iron products have combined. Like the Arabs, the Persians, and the Hindus, the Turks produce ornamental work in iron and steel, and like the Western nations, they produce the simpler commercial forms of the same metals.

West and East differ in uses of iron and steel.

It can not be truly said that the Turks are a people of large industrial or commercial aptitudes. They are too Oriental in their descent, development, and institutions to compete for the first place in a contention with the excited populations of Europe and America. They are a people against whom much unjust prejudice has existed, and this extends to the disparagement of their industries and their commercial life.

Turks do not compete with Europe and America.

CHAPTER CLXI.—GOVERNMENT AND SOCIETY.

THE government of Turkey is an absolute monarchy. At the head, as embodying its spirit and unity, sits the sultan. By this name he is known in his capacity as civil ruler, while as the representative and successor of the Prophet he is called the caliph. The monarchy is thus theocratic in character. Islam is enthroned, and the sultan exercises his authority in the double capacity of a temporal and religious ruler. Literally and ostensibly, no limitation is laid upon his authority, but practically many checks have been introduced which have established themselves, in spite of the autocracy, and which in the aggregate may go by the name of the Turkish constitution.

Turkish autocracy: the sultan rules and reigns.

Within the last quarter of the present century several projects have looked to the establishment of a more popular and representative system of government. These, however, have not been accepted by the Porte or seriously desired by the [illegible]. It is not likely, indeed, that a [illegible] system can be instituted [illegible] theocratical monarchy. [illegible] inspiration of Is[illegible] its own course and [illegible] continue to [illegible] which gave [illegible]

Theocratic monarchy does not tolerate political reform.

The [illegible] govern[illegible] of all [illegible] the Koran. [illegible] to civil [illegible] there [illegible] of interpr[illegible] the Sheiku-ul-Islam, a kind of theocratic court, whose prerogative it is to discover and apply Koranic principles to the civil affairs of the monarchy. The sultan, regarding himself as the defender of the faith, must needs heed such interpretations of religious law. He has, moreover, a privy council, from which body advice is expected and received. Past usages also have much to do with the current administration. That which is in accordance with usage is justified; that which is against it must be avoided. It has been the usage of the sultans, moreover, to make concessions and to grant privileges, and these, after they have been enjoyed by his subjects, remain as established principles of law and government.

The germ of all found in the Koran.

It has happened once and again in the history of the Turkish autocracy that the sultans have desired to introduce reforms and changes in the administration, looking to an assimilation with the governments of Europe. Serious attempts have been made to revolutionize the prevailing political and administrative systems. Such attempts, however, have nearly all proved abortive on account of the fanatical opposition of the Islamite element in the government. The Mohammedan high court always sets itself against reform, holding ever and firmly to the doctrine that the Koran and the other sayings of the Prophet constitute the only and sufficient basis of a true government.

The Sheiku-ul-Islam resists innovation.

Under the sultan there are two great officers. These are, first, the Grand Vizier, and, second, the Sheik of Islam,

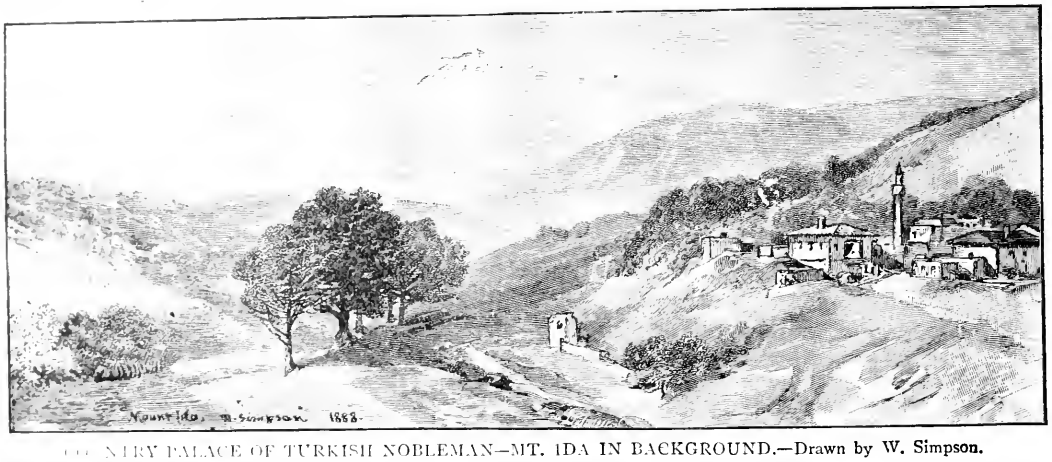
TURKISH PASHA—ABDUL KERIM.

or President of the Mohammedan High Court. With these are associated the President of the Council of State and the Grand Master of Artillery. The grand vizier is the chairman of the privy council, and is next to the sultan in the government.

Great officers of government; the administration.

The administration of the Turkish empire is based practically, as in most

[illegible] divisions and [illegible] of the territory. The ma- [illegible] is into what we should call [illegible], but these, in the Turkish sys- [illegible], are designated as vilayets. Each vilayet is, in turn, divided into sanjaks, or counties. The sanjak is subdivided into kazaz, or townships, and the kazaz into nahies, or, as we should say, communes, or precincts. Over each vilayet is appointed a vili, governor general, and under him are ranged the pashas, effendis, beys, etc., in their order.



COUNTRY PALACE OF TURKISH NOBLEMAN—MT. IDA IN BACKGROUND.—Drawn by W. Simpson.

The peculiarity of the Turkish system is that the officer, whether he be governor, pasha, or effendi, possesses both executive and judicial powers. Such union of prerogatives is one of the greatest abuses of the system. The pasha, for instance, of a given sanjak is enabled, by passing judicially on his own [illegible], to pursue a course of oppression, [illegible], and crime which would [illegible] find him out and [illegible] country. The [illegible] arranged with a [illegible] unity to the officers of the [illegible] in order that each [illegible] as cor- [illegible] possible.

The essential vices of the Turkish system.

[illegible] for such [illegible] ap-

parent that the Western governments, in dealing with Turkey, have chosen to adopt a course of policy different from that which they employ in their dealings with each other. They refuse to permit the Turkish authorities to have jurisdiction over many causes relating to foreign rights which would be freely conceded by the Christian states among themselves. The United States has been constrained to maintain in Constantinople an American court, to which must be referred such causes as relate to the rights of American citizens. These exemptions from Turkish jurisdiction over foreigners are conceded in the treaties which the various civilized powers have concluded with the Sublime Porte.

Exceptional measures adopted with the Turks.

Another great abuse in the political system of the empire relates to land ownership. While it is not impossible for the subject to acquire and own the soil, the lands of the empire belong practically to the crown. They are let by lease to the possessor, and the lease is conditioned upon suitable cultivation and improvement. If the contract be violated, then the lease is forfeited and the lands revert to the crown.

The sultan, however, may grant the

land absolutely to corporations and individuals. This he does in many instances to encourage the establishment of mosques or schools. It is the custom of the sultan to encourage certain meritorious acts, such as military service, pilgrimages to Mecca, and great charities, by giving to those who render such duties large estates of land. Sometimes the gift is made in a form which retains the right to the land, but abolishes all tithes and rentals therefor. It was the custom formerly to reserve these privileges of land holding for the natives, but in more recent times the same concessions have been made to foreigners.

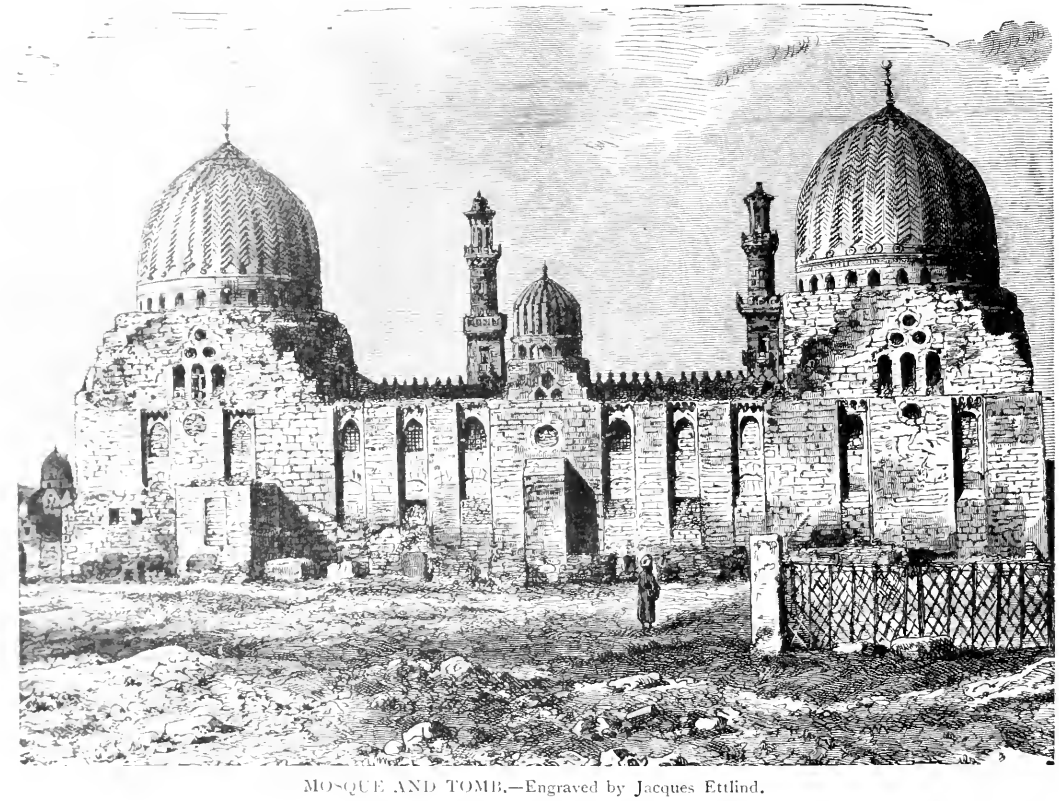
System of lands tends to feudal aristocracy.

The granting of lands by the sultan to his subjects has resulted in the development of one of the leading facts in Turkish society. This is the establishment of a feudal aristocracy. There is something in the disposition of the Turks, in their taciturnity and seclusiveness, which favors feudalism as a manner of life. Not a few of those to whom landed estates have been granted have become wealthy, and have taken the manners and prerogatives of feudal chieftains. The castles of such may be seen in Armenia, in some of the Greek provinces, in Brusa, and in Aidin. The Turkish lords of the manors have in wealth and leisure devoted them-

TURKISH SOLDIERS—UNIFORMS AND TYPES.

[illegible] in many instances to charitable and scholarly pursuits. Their country palaces are the ornaments of their respective districts, and their character and style of living represent Turkish life and manners at the best estate.

The reader of history will readily recall the fact that the Turkish government has met its greatest difficulties on the religious side. The most important [illegible] of the Sublime Porte have been [illegible] Christian states. The question of [illegible] given rise, not only to in[illegible] the empire, but to vast foreign [illegible] the results of which [illegible] reaching as the domain of [illegible]. The religious question [illegible] of the antagonism [illegible] Turks and the Russians. [illegible] which the sultan and his government may manifest toward a more tolerant policy in the empire is checked by the protests and opposition of the orthodox Moslems, who, like all of their kind, will admit neither progress nor reform—progress beyond the prescribed limits of Islamite development; reform of any of the methods which the Mohammedan hierarchy has entailed on the Turks to their so great hurt and hindrance.



MOSQUE AND TOMB.—Engraved by Jacques Ettlind.

Out of the exigency of the case the Turkish government has become largely military. The war footing of the army is fixed at seven hundred thousand men. The whole force is divided into three contingents: one hundred and fifty thousand constitute the army proper, and the remainder is divided into the first and the second reserve. The sultan has been obliged to avail himself of every possible means to maintain his

Necessity of standing armies and burden of debt.

military power so as to hold his place in the international system of Europe. To this end he has gathered to his aid officers and drillmasters from England, France, Germany, Hungary, Poland, and the United States. The reorganization of the Turkish army has been effected, and a powerful navy of iron-clad vessels created, requiring for their crews about thirty-five thousand sailors. By these means, by the accumulation of debt, and by the interference in Turkish behalf of the great powers of Western Europe, the Ottoman empire has been enabled to hold its place to the intense annoyance of Russia and the surprise of the world.

The Turkish race has become Islamite par excellence.

Since the religion of the Turks is Mohammedanism, and since we have in other parts of the present work sufficiently explained that system of belief, we need not here enlarge upon it further. It may suffice to say that the Turks, of nearly all the nations that have accepted Islam, have proved to be its greatest defenders. Perhaps they are not more deeply imbued than are the Arabs, the Egyptians, and the North African races with the spirit and zeal of the faith; but the latter peoples do not prominently present themselves on the stage of modern history. Only the Turks have the strength and persistency to hold up the banners of Islam in a large place and to make it conspicuous. Only they are able to represent the doctrines of the Prophet as a great available force in modern society.

Religions begin among one people and end among another.

At this the reader may well feel some surprise; but a moment's reflection will show that the fact referred to is not peculiar, but general. It is a common feature of religions that they begin among one people and end among another. They spread and diffuse themselves, losing ground in the lands of their origin, and gaining a conquest of some powerful foreign race. Thus did Buddhism, losing everything in India, but regaining empires and foreign dominions beyond the Himalayas. Thus did Christianity, losing its place in Syria and the East, and regaining it in Rome. Thrown into wreck and ruin by the downfall of the empire, it then found refuge among the Barbarians, and finally selected the English-speaking race as the vehicle of its strength and power in modern times. Thus did Islam, conquering the Turks, who were the conquerors of the Arabs, and ultimately giving into their charge the defense and promulgation of the Prophet's fame and doctrine. The mosque became the symbol of Ottoman civilization.

Bad features of Turkish civilization traceable to Islam.

The domination of Islam has cost the Turkish race most dearly. Nearly all of the displeasing features which that race presents in modern times may be referred to the evil influence of Mohammedanism. It should be observed in this connection that the results of the acceptance of the doctrine of the Prophet by the Turks are very different from the corresponding results on the Arabs. Islam was suited to the Arabian genius, but it fell on the Turkish spirit like a paralysis. The energy of the race has been abated by it. At the present time not only the Turkish mind, in a large sense, but every Turkish enterprise is held in thrall by the iron bands of Islam. But for this, the genius of the Turks might display itself with a brilliancy which would light the Eastern Mediterranean, and but for this the civil life of the people might project itself without offense into the history and diplomacy of Europe and America.

THE OPIUM EATERS.—Drawn by Sedoff, after a painting of Vereschaguine.

If we mistake not, the personal character of the Turk has been unjustly depreciated. He has been regarded as a man without a conscience and without a cause. He has been represented as cold, stolid, indifferent, cruel in power, and treacherous in subserviency. It is doubtlessly true that in many particulars the Turkish character suffers by comparison with that of the more refined peoples of the West. But it does not follow that that character is suffused with all the vices which prejudice and imagination have assigned to it.

Misrepresentations of Turkish character.

As a rule, the Turks are of a charitable disposition. They do not wish that their beliefs and usages shall be disturbed, but they are generous in conduct, not unheedful of those conditions round about them which call for sympathy and provoke the humane sentiments. Of the evils that afflict them the greatest are two: one is social, and the other personal. The first is polygamy, with its consequent subjection and debasement of woman, and the other is the use of opium. Few races have suffered greater impairment of faculty by the use of that dreadful drug than have the Turks. Opium smoking is a common vice, telling fearfully upon the mental energies and bodily powers of all who acquire the habit. Fortunately, with many, the custom of smoking extends only to tobacco, and the injury from the pipe is correspondingly diminished. It would appear that the desire for stimulants extends only to a hunger for the milder and more insinuating narcotics and not to the audacious intoxication of alcoholic beverages. The Turks are famous for their strong black coffees, of which they partake constantly, not only at their meals, but in visiting and everywhere in their cafés and booths. To drink coffee is a part of the social formula.

Social merits and demerits; use of opium.

It is the business of ethnic history to consider races in their whole extent, and not merely in particular aspects—to view the perspective which the race affords as well as the passing phenomena of its life. This consideration makes the Turkish stock one of the widest fields of vision. In time the race reaches back to the earlier centuries, and in place to the heart of Asia; but on the whole there are only two principal points of view from which to consider the Turks at the present time.

Wide reach of Turkish stock in time and distribution.

The first of these regards them in their developed and civilized condition in the center of the Osmanlian evolution in European Turkey. The other has respect to Turkish life as it appears in the ancient abodes of the race, where the pastoral and wandering life has been preserved, and where the physiognomy and distinguishing marks of the people are the same as those of the primitive Uigur Turcomans.

The differences which the race presents under these two conditions are sufficiently striking. The one is the wild or half wild, and the other the civilized development of the same people. The transition from the one estate to the other has modified the people under consideration in every particular. The change has passed over both the mind and the body. The original Turcomans of the nomadic epoch were under the middle size. Few of them attained five and a half feet in stature. This characteristic is preserved to the present time in the Kirgheez. Perhaps of all the Asiatics, the Kirgheez best represent, by living example, the Turkish type and dispositions such as they were ten centuries ago.

Two conditions in which the race may be viewed.

That type is marked by a disagreeable visage, by a flattened nose sinking at the bridge to the level of the face, by wide-spaced eyes, by a bulging brow retreating from its lower protuberance, by large and bloated cheeks, by a meager beard, by luxuriant hair. The men of this stock are not muscular. Their exposure to the vicissitudes of the out-of-door life tans the skin, but does not bring great strength with it. The women are contrasted with the men on account of the whiter color and greater comeliness of features.

Person and features of the Osmanlis.

All of these personal and ethnic characteristics have been changed in the Osmanlis to a higher and more Caucasian type. The peculiarity of the case is that the advance of the Turks from their tribal state has occasioned a great modification in the features and manners of the developed race. One must needs see how greatly the latter have approximated to European standards. Take away the Turkish costume, and the Turk of Constantinople may traverse the capitals of Europe with but little comment on account of his peculiarities. True, his deep-seated and introspective eye and darker countenance may betray [illegible]. His flowing and Persian-[illegible] may show him of another race, [illegible] the prominence of the upper [illegible] almost as straight [illegible] as in the face of [illegible].

Approximation of Turks to European standards.

[illegible] remarkable development of the Osmanlian Turks from [illegible] character may [illegible], in their long [illegible] the Iranian nations. For [illegible] the religious, political, [illegible] intimacy of the Turks and the Persians as such as to leave a strong ethnic modification in the character of each. There are three or four divisions of Turks, such as the Kashkais, the Abulwerdis, the Kara-Gozlus, the Bahar-lu, and the like, settled in the southern provinces of Persia,

AN OSMANLI LADY—TYPE.

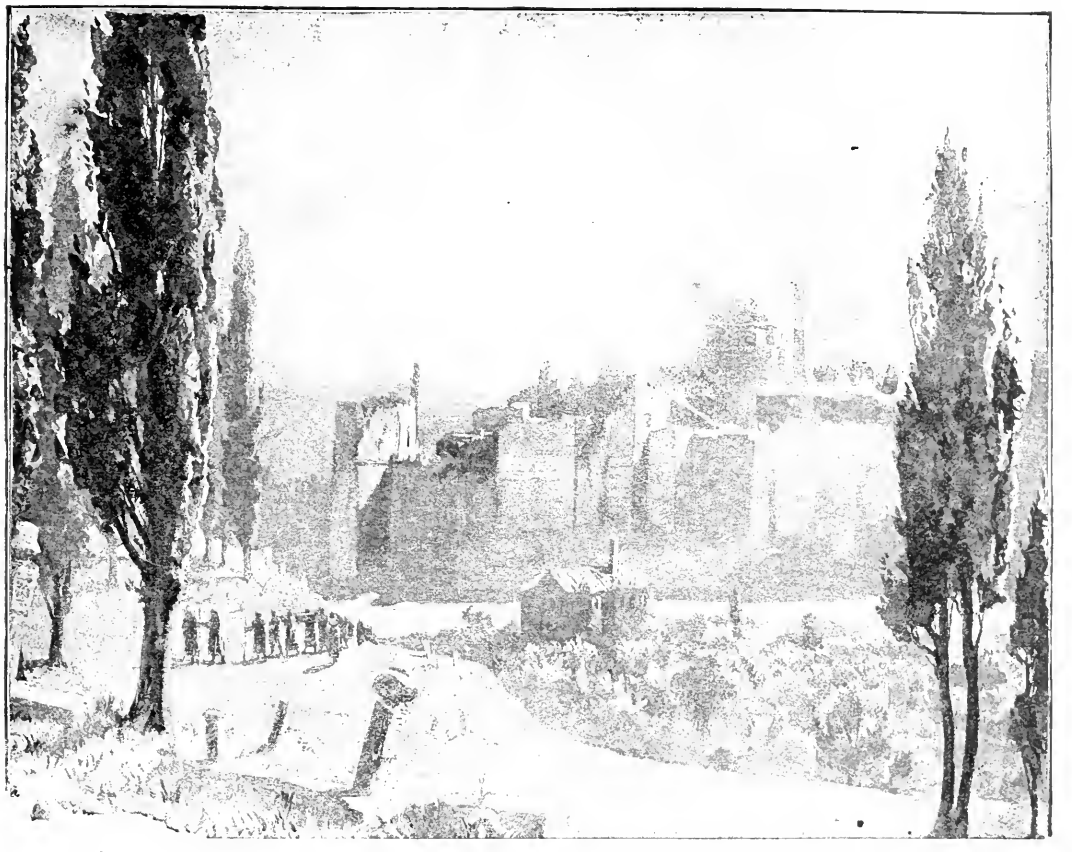
which may be designated as *Iranian* Turks. These to the number of perhaps two millions have the Aryan character strongly stamped upon them. Another large group, numbering perhaps a million, are known as the Caucasian Turks, and are a still nearer approach to the Indo-Europeans. The nations referred to are under the dominion of Russia, and this circumstance brings them into still closer assimilation with the races of the West.

Many circumstances in the civil polity and social life of the Turks have tended to lift them ethnically out of the Asiatic type—to carry them away from the old Mongolian model—and to conform them to the European character. One such circumstance, very powerful in the long run, has been the disposition of the

Effect of the harem on ethnic development of the Turks.

Turks to fill their harems with women of other races. The Osmanlis have a pride of race, but it does not run against native instincts in the choice of the foreign beauties with whom they replenish their harems.

The Turk has been proverbial for his dispositions in this particular. Time was when his emissaries ransacked the countries of the Eastern Mediterranean and a considerable section of Western Asia, in order to find for him the most beautiful slaves. Perhaps a majority of these were gathered from the so-called Caucasian countries. The women of Cyprus, of Greece, of all parts of the Levant, of the Caucasus, and of every region over which the Turkish power or influence was extended, were swept into the slave market and carefully culled by the agents of Turkish sultans, princes, and nabobs, to replenish their seraglios. It can not be doubted that many of the most beautiful women that the Aryan races have produced were thus seized and condemned to social slavery in order to gratify the pride and desires of Turkish masters.

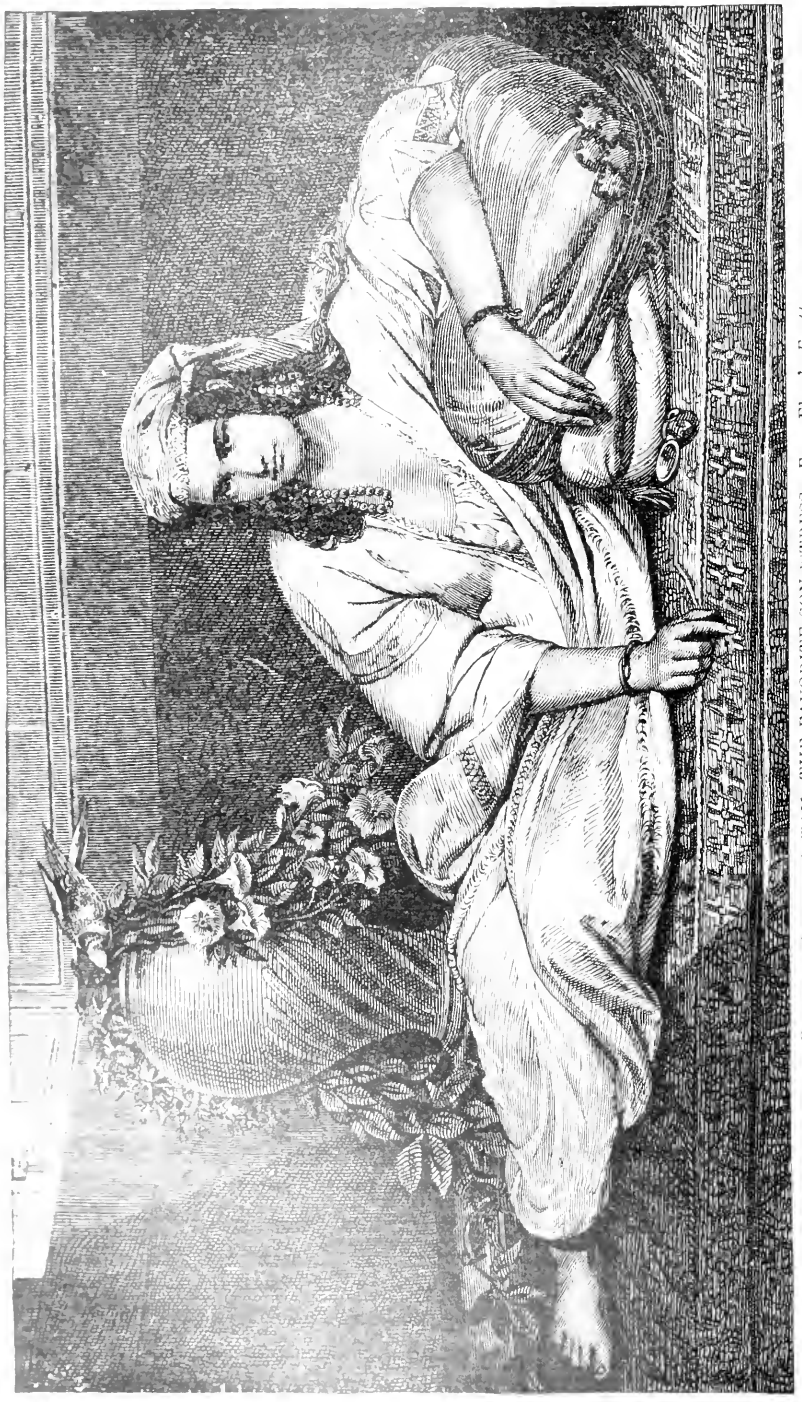


CEMETERY AND FUNERAL PROCESSION (OUTSIDE THE WALLS OF CONSTANTINOPLE).—From *Magazine of Art.*

The seraglios replenished with the beauty of the East.

The result of this gathering of foreign and beautiful women into the harems was the improvement of the race. From generation to generation the Turkish character was modified by the infusion of superior blood from other races round about—superior in the sense that it was more refined, represented a more intellectual race, and in particular reflected those ethnic characteristics which the peoples of the West are wont to admire

The conduct of sultans, the [illegible]ful de- | lian race to represent so great a depar-
sires of their subjects, drew into the | ture from the stock out of which it was
originally deduced.

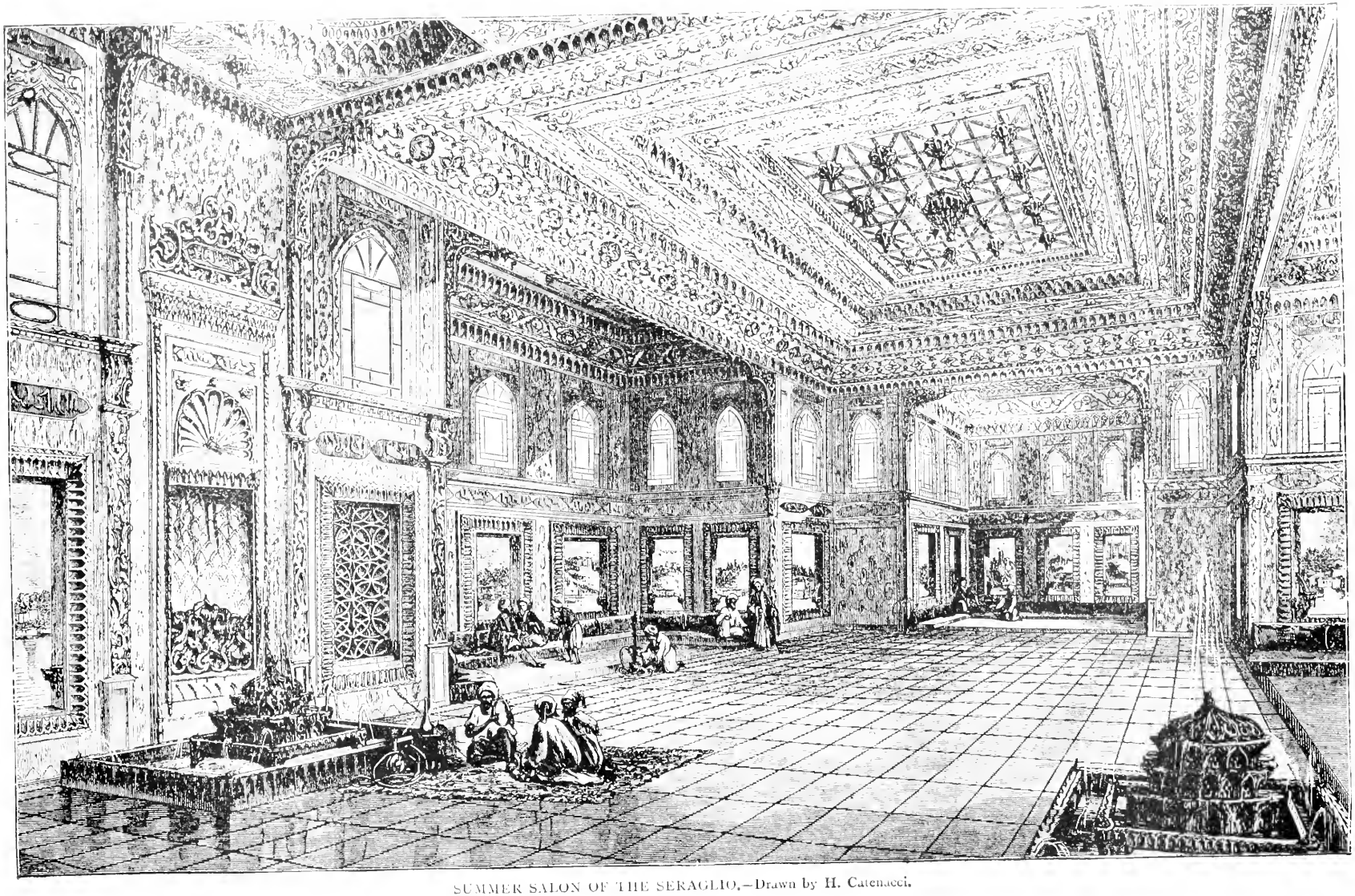


SLAVE GIRL OF THE SULTAN—THE FAVORITE SONGSTRESS.—From Ebers's *Egypt*.

Other influences less direct than the importation of women for the harems have conduced to the like result of improving the Turkish race. All around the borders of the Osmanlian dominion in Europe the Aryan races have pressed and, to a certain extent, intermingled. We may not omit the positive influences of climate, air, and situation. Consider the emplacement of European Turkey, and the difficulty of maintaining therein an unmodified Asiatic race will be at once discoverable. Here nature herself is no longer Asiatic; no longer Oriental, but Occidental. Earth, sea, and sky affect the peoples in this region, and bring them gradually to

[illegible]ing the character and feature of Europeans.

[illegible]rm- Notwithstanding this geographical dis-



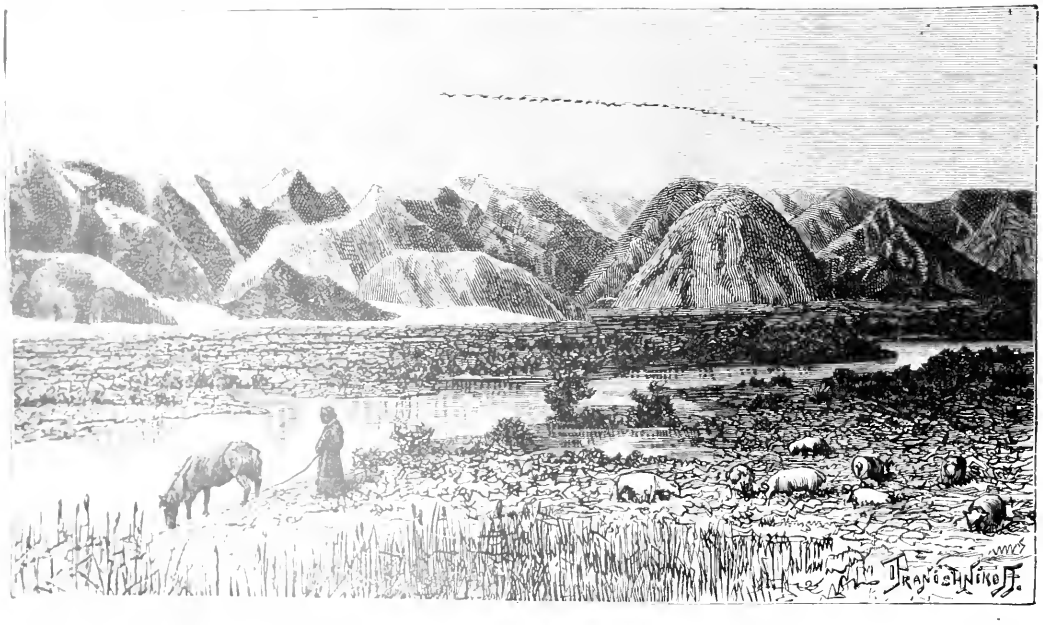
SUMMER SALON OF THE SERAGLIO.—Drawn by H. Catenacci.

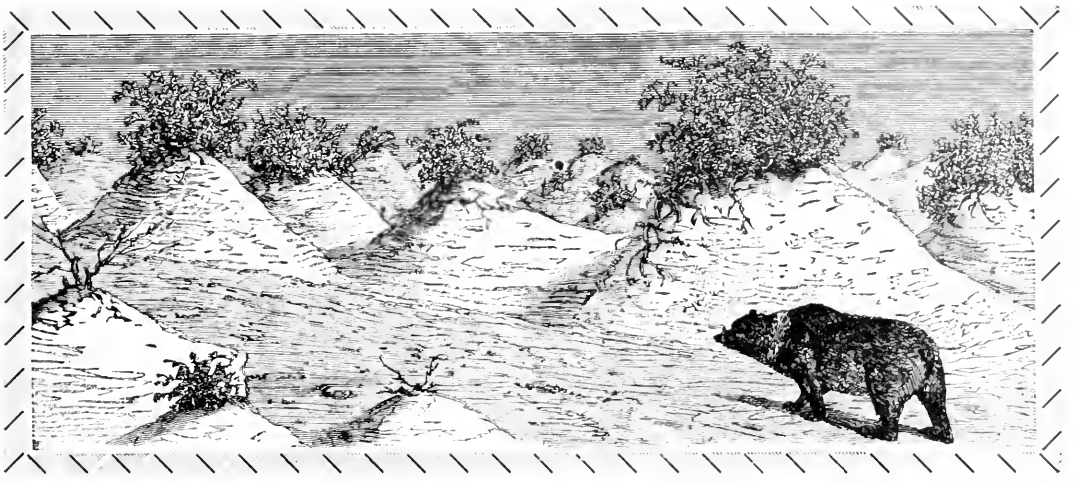
[illegible]ment of the Turks, and the necessary pressure of foreign forces upon them, they have preserved in large degree the intellectual quality and social instincts of their ancestors. The race presents many marked features, most of which ally it distinctly with Asia. The people are reserved, taciturn, and stoical. They perceive with comparative indifference the rapid and overwhelming flow of civilization, but do not care to venture upon the tide. They withdraw into the region of contemplation, and reveal but little of the inner moods and purposes of the mind. They are not positively unsocial, but the reserve of the race is so distinct that the European doubts the sincerity of the Turk, distrusts his few words, and conceives a dislike not only for his manners but himself.

The Turks preserve much of the old race qualities.

It may be that the Turkish character is infected with jealousy. Possibly the passion extends to positive hatred. The Turks perceive that the other nations with which they are associated in the system of Europe are moving away from them, as if under full sail, to distant havens. For themselves they dare not embark; for that would leave Islam behind them. If they remain moored to the past, they perceive the coming result. They can not conceal from themselves the fact of their disparagement at the bar of history. These conditions may well produce in them a spirit of bitterness which, mingled with the inherent moodiness of the race, can but result in that cold reserve, that ungenerous and crafty spirit and policy with which the Turks, as a race, are charged by their enemies throughout the states of Christendom.

Reasons of Turkish jealousy and distrust.





BOOK XXV.—NORTHERN ASIATICS.

CHAPTER CLXII.—YAKUTS AND KAMCHATKANS.

CLOSELY allied with the Tungusic Mongoloids are the races of the Northeastern peninsulas of Asia, called by the general name of Yakuts. These spring out of the Turkish stem, but are deflected to the north and east. The races in question fill up the extremes of the Asiatic continent, and reach out far as if to touch the projections and broken fragments of North America. We are thus, in pursuing the lines of ethnic distribution, brought into a position from which Asia may be seen to contribute her human gifts to the American continents. The Yakuts are the ethnic bridge over which the Asiatic Mongoloids pass on their way to become the Orarian tribes of Northwestern North America, and finally the Esquimaux of Labrador and Greenland. The race itself is confined for the most part to the interior. It is shut up, not only by vast reaches of territory, but by an inhospitable climate. Only for a short period in the summer season does the frozen Lena melt into the open route of the Yakuts to the Pacific and the world beyond.

Geographical and ethnical place of the Yakuts.

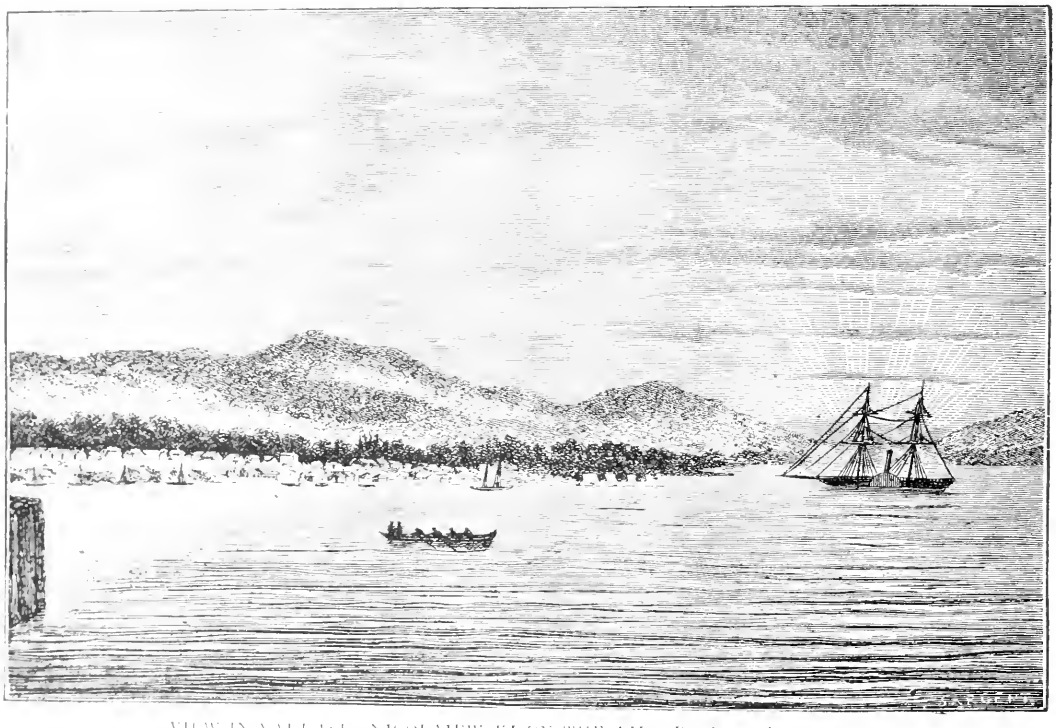
The country known as Yakutsk is politically a province of Eastern Siberia. About one third of that country is so designated. The area of Yakutsk is fully a million five hundred thousand square miles. It extends north and south from the Amoor to the Arctic ocean, and westward to Irkutsk and the transbaikal region. It has for its central drainage the river Lena, gathering from several important tributaries the waters of the interior, and making its way almost due north to the Arctic ocean. Yakutsk is separated from the sea of Okhotsk and the open Pacific only by the narrow strip of country called the Province, while Kamchatka forms the breakwater against the Behring sea. These merely political arrangements may be omitted in considering the ethnography of the region: for the same peoples, with only tribal variations, occupy the whole peninsula from

Position and characteristics of Yakutsk.

about the 110th meridian to Behring sea and strait.

We should here remark upon the changed conditions into which we now enter as it respects man-life on the earth. As we advance northward, the world becomes more and more inhospitable, less and less fitted for the development of man-life and for the production sky settles down upon the icy landscape. The races of Northern Asia are proportionally of less importance, and our knowledge respecting them is meager in comparison with the abundant information relative to the great peoples who have swarmed along the central belts of the earth and created therein the prodigious fabrics of civilization.

Decreasing importance of the North Asiatic races.



VIEW IN YAKUTSK—NICOLAIEWSKI ON THE AMOOR.—Drawn by A. de Bar.

upon which the multhappiness of the hu- The race falls off the arctic circle, and in the ener- regulations number of animal

into Asia The inter

The term Yakut is generic. It includes several specific developments of the Northeastern Asiatics. These are first, the Lamuts, who have their territories in the "Province," between the sea of Okhotsk and the upper waters of the Lena. Also the Itelmes, or Kamchatkans, of the peninsula bearing that name; also the Koriaks, and the Chukchee tribes of the extreme peninsular parts next to Behring strait. In the north we have four tribes, or nations,

Group of peoples inhabiting peninsular Asia.

whose territories border on the Arctic ocean. These are, beginning on the west, the Dog Tunguses, the Turk Yakuts, the Yukagirs, and the Tchuwanzes. The first named possess the peninsular country to the right, or east, of the confluence of the Yana, and the other three lie further eastward as far as the river Kolyma. Such is the general classification of the Yakut tribes.

Rigor of climatic environment.

The climate of this region is of more than arctic rigor. The coast countries are severe in the extreme. It is conceded that no other country suffers such extremes of temperature as Yakutsk. The average temperature of the winter months is more than fifty degrees below zero! Sometimes the thermometer registers as low as seventy-five degrees below. Under such rigor the freezing is as intense as is known on the habitable globe. The warmest summer here takes the frost out of the ground only to the depth of about three feet. Below this the earth remains frozen solid the year around to a depth of *four hundred or five hundred feet!* Strangely enough the thin surface which yields to the warmth of the summer sun is able to bring forth. For about nine weeks, in July, August, and early September, vegetation springs up, and several of the cereals find time to mature. Hardy shrubs yield their crops of berries, and the gardens contribute a sufficiency of turnips and cabbages to allay, if not exclude, the scorbutic diseases. Then comes severe frost. The boreal rigor quickly reconquers the influence of the distant, sloping sun. The earth is frozen solid again, and to this must be added an almost constant precipitation of snow. About two thirds of all the days of the year have snowstorms of greater or less violence, and it is only in midsummer, for a period of less than fifty days, that freezing weather does

YAKUT WOMAN—TYPE.

not prevail. It is sufficient to point out this climatic condition to indicate the difficulty of maintaining human life in such a region.

The student of ethnography knows, however, how persistently the human race makes its way into the inhospitable strangely exemplified than in the land of the Yakuts.

We are here in the extreme parts of Siberia, and therefore within the political limits of the Russian empire. It should not be supposed, however, that

Small percentage of Russians in Siberia; Russian cruelties.

[illegible] OF THE CONDEMNED.—After a painting by V. Foulquier.

[illegible] only in limited [illegible] about the poles that [illegible] severity has [illegible] mankind. Even [illegible] our race [illegible] of huts or [illegible] beings to [illegible] shall [illegible] more

the Russians are represented by any considerable percentage of the population. Only in a few places have miserable villages been planted by the dominant race, and these are inhabited by no more than five thousand or six thousand Russians, nearly all of whom are exiled, driven forth by the cruel autocracy which maintains itself—

until the end come—on the gulf of Finland.

Added to the poor wretches who make up the inhabitants of the Russian villages, are a few others who are there in the character of officials and petty merchants. Strange that a powerful monarchy, capable of contending with several of the combined powers of Western Europe, should have so great a dread of a few of its subjects, and should entail upon them the horrors of such exile for no greater offense than desiring citizenship and freedom of speech!

Of the Yakuts, in the aggregate, there are more than two hundred thousand.

The Yakuts: name and affinities of the race.

Of course, no accurate census of these peoples has ever been taken. The name by which they are designated is a Mongolian word, *yeko*, or *yekot*. This foreign name has been substituted for the name of Sokha, given by the people to themselves.

The close affinity of the Yakuts with the Mongols and the Turks can not be doubted. It is clear that they are all descended by the processes of differentiation and departure from a common human stem. The people in question have the characteristics of the Asiatic Mongoloids. Their progress in the human evolution is not to be despised. Their social system has not been well investigated, but monogamy is the law of the sexual union, and the Yakut family is established on that basis.

Of social institutions, we should hardly speak in such a connection. Nevertheless, there is found in the huts of these people a fair measure of domestic happiness. Their life is necessarily the life indoors. For a considerable part of the year they are not able to sally forth except under conditions which hardly permit of human existence; but in the summer season they leave their huts for hunting and fishing, on which pursuits they chiefly depend for their food.

Domestic and industrial life and habits.

The Yakuts are peculiarly a fish-eating and flesh-eating people. Their drink is koumiss. The vegetable products which they are able to gather are so few as scarcely to preserve the necessary equipoise in food. In the southern provinces it is possible to produce barley, rye, wheat, and oats; but the crops are limited, and the yield not plentiful. The inhabitants are driven to their herds and flocks, and to the wild animals, birds, and fishes for their principal supply of provisions.

The scarcity of vegetable food, with the close confinement of the people indoors, tends strongly to the prevalence of infectious diseases. In the light of modern science we are able to see how every log *yurta*, or hut, becomes a *nidus* of infection, from which disease diffuses itself with fatal effects. At intervals epidemics break out in the country, and the inhabitants of whole villages are swept off almost to a man. The condition is similar to that which was antecedent to the destruction of the American Indian nations by the plague. Disease, however, is more fatal in the high latitudes than in the temperate open country of the middle zones. In the north the half-barbarians must remain in their huts and die. In temperate climates the hunter or nomad may go forth and escape.

Scarcity of vegetable food brings infection and plague.

The population of Yakutsk, notwithstanding these drawbacks and losses, has been able to maintain itself, and to increase. The beginnings of civilization are seen in the industrious habits of the people, in the establishment of schools, and in the prevailing intelli-

Beginnings of the civilized life in Yakutsk.

gence of the race. This is said in an accommodated sense. For intelligence among such a people is not to be understood to signify that flying wit, quick apprehension, and free sweep of reason which characterize the highly developed races of Europe and America. As compared with the cognate branches of the Mongolian race, the Yakuts are superior in both mind and character. This is partly traceable, no doubt, to the sedentary life which has supplanted the nomadic. People who live in houses must needs be more thoughtful than they who wander from place to place.

Character of the Yakut houses.

The houses of the Yakuts are a kind of log huts called yurtas, strongly built, of low elevation, and generally without floors. In the center of the roof an aperture is left for the smoke, and below the opening the fire is kept always burning. In all the better yurtas the smoke is not allowed to diffuse itself in the dwelling, but is conducted upward and out through a wooden chimney. The people prefer to build their huts in little villages of a dozen houses. They are thus able to support each other somewhat during the long rigors of winter. Such is the persistent freezing that sheets of ice are set in the sides of the yurtas for windows: there they remain [illegible] months together.

[illegible] abodes of this people [illegible] Turanian taste. They [illegible] spread on poles [illegible] birch bark. The summer [illegible] wigwam.

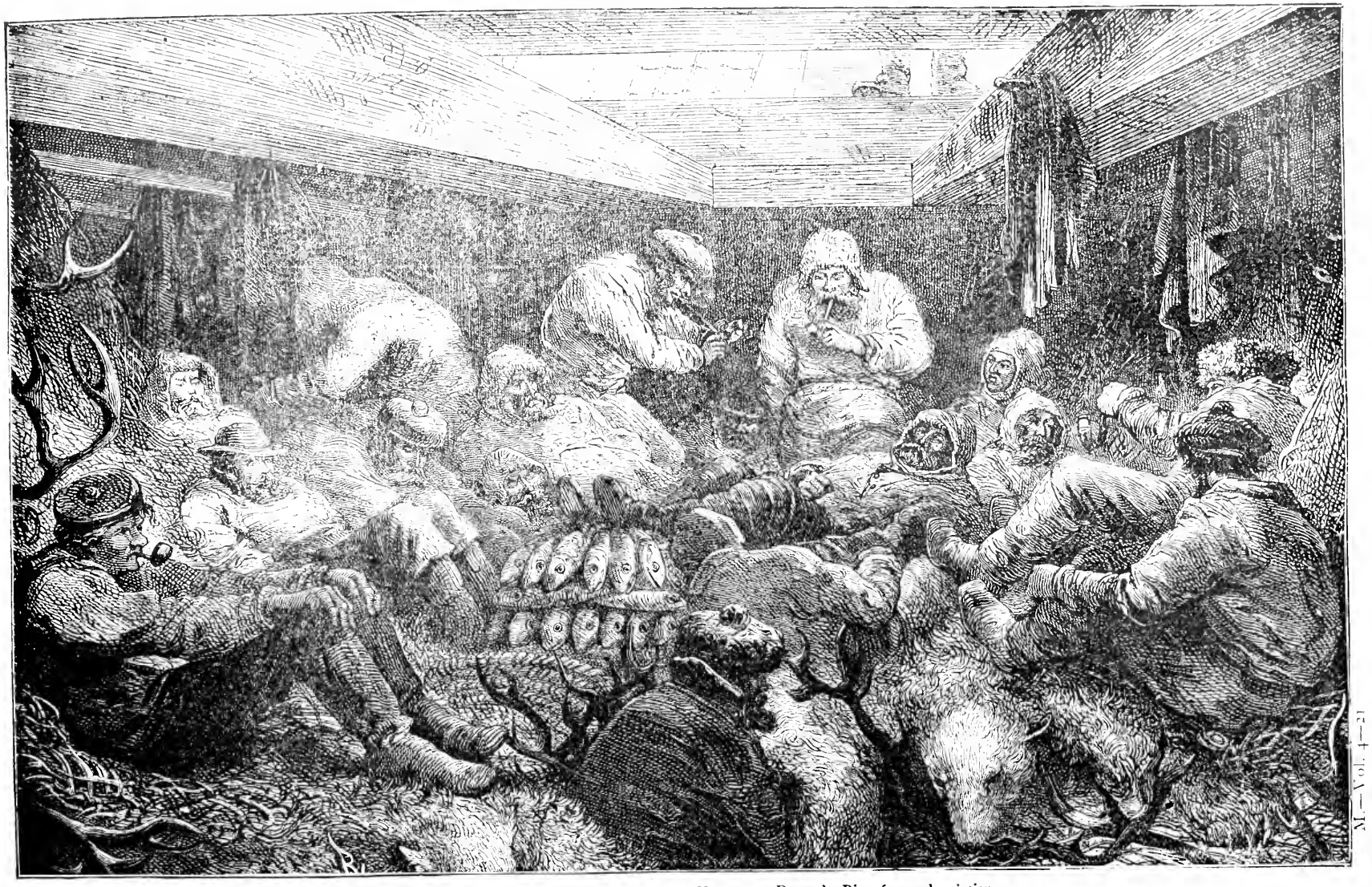
In common [illegible] all the Asiatic Turanians, the Yakuts [illegible] time for [illegible] the doctrine [illegible] of [illegible]. There was [illegible] hundreds of subordinate [illegible]. These [illegible] divided into [illegible]. Each had to be worshiped according to his kind; the one to secure good gifts to the worshiper, and the other in order that threatened evils might be warded off. With the extension of the Russian power over this far region the people were nominally converted to Christianity. And they are at the present time classified as Christians. Priests of the Greek Catholic Church make their way among them and give them instruction in that belief. Religion is one of the motives of education, and the educational affairs are frequently intrusted to the Greek Catholic priests.

Sources of property and means of subsistence.

The wealth of the Yakuts consists chiefly of their horses and cattle. The latter are most numerous, but hardly the more valuable. It is estimated that the people possess about fifty thousand reindeer, and perhaps an equal number of sledge dogs, very valuable for traveling and for hunting. The reindeer are valued not only for their service in domestication, but also for their flesh. These animals abound; for the moss upon which they feed is plentiful in the wilder parts of the country. The reindeer is hunted and slain, being the royal game of the people and one of the principal means of their support. Another valuable contribution to the food of the people are the water fowl, which in the breeding season settle in innumerable flocks on the lakes and rivers. Fishing is carried on during the greater part of the year. When the fresh waters are thickly frozen the fishermen still pursue their business, having many devices for taking the fish beneath the ice.

Ethnic characteristics of the people.

The ethnic traits of the Yakuts are strongly marked, with a general conformity to the Mongolian type. They are of medium stature. The eyes are



NIDUS OF THE PLAGUE.—Interior of the Nicholas.—Drawn by Riou, from a description.

black, or dark brown, lusterless, and inclosed in lids with a long narrow opening. The nose is broad and flat, having the low bridge peculiar to all the peoples of this stock. The hair is black and thick, the beard scant and straggling. The color is swart, extending in some of the men almost to blackness, and turning in the case of the better classes of women to the fair complexion of Europeans. The hands and feet are small. The person, particularly when clad in the national costume, has a short and stocky appearance. The women are much handsomer than the men, and the disproportion in size between the two sexes is marked.

Industrially, the people are flock-keepers, hunters, fishermen, home-stayers in winter, raisers of a few grains in summer. Of national enterprises, gold gathering is the principal. The country between the rivers Lena and Vitim abounds in igneous rocks, thrown up mountainously, and plentifully flecked with deposits of gold. It is only within the last half century that the mines of Yakutsk have become important. The yield is rich, and several thousand

Gold gathering the principal source of wealth.

YAKUTS—TYPES.—Drawn by H. Rousseau.

miners are at work during the season of the year when it is possible to prosecute such an enterprise.

It is hardly needed that we should take up the ethnic subdivisions of this race. One of the most important of these is the Kamchatkans, called by the ethnic name of Itelmes. These occupy the peninsula of Kamchatka, following which to the southern extreme, we look over easily to Japan. The people of the peninsula are not of a single race, but remarked with praise the domestic temper of the people. The women regard their families and husbands as the aim and limitation of life. The manners of the people are simple and not ungenerous. Their homes are as much below ground as above. They have a method of burrowing and throwing up earth and turf for the upper parts of their abodes. The house is virtually a cellar, or pit, and into this the inhabitants descend by a ladder. There is also a summerhouse,

IRON MINES AT TAGHISK.—Drawn by Riou, from a photograph.

the Itelmes are mixed with Koriaks and Lamuts. All of these, however, have virtually the same character.

We find in the peninsula a sufficient number of Russians to represent the imperial sway. Indeed, the native population has here been pressed somewhat by the foreign elements. It is estimated that there are only about two thousand native Kamchatkans in the country. This element has a similar character to that which we have assigned to the Yakuts in general. They have the same social system. Travelers have built above ground, consisting of a sort of shed. The roof is the principal thing, and this is supported with rude posts.

The Kamchatkans; social and domestic life.

One of the principal aspects of Kamchatkan life is the travel. This has reference to the snowfields which prevail almost the year around. The sledge is almost universal. The native name of it is *nart*. The people have learned to make their narts with great skill. They are what Americans would call sleds. The nart is sometimes as much as ten feet in length, though in many cases only half as long. It rests on the

Method of travel; sledges and sledge dogs.

snow, and is used alike in trade and travel. The sledge dogs of the Kamchatkans are as fine as any in the world. It is one of the peculiarities of the various races of this peninsular part of Asia that they differ in the choice of their draught animals. Some prefer the reindeer, and others the dog. There are tribes that are named by this peculiarity. The Kamchatkans use sledge dogs, and are able to whirl along as rapidly as one would be expected to travel.

The language called the Kamchadale is dialectically quite different from the other Yukat tongues. For this reason one has supposed it to be an independent language. But this is not correct. The speech differs rather in the manner of its utterance than in the vocabulary. The Kamchatkans utter their language as a kind of gurgle, which George Kennan has compared to the issuance of water running from a jug. It is this smothered and gurgling character of the speech that has led inquirers to suppose it an independent tongue. Writing is as yet in the rudest stage, and the native mind has not sought revelation in literature. The folklore of the Kamchatkans is, like that of the Esquimaux, in the pre-poetic era. The future holds the entire literary possibilities of the race.

Character of Kamchatkan speech.

KAMCHATKAN SLEDGE.—Drawn by Foreman.

CHAPTER CLXIII.—CHUK-CHEES AND TUNGUSES.

WE may next speak of the inhabitants of the peninsula east of Kamchatka. In this country we have the river Anadeer, running centrally through the peninsula, flowing into Behring sea, and dividing the country between the Koriaks on the south and the Chuk-chee tribes on the north. The latter are the inhabitants of the country where it runs out narrow and small to Behring strait. Pritchard regards the Koriaks and the Chuk-chees as the two divisions of a common people. The Koriaks are inferior in numbers, and have not proceeded so far in the human evolution as their neighbors on the north. The former are weaker in person and less vigorous in mind than the latter.

Geographical position of the Chuk-chees and Koriaks.

Travelers have spoken in high terms of the Chuk-chees as a large-bodied, robust folk, who have much independence of character. They are said, indeed, to take a national pride in their stalwartness, and to hold in contempt the shorter peoples of the Yakut race. They have adopted for their dress a kind of costume which makes them appear taller and larger than they are. Cochrane has given some peculiarly interesting sketches of the people and their character. "They have," says he, "a fair, or clear, skin, but ordinary, though masculine, features. In conduct they are wild and rude. They have no diseases, and live to a great age. Their language bears no affinity to the Asiatic idioms, though it is understood by the Koriaks. The features of the Chuk-chees, their manners and customs, pronounce them of American origin, of which the shaving of their heads, painting of their bodies, wearing large earrings, their independent and swaggering way of walking, their dress and superstitious ideas, are also evident proofs; nor is it less than probable that the Esquimau and other tribes of Arctic Americans may have descended from them; for several words of their languages are alike, and their dress is perfectly similar." Several things presented in this interesting sketch are not correct, but the picture as a whole is true of the race which it describes.

Descriptions given by travelers of the Chuk-chee race.

The people of this extreme peninsular part of the continent, that is, the Chuk-chees, are subdivided into a maritime people called the Chuk-luk-Mut. The latter are doubtless the same whom Pritchard names Namollos. These he places on the extreme northeastern coast of Asia. They differ from Chuk-chees proper in being a short, squatty people, and in confining themselves to the coast. They are described as a timid folk, who subsist almost wholly upon the natural gifts of the sea. The ocean in this part casts up its dead. Many whales, seals, and other marine animals and fishes are thrown ashore, and these the inhabitants greedily devour. The physiognomy of the people betrays their Mongolian origin. The faces are broad and flat. The nose is almost level with the face. The cheek bones are projecting, and the eyes small. The obliquity of the orbit, however, is not so great as in the case of the continental Mongolians. It is believed that the Chuk-luk-Mut constitute eth-

Subdivisions of the stock; ethnic features.

nically—as they represent geographically—the connecting link between Asia and the Aleutian islands. Here, as everywhere, we find the gradations down of mankind from one condition and form of life to another until the actual dividing selvage is hard to discover—if not positively undiscoverable.

Though the inhabitants of the peninsula now before us nearly all subsist by fishing, the people are divided, according to their habit, into stationary and coast

KOLIAKS—TYPES.—Drawn by H. Rousseau.

fishermen. The Chuk-chees belong to the former class, and their manner of life is greatly superior to the latter. The Chuk-chees are clearly a division and higher development of the Koriaks. Their language is nearly allied with the Kamchadale. The two peoples may understand each other with little difficulty, but this is not true of the Chuk-chees and their neighbors, the Yukagirs, on the other side. The latter people are said to have a close resemblance to the American Esquimaux, and this likeness extends to the languages of the two races referred to.

Stationary and coast fishermen; resemblance to Esquimaux.

CHUK-CHEES BUILDING A HUT.

Our sketches of the tribes in this extreme part of the world need not descend to particulars. On the west of the country of the Koriaks lie the lands of the Yukagirs. They belong to the territory eastward of the river Lena, thus being interposed between the Yakuts proper and the Chuk-chees. Their rivers are the Indighirka, the Yana, and the Kolyma. In this direction the tribes gravitate toward the Samoyeds, whom we are hereafter to consider.

Emplacement of the Yukagirs; decline of the race.

The Yukagir nation has within the present half century been greatly reduced in numbers. They were formerly a strong and warlike race, much given to hostilities. They seem to have met their matches in the Chuk-chees and the Koriaks, by whom they have been greatly reduced in numbers and restricted in territory. The evidences of the former renown of the race are seen in the ruins of their old towns, among which the traveler is able to supply himself with an abundance of stone implements, weapons, and utensils.

While the Yukagirs have thus been

worsted in their contact with the races on the east, they have at the same time been overcome by the Russians from the west. The latter have borne testimony as to the valor of the Yukagir race. According to Russian testimony, that people may be regarded as the finest and bravest of all Siberians. The men are said to be strong, brave, well-proportioned, and manly in conduct, while the women are regarded by the Russians as beautiful. It is, perhaps, the resulting mixed race of which the Russians have contributed one part and the Yukagirs the other to which these qualities may be truthfully assigned.

Russian praise of the subject people.

CHUK-CHEE MAN—TYPE.

East of the Indighirka, and along the Arctic coast, are the Tschuwanzes. These are considered to be a branch of the Yukagirs, though their character and manner of life are hardly as high as the corresponding facts among the Yukagirs. The Tschuwanzes live, as do nearly all the races in this part of the world, on the resources of the sea. They are fishermen and hunters. They use reindeer for draught and mount, and dwell in squalid huts. To the west of the confluence of the Indighirka is found a tribe called the Turk Yakut. These seem to be the result of [illegible] from Manchuria. In any event the people in question have Turkish and Yakut peculiarities blended in their constitutions. Directly south, on the opposite coast of the sea of Okhotsk, lie the Lamuts, or Provincials, of whom we have spoken already; but the latter are of the Tungusic rather than Turkish descent.

Manner of life of the Tschuwanzes and Turk Yakuts.

It will have been observed by the careful reader that, in the case of nearly all the races of Central and Northern Asia, the ethnic name of a given stock is represented by some localized central people and by a diffused migrating population, some of which is scattered into regions thousands of miles distant from the origin. We have seen this illustrated in the case of the Mongols. That people may be seen in their original character in Mongolia; but they may also be discovered in descendant races and tribes as far west as the Volga, the Don, and even the Vistula and the Danube. The same thing may be noted in the history of the Turks, and the same may be again seen in the case of the Tunguses. Few of the races of mankind have been than these more widely distributed; and yet they, like the others, have a central locus, in which situation they may be seen and judged in their original characteristics and dispositions.

General ethnic names spring from local tribes or groups.

CHUK-CHEE WOMAN—TYPE.

The Tungusic division of mankind is regarded as a branch of the Mongol stock; but ethnologists are not agreed as to what ethnic terms shall be regarded as generic and what as specific. In any event, the Tunguses as a widely diffused people have been known in the West since the early part of the seventeenth century. It was at that time that in their progress westward they came to the river Yenisei. Already they had spread over a large part of Central Siberia, stretching from the Yenisei far on to the Pacific. It is believed, indeed, that the Tungusic branch reached the ocean in the maritime parts between Corea and Kamchatka. On the north the race has distributed itself in some place to the Arctic shores.

Distribution of the Tungusic division of mankind.

GROUP OF LAMUTS—TYPES.

The nidus of the stock under consideration appears to have been among the headwaters of the Yenisei. But in the prehistoric period the Tunguses would seem to have preferred eastern to western migrations. In following this impulse they reached the tributaries of the Amoor, and made their way down the valley of that river to the Pacific. To the present time many Tungusic tribes and settlements are found along the Amoor. The race, however, has by no means developed according to the promise of its distribution. Probably at the present time the whole Tungusic stock is not represented by more than a hundred thousand people. Of these, perhaps, four fifths are Siberian, while the remainder are found, as we have said, in the valley of the Amoor.

Where the nidus of the race is found.

At least two of the peoples—one greater, one less—that we have considered in the preceding chapters are either cognate races with the Tunguses, or else intimately associated with them in race affiliations. These are the Manchus, so powerful, though by no means numerically great in the reckoning of Eastern Asiatics, and those Lamuts, or maritime seafolk, whom we have spoken of as inhabiting the so-called "Province" against the sea of Okhotsk. But the affinities of these people and the Tunguses have not been established with certainty.

Principal divisions of the Tungusic branch.

With the Tungusic Siberians we are tolerably well acquainted. These all present the well-known Mongol type and character. There is a difference, however, by which the Tunguses are clearly distinguished. This is the slimness and agility of the person. Unlike the heavy and badly proportioned figure of

Character of the Tungusic Siberians.

the Mongols, the Tungus type is well shaped, and the body might be mistaken for that of one of the smaller peoples of some European race. Another variation is in the skull. The well-known globular character of the Mongol skull is modified in the case of the Tunguses into a certain squareness of cranial development.

The Russians describe the people of this stock according to tribe. There are perhaps a half dozen divisions of the Tungusic Siberians, each of which is designated by some tribal characteristic, or by the locality. Thus one tribe is called the Reindeer Tunguses. Others are the Dog, the Cattle, the Horse, the Steppe, and the Forest Tunguses, according to their habits or manner of life.

It is one of these divisions, namely,

DOG TUNGUSES: TYPES.—Drawn by H. Rousseau.

the Dog Tunguses, that we note as the easternmost of the present Tungusic distribution. It is also, perhaps, the most northernly of all. The Dogs have their territories in the peninsular projection and the littoral islands which reach up into the Arctic on the coast just eastward

Subdivisions of the stock; the Dogs in particular.

of the Yana. It is not necessary that we should describe the manner of life and race character of this tribe further than to say that they live in a rude way by fishing, transport themselves in dog-drawn sledges, relying almost wholly upon animal products for subsistence. This life is only a variation and adaptation of the more general life of the Tunguses, which is nomadic—the life of hunters and flockherds.

Visitations of plague, famine, and war.

The Tunguses of the transyenisei are well enough developed to suggest a fuller description than can here be given of their life and manners. Like the other races of Central and Northeastern Asia, they have been the victims of plagues and infections so severe as greatly to reduce the population and retard the growth of nationality. Even more than the plague has famine been

GREEK CATHOLIC PRIESTS OF SIBERIA.—Drawn by A. de Neuville, from a photograph.

TUNGUSES OF THE YENISEI IN CAMP.—Drawn by Riou, from a photograph.

the deadly enemy of the race. On the eastern borders the Tunguses have been obliged to defend themselves as best they could against the warlike Yakuts. Notwithstanding all these adverse circumstances, the character of the people has been described as cheerful and generous. They work persistently at their few simple pursuits, and are a brave and modest folk, inured to hardships and exposed to the rigors of one of the severest of climates. They admit the rule of Russia, but stand aloof as much as possible from alliances and sympathies with that arbitrary and severe people.

In religion, the Tunguses are Shamanists. They have their gods and their charms, their sacrifices and incantations and dances. It is rare to find a Tungusian who does not carry about with him certain amulets, such as the teeth and claws of wild beasts. These he regards with religious awe, and believes that they ward off disease, bring good fortune, and prevent all manner of calamity —as do many men of the West.

Belief in charms and incantations; gloss of Christianity.

While these sentiments and practices prevail there is a superficial Christianity spread thinly over the race by the work and influence of the Greek Catholic priesthood. The foreign religion, however, has little practical effect among the people. Many are baptized, but that ceremony is the beginning and end of conversion. Nevertheless, the Tungusians are renowned among all the peoples who have come into contact with them for their high moral character. Their rules of conduct are such as would do credit to the peoples of the West. It is claimed that no other of the native races of Asia have so good a code of practical ethics.

It seems that the circumstances which have brought the Tunguses to such acceptable standards of living have not availed to remove the prejudices of the race against the Russians. With them they mingle as little as possible. With the Yakuts there is much intermixture by marriage and other intercourse, but with the Russians very little. As fast as the Russian population spreads out into those parts of Siberia occupied by the Tunguses, the latter either recede before the former, or else accept a condition of serfdom under them.

Social prejudices against the Russians.

As we have intimated, the term Tungusic is extended to many of the local populations of Central and Eastern Asia. It is not clear in what manner the human diffusion in these regions has been effected. Many tribes have, no doubt, descended from this stock that have, in a measure, lost its characteristics. Others again have been affected by contact with the Yakuts, and thus the traces of this stock have been quite generally disseminated.

It may suffice to say that the Tunguses have the Mongol Tartar characteristics, and that they are allied in costume and manners on the one side with the Japanese, and by moral character on the other with the races of the West. The ethnic traits are nearly all Mongolian. The features are broad and flat; the nose small; the mouth wide; the lips thin; the eyes oblique, small, and black; the hair black and Indian-like; complexion a dark olive; the stature under five and a half feet. The geographical center of the race is among the tributaries of the Yenisei, in which region the typical characteristics of the people may all be seen.

Race features; affinities with Mongols and Japanese.

CHAPTER CLXIV.—SAMOYEDS AND URAL-ALTAÏCS.

UNDER the two general names of Ural-Altaïc and Samoyed nearly all the remaining races of Northwestern Asia and the approximate parts of Europe may be included. From the North Mongolian stem there appear to have been two branches running westward with a certain parallelism, the northern being the Samoyedic and the southern the Ural-Altaïc. The original descent of these two streams of distribution was from the Turkish original, and that in its turn from the northeastern channel of the Asiatic Mongoloids. We are now to look briefly at the products of this distribution, scattered as they are from about the 90th meridian westward as far as Finland, Lapland, and Esthonia. First, we will look at the Samoyedic peoples from a general point of view.

Relation of Samoyedic and Ural-Altaïc races.

The Samoyeds have, at the present time, their central seats in what Pritchard calls the "northern promontory of the Siberian coast." They occupy both shores of that projecting country, leading the life of fishermen and hunters. But from what may be called the native seats of the race the people under consideration are scattered in groups and tribes over various parts of the continent, from the Altais to the Obi and the Yenisei, and onward to the Arctic ocean. Ethnographers have attempted to divide the stock into two branches, one of which lying close up to the Arctic ocean includes the Yuraks, the Twagi, and the Juraks; also the Ostiaks, the Woguls, and some others. The second branch runs further south, and bears for its particular development the Ostiaks, the Ugrians, the Permians, the Wodiaks, and the Karelians. Upon the extremes of this stem we find, close to the borders of the Letto-Slavic races, the Nordwins; and, for Europeans, the Finns, the Esths, and the Lapps. All of these nations are but the onflowing results of the general ethnic development by which the northwestern parts of Asia and the north of Europe have been peopled.

Native seats and ethnic divisions of the Samoyeds.

One of the first circumstances to be noted is the sparsity of these populations. In regions in which, according to Western distribution, millions of inhabitants would be expected, only a few thousands of the Samoyeds are found. Nor is it possible, with the present manners and methods of the race, ever to call forth vast populations, such as are suggested by the area of the tribes under consideration.

Sparsity of population; the name Samoyed.

As usual with so many people, the name *Samoyed* is foreign—Slavonic. The sense of it does not clearly appear, but it probably signifies "eaters of raw meat," and if that be correct, then Samoyed and Esquimau mean the same thing. The race so designated is known to itself as Hazoro, or Nyanyaz, both of which signify "men," or "people"—an example of the common usage of nearly all barbarians in naming themselves.

The social system of the Samoyeds is closely akin to that of the North American Indians, but more improved and much more monogamic. The law of single marriage holds, by the authority

Social system and language of the race.

LANDSCAPE OF PENINSULAR SIBERIA.—Strait of Matotchkin.—Drawn by Riou, from a sketch by Dr. Theel.

of Russia, through all Siberia, but under the rule of the superior race there is a vast deal of old barbarian usage, such as arises everywhere out of Shamanism.

The Samoyedic language is monosyllabic and agglutinative. It is found to have departed very widely from the cognate Turanian tongues, in so much that a scholar in Finnish or Lappish has to begin over again, as it were, in the study of Samoyedic. It is probable, however, that the language reduced to the written form and laid alongside of the kindred tongues will appear more like them than when as a spoken speech it appeals only to the ear. Besides, the language of the Samoyeds is divided up into three general branches and many particular dialects.

It is believed that the Samoyeds were in possession of a large part of Central and Northwestern Asia before the apparition of the Turks. They belonged to the neolithic age, and were displaced and jostled not a little by the aggressive and iron-bearing Turcomans. An examination of different parts of Western Siberia gives many signs of the presence there of a gold-gathering, copper-mining people antecedent to the Turkish migrations. The likelihood is that the Samoyeds fell back toward the north, opening a wide lane for the passage of the fierce Ugurs and other nations making their way to Europe.

Antiquity and former range of the Samoyedic stock.

There seems to be in this race something peculiarly unprogressive. They have the same aptitude [illegible] as the North American Indians for holding to their ancient forms of life, and the same inaptitude for the acceptance of any new order. As builders, they produce huts in the exact manner of the Esquimaux. They hunt the reindeer with weapons of stone and horn. They subsist by the chase and by fishing. They depend almost wholly upon flesh food, and do not discriminate in their eating between the granivorous and the carnivorous animals.

The consideration of the Twagi and the Juraks, who are the northeasternmost divisions of the Samoyeds, need not detain us, as they bear a common race character and speak dialects of the same language. The Juraks are peninsular. They occupy the extreme north, in those jutting parts of the continent between the Yenisei and the Obi. They are hunters and fishermen of the Arctic character, depending upon the gifts of the sea and a few hardy animals for subsistence. The Twagi beyond the Yenisei are of like character. The countries of the Arctic coast between the 65th and 100th meridian E. are sparsely populated. The production of artificial vegetation, of grains, and the like, is almost impossible in such a situation. Nothing but a hut-life and brief summer wandering can be maintained in the bleak regions of the Jurak peninsulas.

Character of the Twagi and the Juraks.

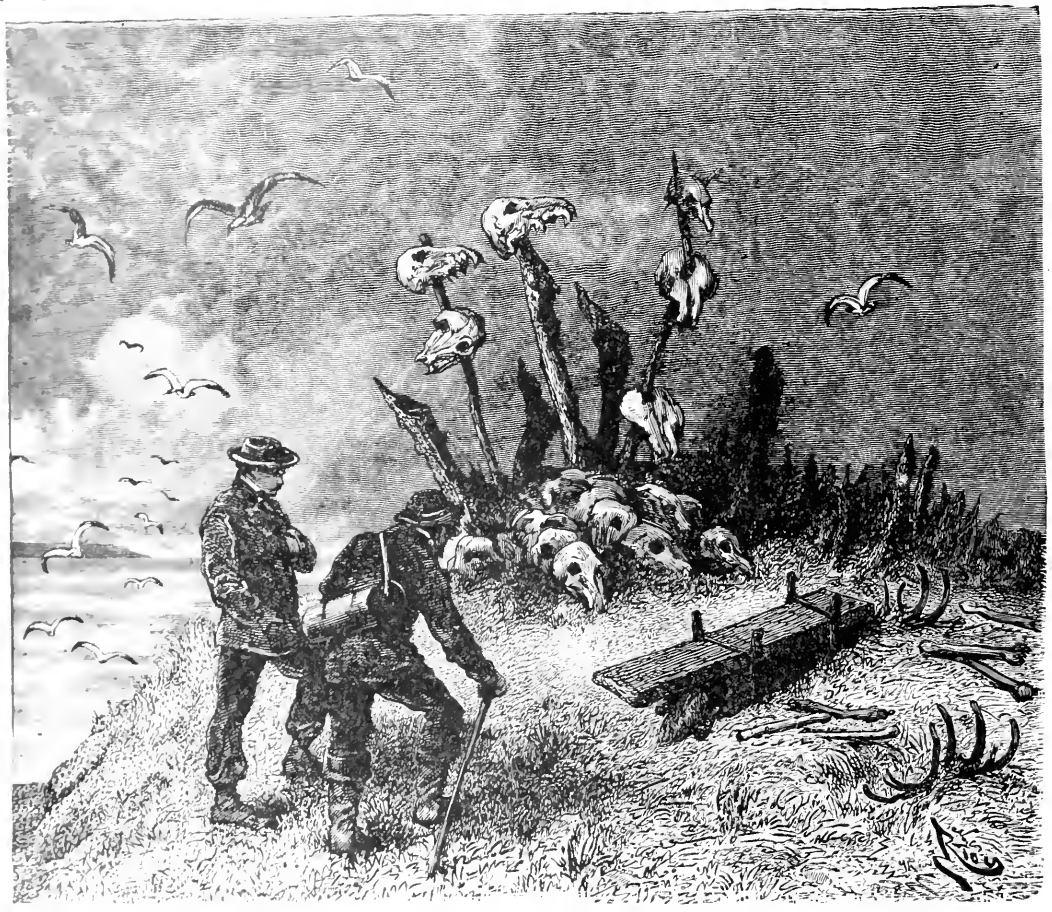
For the most part, therefore, in considering the eastern branches of the Samoyedic family, we may neglect subdivisions and sketch the people as a whole. Their superstitions are extreme. The tooth of a bear is regarded by them as an amulet most powerful and salutary. All manner of animal relics, skulls, horns, and teeth are found in heaps here and there, marking the spots where the great religious ceremonies of the race have been performed. The somewhat lofty Shamanism, which we find among the better tribes of the North American Indians, falls away among the eastern Samoyeds into fetichism almost as gross as that of Africa. The people, however,

Prevalence of Samoyedic superstitions.

SAMOYED SLEDGE AND CAMP AT CABOROVA.—Drawn by Riou, from a sketch.

still believe in a Great Spirit, whom they call Num. Of him, they set up images which they worship as idols, and these they call their *khese*.

It may be noted that the religion of the people easily betrays itself. Cæsar says



SAMOYED KHESE.—Drawn by Riou, from a sketch by Dr. Lunstrom.

of the old Germans that they worshiped only such powers and facts in nature as manifestly gave them assistance and benefit. So with the Samoyeds. Relying, as they do, upon the wild animals, and remembering over the sweetness of the feast which they have when the bear or the [illegible], they present of [illegible] to, and through [illegible] of some [illegible]. They likewise revere the countries and particular localities in which the best game is found, and there set up khese to mark the spots where they have found easy advantage and plenty.

Injuries and resentments of the Russian domination.

The Samoyeds of Siberia have suffered greatly by the domination of Russia. The traders and emissaries of that power have reduced the native races to a condition of servitude, under which some rest with little resistance, while others, more spirited, sullenly resent their state. Meanwhile the plagues and infections, to which nearly all of Siberia is subject, return again and again, decimating the people. As if typhus fever, smallpox, cholera, and the like, were not

FAMILY OF SAMOYEDS.—TYPES.—Drawn by A. Calon.

sufficient, artificial death has been introduced by the importation and drinking of alcoholic drinks.

All of these influences combined have sufficed to reduce the population until many of the tribes are almost extinct. The wonder is that peoples so afflicted by both nature and man should preserve

the moral characters which travelers concur in assigning to the Samoyedic nations. Besides the prevailing honesty, sense of truth and justice, and other virtues, some of the tribes, such as the Juraks, are brave and warlike in disposition. They have even taken up arms in insurrection against the Russians. Such is the reduction of the peoples under consideration that the Twagi are at present estimated at no more than a thousand, and the Juraks at only about twelve thousand.

The people reduced by hardship; insurgent spirit.

In the southern part of the Samoyedic countries the native tribes, living under more favorable conditions, have advanced more distinctly toward the civilized life. Of such kind are the Beltirs, who have passed from the hunting into the agricultural and cattle-raising stage. The southern tribes, such as these Beltirs, the Kaibals, the Kamasians, and some others, have been so largely influenced by the Tartars, against whom they rest on the south, as hardly to be longer distinguishable from them, either by language or in ethnic character. Race influences have in this part of Siberia done almost as much to extinguish the native tribes as have famine and pestilence in the north.

Southern Samoyeds approximate the civilized life.

We thus at last make our way across the imaginary line which divides Asia from Europe. We pass the Volga in our course westward, and approach the extreme limits of the Turanian dispersion in this direction. An examination of the map will show us that a large part of Northern Europe, indeed, nearly all of that continent between the Scandinavian peninsulas and the Ural river and mountains is filled or occupied—by descendent races of the Samoyedic stock. The Ural-Altaïcs hold the countries referred to, and it only remains to discriminate the several divisions and to describe them as best we may.

Extent of the Monocleodic dispersion in Europe.

The reader will have long since observed the disagreement between ethnological and geographical boundaries. The English-speaking race could hardly be defined by England, or the Mongols by Mongolia. In Finland we come to another and striking example of an ethnic distribution much wider than the country to which geography has given the name of the people. The Finnic family extends widely through Northern Europe, and may be regarded, indeed, as the European or westernmost division of the Ural-Altaïc family. The distinction of Finno-Ugric is used to designate this wide distribution of the Finns through Finland Proper, and also in Esthonia, Lavonia, Courland, and other parts, even to Hungary.

Wide geographical range of the Finnic family.

Of course, the ethnic analysis is here confused with the contradictions of different authors who have attempted to give the ethnography of the races under consideration. Some restrict the Finns virtually to the country which bears their name. Others make the Lapps, the Permians, the Ugrians, and several others to be subdivisions of a family which they define as Ugro-Finnic. Fortunately an understanding of the ethnic characteristics of the peoples under consideration does not necessarily depend upon the manner and correctness of the classification.

Difficulty of defining the Ugro-Finnic races.

Of all the races classified as Finno-Ugric, every branch of the stock, with the exception of the Lapps and the Ostiaks, have passed into the civilized life. It is not meant that they have all risen to the refinement and elegance of

the peoples of Western Europe, but they have abandoned nomadic pursuits as such, and have become agriculturists, merchants, and owners of flocks. The Lapps and the Ostiaks, as we shall see hereafter, are less advanced, still hanging to their old barbaric dispositions and methods of life.

Slight progress of the Lapps and Ostiaks.

Whatever classification we may adopt for the peoples now to be considered, we may properly take up the races one by one, and consider them in the usual order. Finland is thought to signify Fen Land, from its physical character. The country reaches beyond the 70th degree of north latitude, and no part of it is below the 59th degree. This emplacement is sufficient to indicate the severe character of the climate. The country has an area of about a hundred and forty-five thousand square miles; but a great part of this area is water rather than land—a morass of reeds, inhabited by waterfowl. The coast is eaten in with many fiords, and outside the landline lie many small islands. The country seems, as a whole, to be but lately lifted from the sea. Indeed, geology indicates as much, and the process of emergence still goes slowly on.

Physical character of the Finnish environment.

The population of the country amounts approximately to two million. Of these, about six sevenths are of the native race, the remainder being Swedes, with a few Russians, Germans, Gypsies, and Lapps.

The population; tendency to the agricultural life.

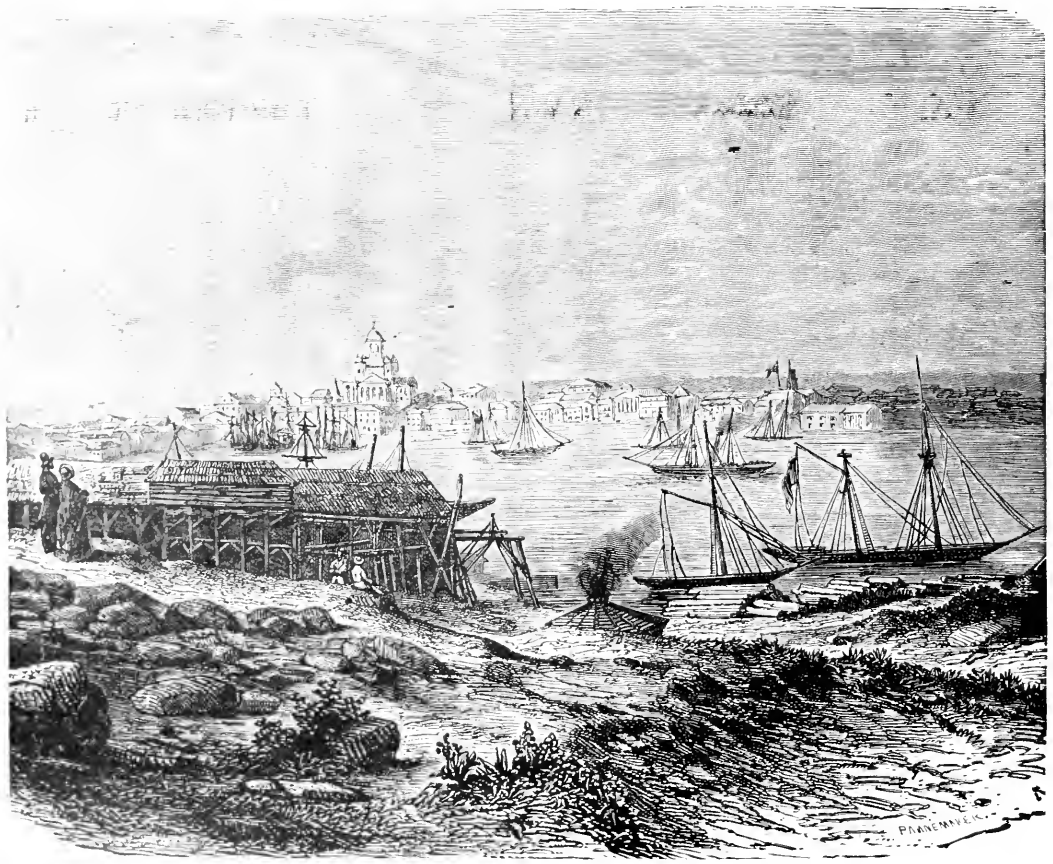
Notwithstanding the high latitude, Finland submits to agriculture. For this the southern parts are best adapted. In favorable situations the principal grains of the north temperate zone may be produced in fair crops; but such products have to contend with the exigencies of the climate. The Finns understand the disadvantages at which they are placed, and seek to encourage agricultural pursuits. They have established in different parts of the country no fewer than ten colleges for instruction in agriculture and kindred branches of natural science.

VIEW IN FINLAND.—Sledges and Reindeer.—Drawn by E. Viollat.

The resources of the country are multifarious. One of the most profitable

pursuits is the raising of cattle. Another is the prosecution of the fishing industries, notably of the herring fishery, which is as fine as any in the world. The Finns have engaged in foreign commerce, and export very considerable amounts of their overplus to the North European countries. Their mining industries are also of considerable importance. They make iron successfully, and work their copper and tin mines with profit. Stone quarries abound, and out of these marble, granite, limestone, and quartz are taken in great quantities.

Cattle-raising, commerce, and the industrial arts.



SHIPPING AND HARBOR AT HELSINGFORS.—Drawn by A. de Bar.

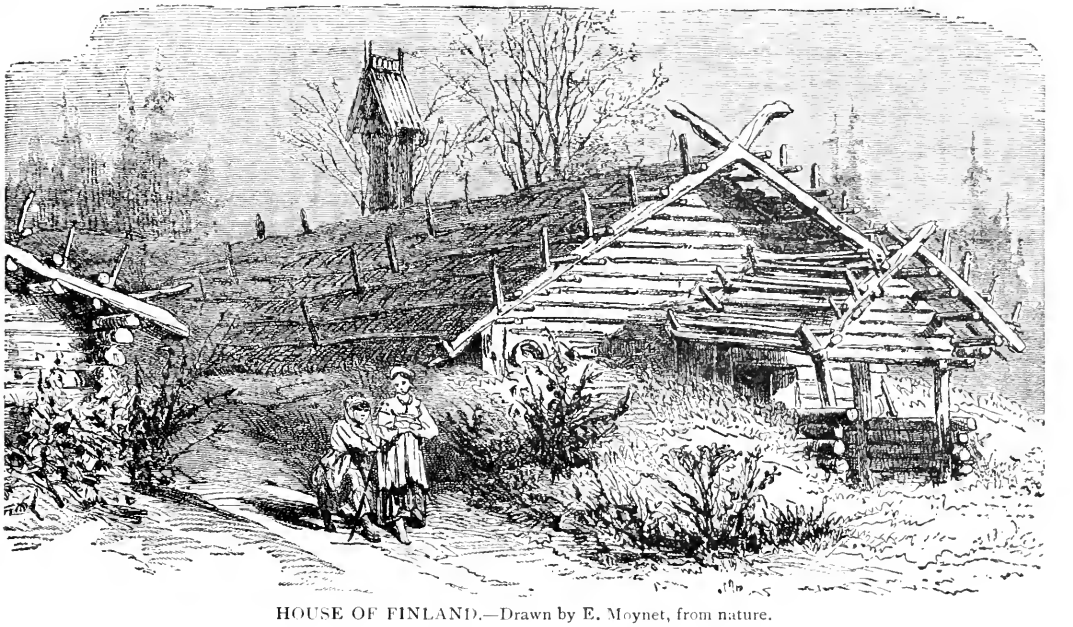
It will be seen that the conditions of successful manufactures are here present. Works of various kinds have been erected for the production not only of articles of metal and wood, but also of cotton fabrics, woolens, paper, leather goods, candles, and soap. There are also sugar factories, tobacco warehouses, and distilleries. The aggregate product of the manufacturing establishments is estimated at a value of seven million five hundred thousand dollars. Meanwhile a merchant marine has been created, and Finn ships to the number of about two thousand are abroad on the northern seas.

It will thus be seen that, contrary to the apprehension of Western Europeans and Americans, a civilized life of considerable extent, variety, and importance has been created in Finland. The rail-

Misapprehensions respecting the civilization of the Finns.

ways of the country aggregate more than five hundred miles. Many canals also have been constructed, and more recently the telegraph has brought the principal cities into connection with the great nations of the earth.

Under such influences the Finnish character has greatly improved. From the nomadic hunters and fishermen that they were, they have become a people of upright character and progressive spirit. There is said to be in the men-



HOUSE OF FINLAND.—Drawn by E. Moynet, from nature.

tal constitution of the race, as it now is, a mixture of subordination and good faith, with a spirit of independence and individuality that might well characterize the Germans. The intellectual habit of the Finns, however, has its drawbacks. Their old Mongolian descent still appears in a half-indolent disposition and a revengeful trait which asserts itself at times in the Indian manner. There is also noticeable a certain heaviness and stoicism which are not agreeable to the more enthusiastic spirits of the peoples of Southern Europe.

The Finnish family has much that is admirable. Monogamy is the law of the sexual union. There remains among the people a measure of that indifference to sentiment and affection between man and woman of which we have spoken in reviewing the character of the Eastern Asiatics; but the home life and habits of the Finns have prevailed over the ethnic disposition, and there is much domestic happiness.

Law of the sexual union; Finnic language.

The language of the Finns proper has been much praised by Finnic scholars. Dr. Rask has declared it to be one of the most harmonious varieties of human speech. The language of Finland is designated as the Suomi, and this is most highly developed of all the dialects, with the possible exception of the Magyar, of Hungary. The Suomi is fundamentally a monosyllabic language in the agglutinative stage; but there is noticeable in it an approximation to the Aryan type. Just as the Finns themselves, as a race, seem to grade off toward the Indo-Europeans, so the language tends to the Aryan character. It

has become in part at least grammatical, as that word is understood in the West. The agglutinative peculiarity gives way to some extent to inflection, to grammatical terminations, and to the combination of words according to their form as well as according to place.

In the development of their language the Finns have had a large freedom, and the forms of expression have been perfected not only in structure, but in sonorousness and elegance of utterance. All of the Finnish races have tended to the same results in linguistic development; but the Suomi and the Magyar have reached the highest stage of elegance and perfection.

It is in these tongues that the literature of the Finns has been mostly expressed. It would appear that no nation of Europe has had proportionally a larger intellectual activity. Scholars began to be acquainted with the literary product of this race about the middle of the sixteenth century, when the first book in Finnish was printed. Since then at different epochs Western scholars have dipped into the letters of Finland, and have found the product to be of the greatest variety and importance. Linguists of such note as Dr. Elias Lönnrot and Professor Max Müller have been surprised at the poetry and philosophy which this rude people of the far north have produced. These learned men have even compared the Finnic epics with the great productions of the Greeks and the East Indians. The Finnic literature has branched out into many varieties: philosophy, fiction, history, criticism, and the drama. There is also a great production of proverbs, legends, tales, folklore, and the like, which in the published form might supply a modest modern library.

Promising literary development of the race.

The religious status of the Finns is involved in their political and constitutional history. Finland was for about four centuries an object of contention between Sweden and Russia. The original independent tribes of the country passed under Swedish sway as early as the fourteenth century, and the institutions of Sweden were established with her government in Finland. But at length Russia began to press the Swedish outposts, and Finland was contended for in several wars. The battle finally went, in 1809, in favor of Russia. Though the Finns themselves made common cause with the Swedes, and preferred to remain as a part of Swedish nationality, they were overborne by the armies of the czar, and their country transferred to his dominions.

The civil status; Finland overborne by Russia.

Meanwhile, with the outbreak of the Reformation in Germany, Sweden went in the wake of the Teutonic revolution, and became, perhaps, the most Protestant of all countries. The Finns under her auspices were converted from their old Shamanic idolatries and brought into the fold of Protestant Christendom. The conquest of Russia carried at length the rights and prerogatives of Greek Catholicism into Finland; but the Protestantism of the inhabitants has never been more than partially subdued.

First a Protestant, afterwards a Greek Catholic people.

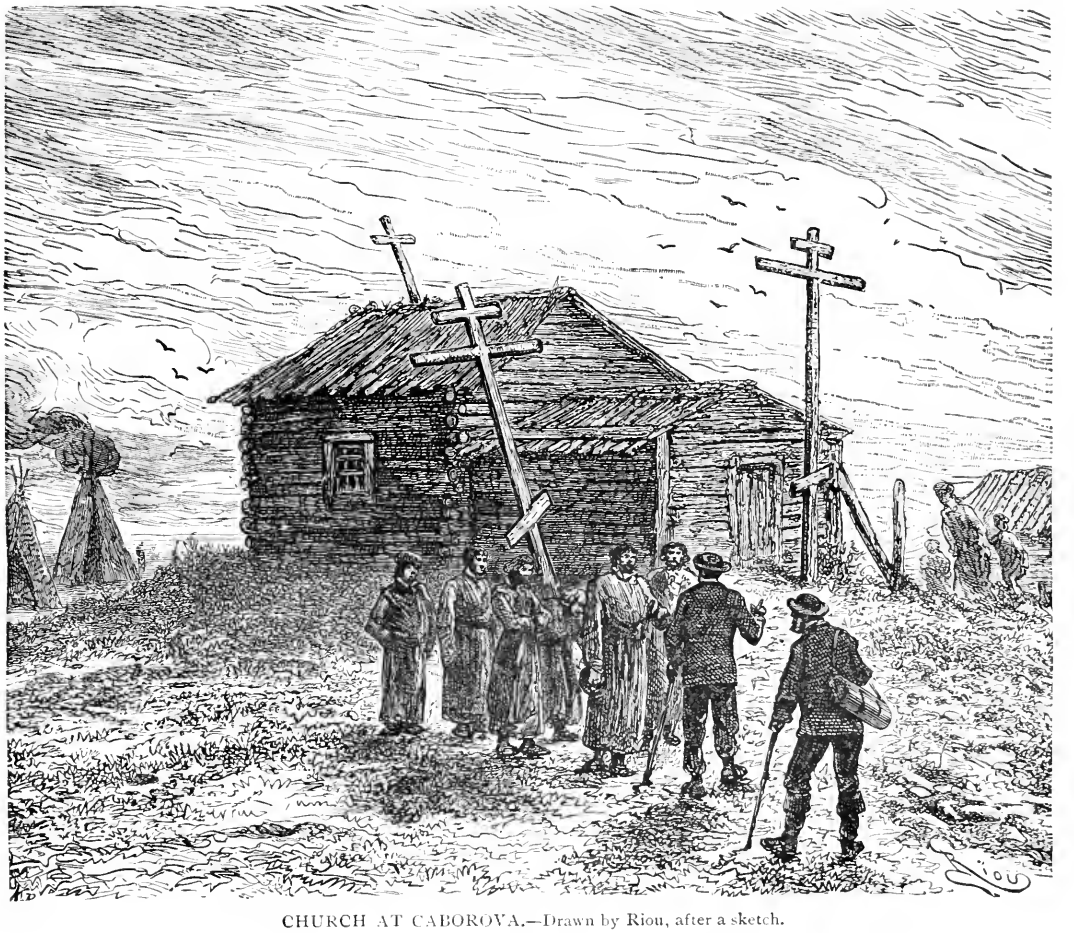
Ethnically considered, the Finns have a history, or at least a tradition, almost as interesting as that of any other race. They appear to have occupied their present territories from immemorial ages. As far back as the time when the Norsemen of mediæval Europe began to make themselves known by their adventures, stories were spread abroad of the gigantic Ugrians, or Yugorians,

Finnish traditions and myths; the Jotuns.

as they were sometimes called. Pritchard is clearly of the opinion that this signifies the aboriginal Finnish race. The barbarians, so named, were also called Jotuns, and this name recurs many times in the sagas of the Norse.

The Jotuns appear to have corresponded to the Gigantes, or Titans, of century. Adam, of Bremen, is authority for the statement that the old gigantic Finns were superior in strength and swiftness to the wild beasts of the forests. Still further back in the pages of Tacitus we catch glimpses of the same people. It appears, however, that long

Classical references to the race.



CHURCH AT CABOROVA.—Drawn by Riou, after a sketch.

Greek mythology. The attributes of both were the same. The Jotuns were the enemies of gods and men. Such is the character given by tradition to the aboriginal inhabitants of Finland. These were the barbarians who occupied the land aforetime long before the coming of the Swedes.

Traces of such a race are discoverable in Latin literature as late as the sixth before the Swedish conquest of Finland the natives had begun to plant themselves in fixed communities and to approximate a civilized life.

With this change came also physical, as well as mental, modifications by which the Finns were transformed into their present character. To this day they are a strong and hardy race, though their

Personality and ethnic traits of the Finns.

stature, instead of being great, as it is represented in tradition, has fallen below the average. The features preserve many Mongolian lines. The eyes are set obliquely, rising at the outer angle. The cheek bones are projecting. For the rest, the features are broad and flat. The forehead is low and square. The head is globular, thus conforming to the Mongol type. The eyes, however, are gray and bright, indicating a modification toward Scandinavian and German characteristics. The Finnish mouth protrudes, and the lips are thick. The nose is short and almost level with the face, at least in the upper part. There is a peculiar indication of strength about the shoulders and neck. The latter part is thick and strong. The hair, like the eyes, approximates the Teutonic type, as also the complexion, though the latter is still browner than that of any Aryan Europeans. In weight, the Finns are about the average of Western peoples.

FINNS (GULF OF FINLAND)—TYPES.—Drawn by E. Viollat.

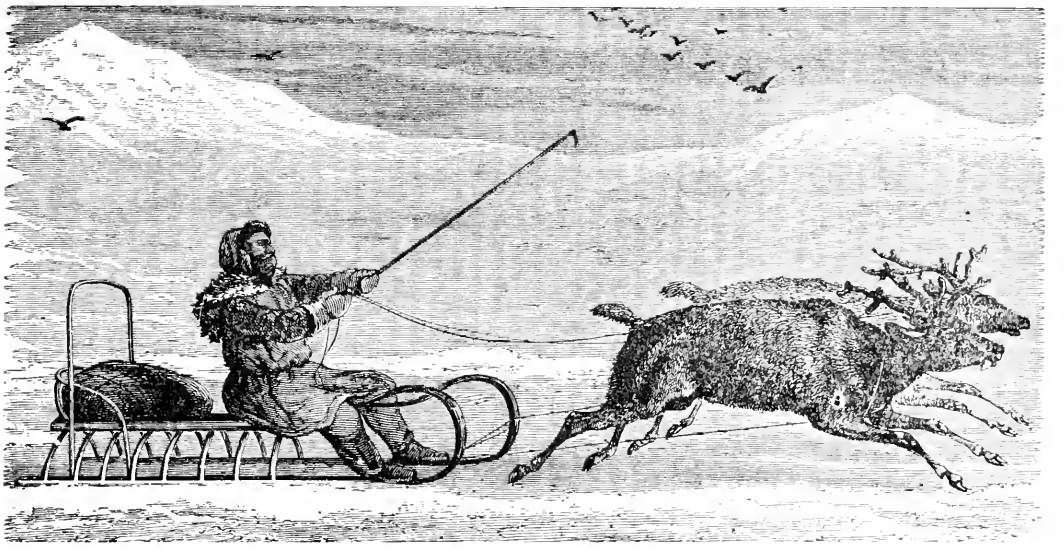
In intellectual character the people most resembles the Mongols; but the Mongoloid type has been greatly refined and improved. The old temperament, however, survives. The Turanian gravity may easily be seen in the Finnish manners. They are taciturn, and under emotion retire into themselves. In conversation, even under excitement, they gesticulate but little, and their sonorous words are uttered with great deliberation. They rarely laugh, and their songs have the keynote of plaintiveness, sorrow, and melancholy.

Strongly Mongoloid in intellectual characteristics.

Another circumstance in the ethnology of the Finns is their supposed connection with the Basques of Spain and the old Etruscans of Italy. There are traces of identity in the Basque and Finnish languages; but these may be accounted for on the ground that the Celts, who originally peopled the Spanish peninsula, had traversed or inhabited Mongolian countries, thus gathering elements of speech that became common to themselves with the Finns.

Race affinity of the Finns and the Basques considered.

There is still another and higher view, and that is that original elements in the languages spoken by the Brown races of mankind may have floated westward with the ancestors of the Basques in one direction through Northern Africa and into Southwestern Europe, while the same elements flowed by another channel in a northeasternly course, until they were diffused through all the streams of the Asiatic Mongoloid tongues. This supposition has warrant of fact, though it involves the preservation of linguistic forms through continents of space and ages of time!



LAPLAND SLEDGE.—Drawn by Freeman.

As we have said above, the Finnish race of Northern Europe is made to include not only the Finns proper, but also the Lapps, the Esths, the Permians, the Woguls, the Ostiaks, and the Magyars. These in the aggregate make up the Uralo-Finnic group of nations. While we may not particularize all of these nations and tribes, we may properly consider several of the more important, beginning with the Lapps.

Extent of the Uralo-Finnic division of mankind.

This people, as we have said, repre-

sents the barbarian or less improved division of the Finnic race. Their country is the northwestern extreme of Europe. Only the broken north of Norway runs out further into the Arctic ocean. The situation, as will be seen at a glance, is far less favorable than that of Finland for the development of a progressive and civilized people.

Position of Lapland; rigors of the climate.

Lapland is, in its greater part, above the arctic circle. The rigors of the climate are extreme; but there is, nevertheless, a relaxation of climatic conditions beginning with May and ending with September. January has no sun, and during that month the thermometer falls to fully fifty degrees below zero. February is the season of great snows, and with March the rigors of winter are somewhat modified by the returning sun. The short summer comes in suddenly in June, when the forests take the leaf. But the temperature of July and August hardly rises above 50° F.

Nicknames of Lapp and Lapland; aspects of the country.

The names Lapp and Lapland are not known in the native vocabulary. As usual, foreign nicknames have been imposed upon both country and people. The native name of the country is *Sabme*, and this the people use in speaking of their land. The country is, for the greater part, a desolate region of alternate lowland and swamp; but this rises in some parts into wild and picturesque scenery. The region presents strong contrasts—such effects as artists might well seek for suggestive pictures.

A great part of the country is covered with native forests of pine and spruce. The fruit trees of the temperate zone find here no season in which to yield their fruit. The mountains produce abundantly of those species which are capable of flourishing in cold, wet situations. The lack of fruits and general vegetation, however, is largely compensated by the abundance of fish and waterfowl. With these, by river and lake and shore, the country teems, in so much that the inhabitants, whether rude or civilized, can hardly ever lack for a supply of cheap food.

Race connections of the people; foreign impact.

The origin of the aborigines of Lapland has not been traditionally determined. We have been left to ethnic and linguistic facts in settling the race connections of the people. It is known, however, that several centuries ago the Lapps were crowded from their seats in Finland and pushed beyond the arctic circle. Here they have been permitted, to the number of perhaps thirty thousand, to settle and remain without further disturbance. The true Lapps, however, constitute only a fraction of the people of Lapland. Many foreign elements have been thrust in upon them. The Swedes have occupied considerable districts of territory. The Finns from the south have possessed themselves of other parts. A few foreigners from countries more distant have penetrated the territory and made them homes.

Principal divisions of the Lapp stock.

The Lapps are divided into three classes, according to their situation and pursuit. Those of the shore are called Sea Lapps, the woodland people are known as Forest Lapps, and the hillsmen as Mountain Lapps. But the lines of demarkation are not strongly drawn between places and pursuits, and all the people of Lapp descent have a tolerably uniform race character.

It will be understood that Lapland is a geographical rather than a political entity. The country belongs in part to Norway, and the remainder—much the larger portion—is divided among Swe-

den, Finland, and Russia. The inhabitants are distributed accordingly. The Lapps are subjects of this country, or the other, according to their situation.

tivate in a rude manner. The nomadic life is better represented in the Forest Lapps and the mountaineers. These live, as a rule, along the edges of great

FOREST LAPP FAMILY—TYPES.—Drawn by Flameng.

The manner of life depends upon the suggestions of the environment. Those of the coast spend almost their whole time in fishing and fowling. The gathering of eggs is a leading business. The people are skillful with their boats and nets. Some are trappers on the shore. Each man has his hut, and the better classes add a field, which they cul-

Manner of life determined by the environment.

forests, where they build their hovels and storehouses.

The population of the last named class fluctuates a good deal, according to the season of the year. With the approach of winter the people drive their little herds to the south, and then return with the next spring. The hunting season is in the fall. For a few

Population fluctuates with the season.

weeks in summer they permit their reindeer to run at large. The habits of the animal are well known, and the Forest Lapps have a way at the close of the season of belling a leader, and with him they gather the other reindeer and bring them back to domestication and service.

The rudest of these people are the Mountain Lapps. They also have the nomadic habit, and frequently descend from their hills to the seacoast. Sometimes bands of them go into Russia, where they are not welcome. So much do they wander that it is unusual for them to remain a week in any one place. They live almost wholly on animal products, to which they add a coarse bread made of rye or barley. Their only commerce consists in the exchange of articles of their native food for fish. Frequently the Mountain Lapps are seen in the service of the Sea Lapps, who are much more advanced, and who hire their countrymen to draw their nets, watch their flocks, or till their fields.

Rudeness of the Mountain Lapps; wandering habits.

The wandering habit is so strong with the Laplanders that many of them are seen in the small towns or cities beyond the borders of their own country. There they remain for a while, and then return. They may be found in the villages on the coast of Norway, at many places in Sweden, and, as we have said, beyond the borders of Russia.

The Lapps, having no country in the political sense, pay tribute to the several nations under whose authority they live. They have no constitution and no political methods of their own. Socially, the old institutions of Asiatic barbarism still hold. These facts are shown in their manner of life. They build only huts and tents. The greater part dwell in the latter. The Lapp's wigwam is made of bent poles covered with cloth. An aperture is left at the center for the escape of the smoke. The reindeer skin furnishes the men with trousers and shoes. Furs are plentiful, and the body is wrapped in these in winter. Over the head the true Lapps wear a kind of cowl; but many have substituted the fur cap of the Russians.

No political ties; houses and clothing.

The Sea Lapps have better houses, and, in general, a better method of life. The Forest Lapps are hunters who, until recently, used only the bow and arrow. Socially, the institution of marriage is recognized, and polygamy was the usage until it gave way to the pressure of Christian customs. The wife is purchased from her parents. The usual exchange is reindeer. If she be one of the nobility her lover will have to pay, perhaps, a hundred reindeer in exchange. Peasant girls are purchased for twenty. If the husband be rich, he may purchase another wife, for the custom of the race does not forbid it.

Sea and Forest Lapps; manner of marriage.

From these usages it will be correctly inferred that Shamanism has been the prevailing religion of these people. The old idolatrous and superstitious beliefs still have a strong influence over their minds and conduct. For the rest, however, the barbarian beliefs and practices of fetichism have given place to a nominal Christianity. This, of course, is no more profound than the genius of the race is capacious. The religion of each district is determined by the political dependency. Those Lapps living under the authority of Norway are German Lutherans, as are also those living under the rule of Sweden and Finland; but those who belong to the Russian division of the country profess Greek Catholicism.

Christianity has displaced the old Shamanism.

Whatever may be the particular faith

in any place, it may be seen that the old gods and demons of heathendom have a stronger hold on the popular imagination than have the deities and saints of Rome and Constantinople. The old pagan god of the race was called Radien Athzie. He is the creator; but he had assistants, chiefly the virgin Ruona Neid. There is a god of beasts and a god of fishes. Some of the deities are good and others bad. Each must be propitiated and worshiped according to his kind. The people believe in charms and magic. Their soothsayers correspond in office to the medicine men of the North American Indians.

The Shamanic pantheon of the Lapps.

In the language of the Lapps we find but few traces of that grammatical development which we have noted in the speech of the Finns. Lapp is monosyllabic and agglutinative simply. Cases are formed by postpositions. The verb has many moods and tenses, or, at any rate, combination of forms which answer to mood and tense in the grammatical languages. Small as is the total number of the Lapps, they have several dialects, each little tribe speaking in its own way. It could hardly be reckoned that such a race has before it a large and civilized career, but history has its surprises.

Character of the Lapp language.

LAPLAND CAMP.—Drawn by Flameng.

Ethnically the Lapps are well discriminated. The first peculiarity which may be noticed is their smallness of stature. They are indeed one of the smallest of the existing races. We see in them a striking example of that decline in the bodily stature and strength which becomes noticeable almost all around the earth as

Ethnic characteristics of the people; physiognomy.

we approach the aretic circle. True, there are some exceptions. We note with surprise the tall, almost gigantic, stature of many of the Swedes and Norwegians. This eccentricity of race is accompanied also with the blonde quality of complexion, including the ruddy skin and blue eyes in their most pronounced development.

Тэн гудйк што Иммель шит шабэшій тан альме. што иджес Альге, эхтушэнтма эндій, тэн варас што юкьянъ, Кіе Сонне віер, ій майкьяхъ, а лехъ сонне агеалмуш.

Sillä niin on Jumala mailmaa rakastanut, että hän andoi hänen ainoan Poikansa, että jokainen kuin uskoo hänen päällensä, ei pidä hukkuman, mutta ijankaikkisen elämän saaman.

EXAMPLES OF LAPP AND FINNISH.
(1) Russian Lapp. (2) Finnish.

For the greater part, however, the races of men become dark-complexioned along the aretic line. This is evidently the natural tendency, and the Swedes and the Norwegians are to be interpreted in the matter of their peculiarities by their ethnic affiliation with the Germans. The force of race has in their case been sufficient to bear up triumphantly against the pressure of climate.

The Lapps, however, reveal the general law. Their skin is a brownish yellow, and their eyes dark. The face is of the Mongolian type. The forehead is broad and low. The cheeks protrude above, and are hollow on the sides. The chin is sharp and the lips thin. A peculiarity of the form is noticed in the neck and head. The latter is globular, and is set on a short, round neck. The one feature in which the Lapps depart from the Mongolian characteristics is the nose, which instead of being flat with the face is well elevated and well formed.

Cranial character; bodily weakness of the race.

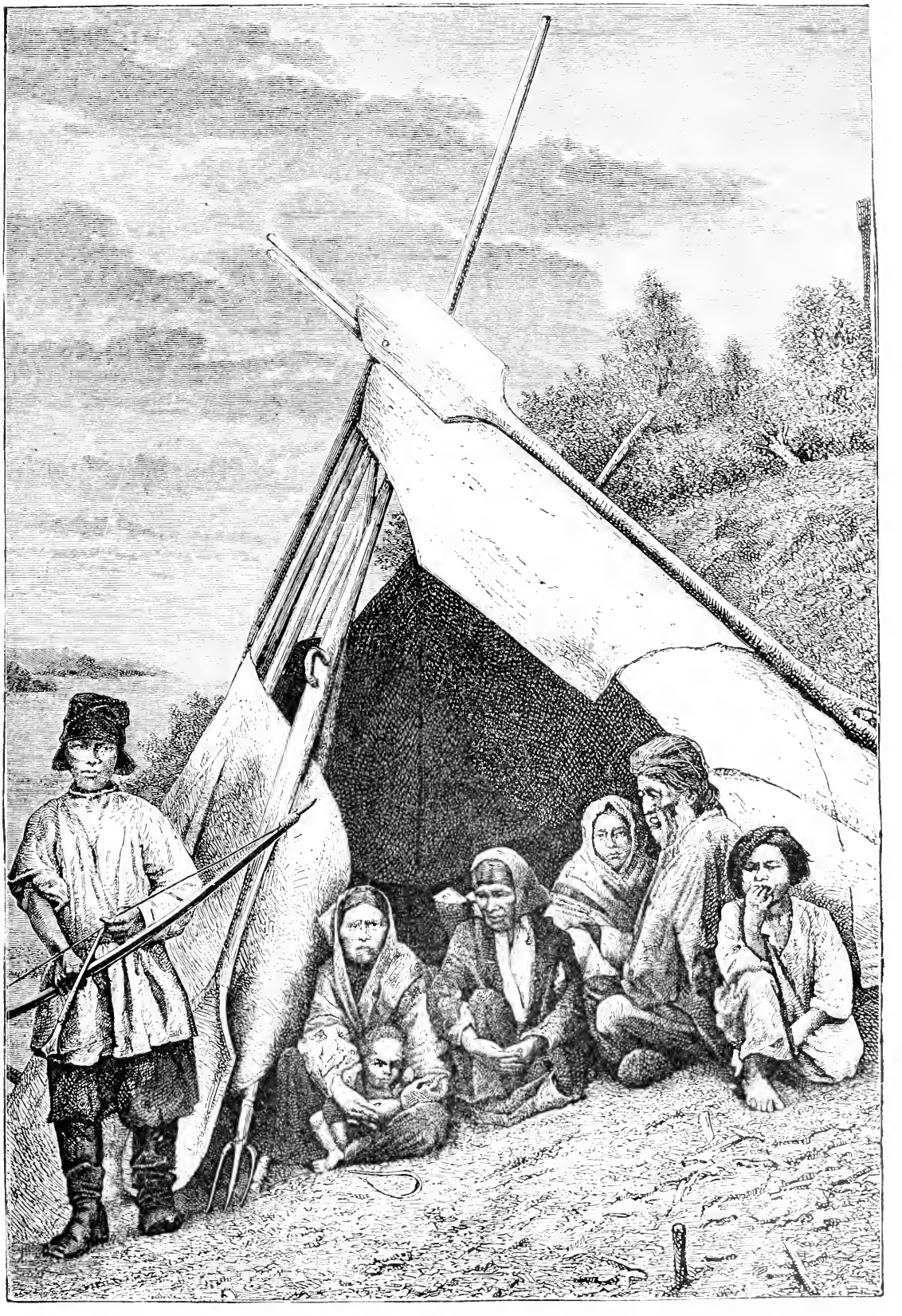
In harmony with the smallness of the person, the Lapps are weak in bodily power. They have no great endurance. Application to physical tasks soon exhausts their strength. A stalwart European or American might easily overcome several Lapps in physical contest, whether of labor or battle. Our interest in the race is diminished by the fact that the whole people representing the Lapp stock number no more than a few thousand souls.

CHAPTER CLXV.—OSTIAKS, ESTHS, MAGYARS.

ETHNOLOGISTS and linguists generally associate with the Lapps the Ostiaks, who have their seats in the basin of the river Obi. A few of the same race are found further on, along the Yenisei in its lower course. They are regarded, wherever they may be scattered, as belonging to the same stock with the Lapps, and as descended from the Ugro-Finnish stem. The Ostiaks are properly considered along with the Lapps, because of the similar development of the two peoples.

Numerically, the two branches of the common race are about equally strong, having each a total of twenty-seven thousand. The similarity of language indicates clearly the ethnic unity of the peoples under consideration, and the personal peculiarities of each are the

Ostiaks compared with the Lapps.



23 OSTIAKS OF THE YENISEI—TYPES AND MANNERS.—Drawn by E. Ronjat, from a photograph.

same. The manner of life also runs on the same plane. Travelers have observed, for instance, among both Ostiaks and Lapps a high degree of hand-skill in the carving of wood and bone. The methods of tanning skins are the same with both races. The decorations of their garments, weapons, and boats are alike, and the chase is prosecuted in the same manner in the valley of the Obi and in the morasses and dark woods of Lapland.

We note again a similarity in the tradition and mythology of the two peoples. All of the descendent races of the Finnish stock have indeed the same quality of mind and imagination, but in very varying degree of development. The melancholy tones of the Finnic and Lapp poetry and music are heard again in the rude ballads of the Ostiaks, and the old pagan superstitions and myths are the same in both the countries under consideration.

Intellectual sympathies of the two peoples.

The Ostiaks live by hunting and fishing and such poor trade as they carry on with the Russians. From the latter they obtain their rye and barley from which their coarse bread is produced. The main reliance, however, is upon flesh food. The people, as are nearly all the races of the North, are eaters of raw meat. Among the Ostiaks, as everywhere with the Ugro-Finnic tribes, the reindeer is the principal animal. As the tribes develop they begin to become herdsmen and to breed cattle, thus introducing the more profitable life of agriculture and stock-raising.

Means and methods of subsistence.

FAMILY GROUP OF OSTIAKS. TYPES AND COSTUMES.—Drawn by E. Ronjat.

In stature, the Ostiaks are low, but not such pigmies as the Lapps. They are generally thin in habit, and are better

formed than the Mongolians of Eastern Asia. The globular skull, however, is strictly Mongoloid. The prevailing complexion is brown, and the eyes are dark. The forehead is low, and the nose, instead of rising, as in the Lapp physiognomy, is broad and flat. The lips differ also from those of the Lapps, and are thick and heavy. The women are much fairer than the men, and have been regarded by travelers as having beautiful faces. The disposition also has received not a little praise. The people are upright and generous, little disposed to brawling or robbery. On the Russian border the natives have been provoked by their masters, and having a revengeful disposition, make what reprisals they can in property and life.

The Ostiak stature and features.

ESTHONIAN PEASANTS—TYPES AND COSTUMES.—Drawn by E. Viollat.

By common consent the Esthonians also belong to this group of peoples. The country of the Esths may be said to be politically in the heart of the Russian empire. It lies against the gulf of Finland, and the province of St. Petersburg. Southward the boundary is Livonia, and on the west the Baltic. The country has an area of not quite three thousand miles. It is a plain, extending gradually to the gulf of Finland, where it is broken off in precipices. There is in the landscape much of that desolation and gloom which we have marked in nearly all the countries possessed by the Ugro-Finnic peoples.

Country of the Esthonians.

Not much is known as to the time and circumstances of the settlement of the Esths in the Baltic countries. Indeed, we find among most of the Finnic tribes few traditions, or none at all, of their migration from place to place. We may note in this connection a general tendency of all mankind to claim priority of occupation rather than invasion as the basis of their territorial rights. For this reason we are left to the testimony of language and other ethnic identities and diversities to discover the race connection between the different divisions of mankind. In this case it is demonstrable that the Esths are of the Finnish family, but not demonstrable in what manner they became separated and settled in the country which they now occupy.

Uncertainties of the tribal history of the race.

Numerically, the Esths are one of the strongest divisions of the Ugro-Finnic family. They number about six hundred and fifty thousand souls. Their institutions—so far as the same are native—are strongly Mongoloid. This is true also of their physical and personal character. The manner of life is strongly determined by natural environment. No country of like area has a greater number of lakes than has Esthonia. The forests are great and gloomy. Immense woods of birch and fir stretch here and there. That part of the country which has been cleared and devoted to agriculture shows a good soil. The winters extend through two thirds of the year, and are separated only by a brief flash of growing summer weather just after the solstice.

Kinship of the Esths; their manner of life.

Into these conditions the people are fitted in their pursuits. They devote themselves greatly to their fisheries, but they have proceeded well into the civilized life, and have become stock-raisers and agriculturists. They are industrious, and perhaps the most prosperous of the Finnic race. Politically, their country is a province of the Russian empire. They have a certain measure of local government, and a governor general, who administers affairs from Riga as his capital.

The language of the Esths, like the Finnish, has advanced considerably toward grammatical forms. There are two dialects, each of which has been developed and fixed by a copious literature. This includes folk-songs and traditions. It is noticeable that the same mythology and superstitions are repeated by the Esths which one hears in his journey through Finland. A few literary attempts of a more ambitious kind have been made, but nothing comparable with the vast song and story of the great nations of Western Europe and North America.

The Esth language and incipient literature.

Religiously, the Esths began with pagan idolatries, and have ended with Lutheran Christianity. The old faith has disappeared among them more com-

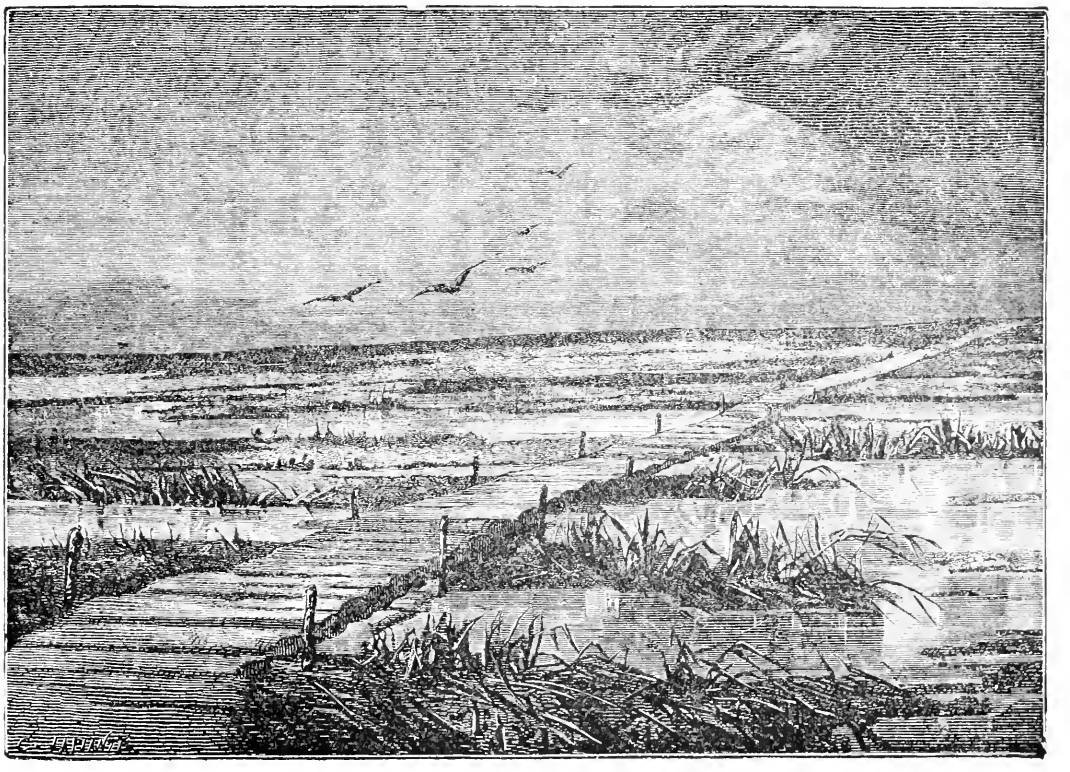
pletely than in Lapland, or even Finland. Institutions of religion and education have sprung up. In these, there is a strong contest between the Lutheran and the Greek Russian parties. Each of the six districts into which the country is divided has well-conducted schools, but education is by no means universal. The Teutonic idea of education

The Greek Catholic Church contends with Lutheranism.

ting the nobility to the neglect of the folks prevails, and the attendance upon the schools is greatly diminished by this pernicious opinion.

We need not further enlarge upon the character of this group of nations. Their importance in the ethnic scale is hardly to be estimated by their present numbers or influence among the civilized nations, but rather by the facts which they contribute to a true understanding of the history of mankind. They show conclusively the possibilities of the human dispersion over the earth, and the peculiar form and emplacement which it presents. Little would the inquirers of the seventeenth century, and much less of any preceding century, have supposed the existence of such far-reaching ethnic relations as are now known to hold together the severed divisions of our race. There still remains to be noted what may be called the extreme example of the Mongoloid dispersion into Europe. This is found in the Magyars, of Hungary, and to that remarkable people we now give a brief notice.

General view of the Uralo-Finnic races.



LIVONIAN LANDSCAPE.—View Near Volmar.—Drawn by D'Henriet.

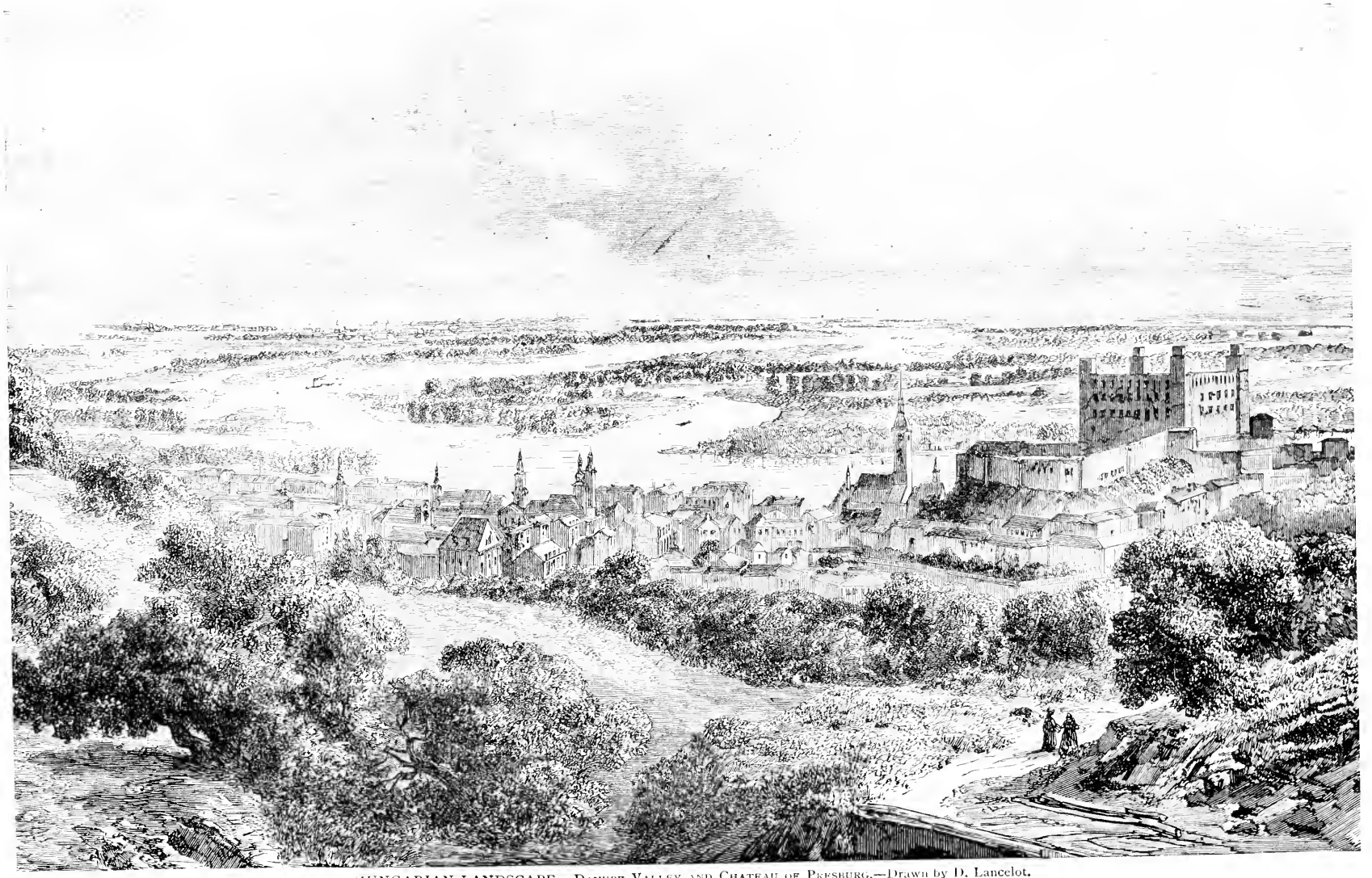
In the first place, we should remark the fact that the movement of a given tribe of people may carry such tribe, or people, to so great a distance that it will become diffused and at length modified into an-

Philosophy of migration as affecting race character.

other ethnic character. The outflow of all streams into larger waters furnishes a physical example of like diffusion. The river running into the sea or lake carries its own water for a short distance from the shore, and is then lost in the floods. Even the greatest volume or current in the world will lose under such condition its own character. The Amazon can carry his huge tide a hundred and fifty miles into the Atlantic, but after that the fresh water volume can no longer be found—only the brine.

ESKIMO GEIC HUNTER—TYPE AND COSTUME.—Drawn by H. Rousseau.

The human movement is of like kind. A tribe of men removing within the territories of another race is gradually



HUNGARIAN LANDSCAPE.—Danube Valley and Chateau of Presburg.—Drawn by D. Lancelot.

assimilated by two general forces, one natural and the other human. Nature does her work in a given locality on all men alike, and tends to make them for that place of a common type; but human associations perhaps do more. The immigrant tribe parts with its blood and its manners also. It takes up other blood and other manners until it is no longer itself. The process may continue until ethnic characteristics are either wholly obliterated or reduced to a new form.

Difficulty of deciding certain race connections.

In such cases it is difficult for the ethnographer, the historian, to determine the proper treatment of the transformed tribe or people. Once and again in the preceding pages we have come into contact with facts of the kind here described. We have found such peoples as the Turks—the Osmanlis—who have drifted so far and become permanent in a locality so different in natural and human surroundings from the one left behind that they have been transformed from the Asiatic to the European type—at least in part. Should the transformation lead us to classify them with Europeans rather than Asiatics?

Problem presented by the Magyars of Hungary.

Another instance of this kind is that of the Magyars, of Hungary. The native stock of this people is clearly and indisputably Mongoloid. But their emplacement so far to the west of the Euxine has brought them under European conditions, till it is not wholly warrantable to class them freely with the Asiatic stock from which they are descended.

All things considered, however, it is better to retain the original lines of descent and to make allowance for the modification to which a given people has been subjected. The Magyars are out of Asia. They are a Turanian race, which has made its way at some early period into its present environment. It is believed that the westward movement which first brought the Magyars within the limits of Hungary dates back to about the close of the ninth century. At that time the migrations began from the region of the Caucasus, and perhaps from the country between the Don and the Dniester—movements which brought the first Magyar tribes to the West.

Magyar tradition of Almos and the Seven Tribes.

Of these tribes there are said to have been seven in the old nation. They were under the leadership of their prince Almos. They already possessed the beginnings of civil institutions. There was a government among them based on democracy. There was a guarantee of justice to all and of equality among the members of the tribes. In this order they conquered. The territory of Hungary was overrun, and Transylvania subdued. Expeditions were made into Moravia which brought the invaders into connection with Germany. Indeed, there was from the first an interfusion of the Magyars among the eastern Germans. The modern Hungarian race has arisen out of these conditions, being essentially Magyar, but strongly modified by Teutonic and Slavonic influences.

Extent of Magyar dispersion in the Middle Ages.

We should not fail to note the continuance of these Hungarian migrations. They occupied a great portion of the tenth century, and extended far into Europe. Tribes of Magyars penetrated to the North Sea. Some reached France and Italy, and others the borders of the Black sea. Though they had been first invited by Arnulf, of Germany, to make war on the Moravians in his own interest, they presently became a terror to the mediæval German empire. Henry I and Otho I made war upon them and brought their expeditions to an end.

Then the Magyars began the development of their social and civil institutions within the borders of Hungary. Prince Gejza took a Christian princess to wife, and became himself a convert. His son was that same Saint Stephen who may be said to have laid the foundations of Hungary. A great change was effected through his influence. The Magyar kingdom arose. The race was evangelized to orthodox Catholicism. Unfortunately, the old tribal democracy was replaced with a system of feudalism, in which civil and religious elements were combined. Christian bishops and monks founded schools, and the ecclesiastics rose to power in the Church. They became the fellows of the Magyar nobility, and under the powers of the two the people fell into a condition of suppression and poverty. Many wars followed, until the Hungarian kingdom at length, within the present century, emerged sufficiently to join its name in the compound title of the empire—Austria-Hungary.

Political and religious evolution of the Magyars.

The student of history knows well how the Magyar race and the Hungarian power, as a political fact, have interposed against the aggressions of other Asiatics. The fifteenth century witnessed their struggle against the Turks. They constituted at length a breakwater against Asia. Asiatics themselves, they showed in their European development the ability to contend with the forces behind them.

They turn against the Asiatics.

INTERIOR OF HUNGARIAN HOUSE.—Drawn by L. Baader, from a sketch by E. Reclus.

The domestic institutions of the Magyars were fixed, in the first place, by conditions that were wholly Asiatic. The family was Asiatic. It was organized in the general way that prevailed among the Ural-Altaïc nations. Monogamy among these peoples was the principal usage, but not the unvarying law. Further eastward the Mongoloids became more and more polygamous. In the western parts of the Mongolian dispersion the social system was determined by the two great religions with which

System of Magyar marriage; polygamy displaced.

the migrating tribes came into contact with Islam and Christianity. The Ugro-Finnic peoples became strongly Mohammedan or strongly Christian, according to geographical emplacement. The Turks were found to be as they have continued to be the great exemplars of polygamy. The Magyars for their part, becoming Christian, became monogamous. The Asiatic subjection of woman, however, remained among the Hungarians as one of the strong evidences of the Eastern origin and prevailing sentiment of the race.

GALICIAN WOMEN (ENVIRONS OF PESTH)—TYPES.
Drawn by D. Lancelot.

The Hungarian social system is not to be admired, even to the present day. It lacks equality and freedom. The nobility and Rome have united in the subjugation of women as well as in the subjugation of the common man. There remain, however, sentiments of the old race freedom, and the present descendants of the Magyars are among the strongest and bravest peoples of Eastern or Central Europe. For the rest, the social life of the Magyars approximates the common European character, and need not detain us with its special features and tendencies.

The recent society of Hungary may be said to date from the year 1867. It might almost be said that the Hungarian rebellion and revolution of 1848 were successful. Much more than in other parts of Europe the effects of this great movement were here permanent. It was not, however, until the emperor, Francis Joseph, had been struck the terrible blow at Sadowa that the Hungarians were able to make their demands imperative. They then forced their country to the front, and in 1867 a national ministry was formed and recognized; Hungary took her place in the dualistic system of the present monarchy. This political and national movement had a strong influence on

Social faults; recency of Hungarian society.

society. The remainder of Europe and the world has become much more interested than hitherto in the ethnic character and promise of the people.

We may here present briefly a general analysis of the Hungarians. Within the limits of Hungary about forty per cent of the population is of pure Magyar descent. This aggregates over six millions of souls. The Magyar distribution is mostly in Hungary Proper and Transylvania, though a small fraction of the inhabitants of Croatia and Slavonia are of this blood. The German element is not numerically as great as has been supposed. Fewer than two millions are of this descent. The Roumanians are stronger, being approximately two and a half millions in number. The center of this race is in Transylvania and the countries bordering thereon. The Slovaks and the Ruthenians amount to about two and a half millions, and the Croats and Serbs are about as strong. Besides these larger elements, Hungary has her share of Armenians, Greeks, Albanians, Bulgarians, and scattering descendants of the Latin races. The Magyars, while not positively in a majority over all, have such a plurality as to give them a right to the title of Hungarian.

Hungarian populations and Magyar institutions.

It is to this race more than to the

MAGYAR GENTLEMAN.
Drawn by D. Lancelot.

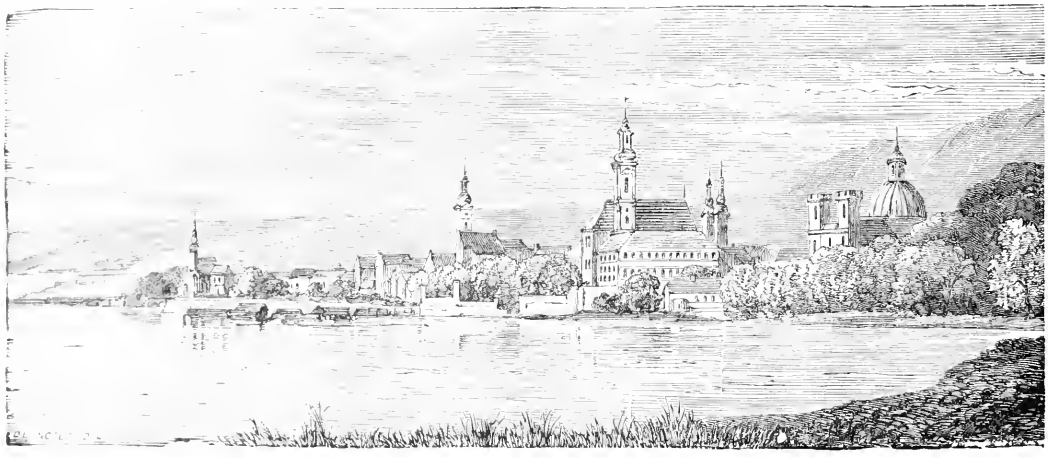
Austrian empire that the social and civil institutions of the nation must be referred. The revolution of 1867 was followed immediately by the establishment of a system of public education. A law was passed for the compulsory instruction of all the children of the people. The common schools were intended to hold the youth to the age of

twelve, after which the special schools and high schools began to take effect. The system has proved to be highly salutary. One of the drawbacks, however, is the necessity of conducting the schools in two or three languages. This method, however, was made a desideratum by the different races held together in the common government. Meanwhile ecclesiastical influences continued to operate powerfully in determining the character of the higher education of the people.

The Magyar language belongs without doubt to the Ural-Altaïc division of the Turanian family. More specifically, it is a member of the Ugric stock. This brings it into close alliance with those Finnic languages which we have already considered. It might be expected that the European emplacement of Hungary, and the large percentage of peoples of other races inhabiting the country, would lead to powerful modifications of the original Asiatic speech; but this is hardly true. Magyar stands essentially as the cultivated form of the Turanian original. Whether we regard grammatical methods, idiom, or vocabulary, we find but few features that have been much changed by the impact of other languages.

Classification and character of the Magyar language.

The Magyar alphabet is copious. Nearly all of the sounds of French and German vowels are represented, as well as those of the simpler vowels of the English alphabet. The consonantal combinations, besides the simple elements, are numerous, such as *cs*, *cg*, *gy*, *ly*, *ny*, *sz*, *ty*, *zs*, and *dzs*. These hard combinations recur constantly, and make the pronunciation of the language exceedingly difficult for English-speaking people.



UNIVERSITY OF WAITZEN.—Drawn by D. Lancelot.

The verb is rich in development, having many distinctions which can not be expressed by simple verbal forms in English. The noun also is copiously expanded in the Turkish manner by affixes. Not only do we have the phenomena of case thus applied, but particular cases are enlarged in the same manner. The possessive, for instance, is varied according to the number and person of the possessor, etc. Expedients have been adopted for the expression of nearly all the so-called properties of the parts of speech, with the exception of gender. That quality is not marked in the form or pronunciation of the word.

Features of the grammar.

The pronoun for *he* and *she* is the same for each of the genders.

The last named fact recurs almost constantly in the Ural-Altaïc languages, and very generally in all the Mongoloid forms of speech. The existence of such a fact, namely, the absence of any pronominal form or noun form to express the distinction of gender in the things represented by the words, has been one of the puzzles of grammarians and scholars. It may be offered in explanation of the fact that the neglect of gender distinctions in pronouns and nouns implies, if we mistake not, just one thing, and that is a neglect or indifference of the people speaking the given language to the fact of sex in objects. Grammatical distinctions are all developed according to the importance of the things thereby distinguished in the estimation of the people employing the form of speech in question. No tribe would ever develop a grammatical form without regarding it as necessary for the expression of something important. The absence of gender form in Magyar and the cognate languages implies the indifference of the peoples of the Ugro-Finnic stock, and more largely of the Ural-Altaïc peoples, to the fact of sex.

Failure to distinguish gender in nouns and pronouns.

This reasoning is borne out in every particular by the facts. Among the peoples of Western Europe and America sex is regarded as one of the most important facts of life. To us it seems that the distinction lies at the basis of society, and if that, then at the basis of the whole civil and national estate. But it has never seemed so to the Mongolian races. To them it has been a matter of indifference. There is very little in the thought of any of the Ural-Altaïc peoples which refers to sex or considers it at all. It is passed over as of no concern—as a mere physiological incident having no importance in the scheme of civilization, and interesting only to a curious science. This leads to that apathy and indifference to the sexual union, to the family organization, and to the chivalric sentiments which we have noted and deplored as the origin of much of the vice and degradation of many of the Central and Eastern Asiatics.

Philosophy of gender and reason for omission of gender forms.

The remaining grammar of the Magyars is of the common Turanian pattern. The language is full and powerful. There is hardly a European tongue which has its capacity for the rendition of the Greek and Latin classics. There are in all four dialects, of which that called the Palocz best preserves, perhaps, the original tongue in its integrity. The conversion of the Magyars to Catholicism has brought in Latin, and that tongue has influenced Magyar more even than German.

Prevalence of Turanian features; dialects.

The literature of the race is copious and valuable. Space does not permit us to give an account of this in anything like its full extent. There was an old native Magyar period in which the national ballads were composed. This reaches back beyond the eleventh century. The old religion was preserved in the native tongue until the impact of Catholicism. In the sixteenth century the Scriptures were translated into Hungarian. Then came periods of alternate decline and revival in the national thought. Within the present century an Academy of Sciences was founded, and from about 1830 a new literary development, carrying philological inquiry, many branches of historical study, a new drama, a new criticism, has taken place. On the whole, the estimate of the peo-

Variety and character of the Magyar literature.

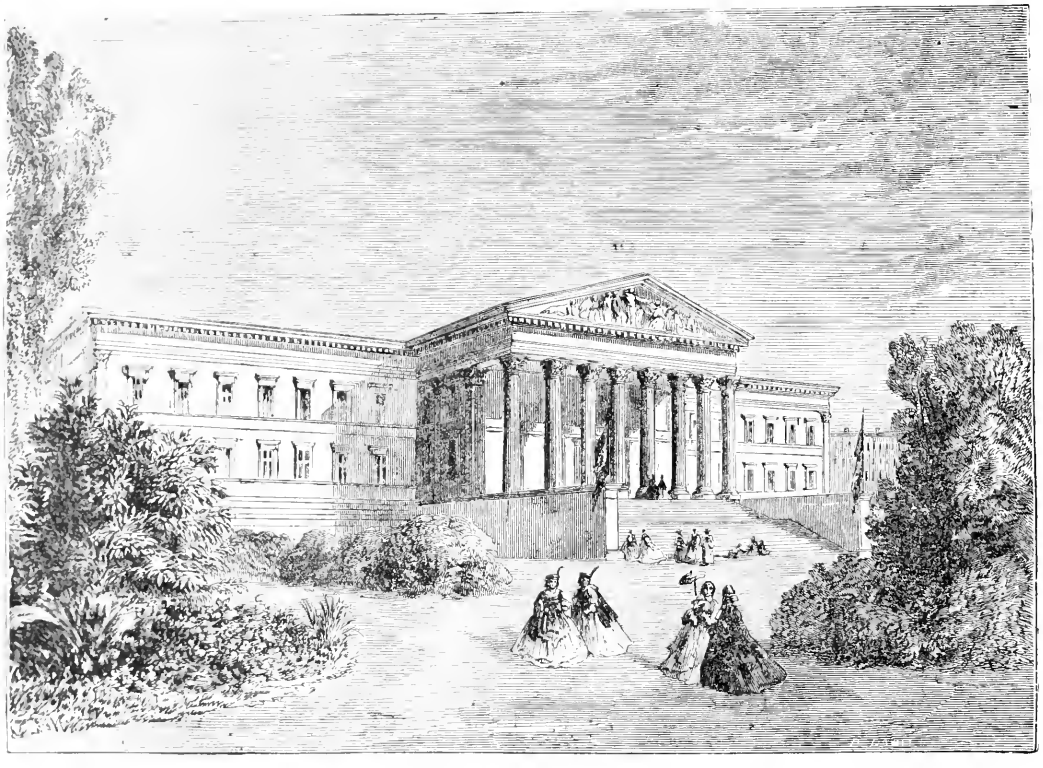
ples of Western Europe and America relative to the products of Magyar thought has not been sufficiently high.

The government of Hungary is easily understood. It is a part of the Austrian empire, but this relates only to imperial affairs and administration. The country retains what in the jargon of the age is known as home rule. This has been the point for which the Hungarians have so powerfully contended, and which they have finally gained. The political desires of the people seem to have found in the prevailing method a large measure of satisfaction. The democratic aspiration is, however, not yet appeased, and the future struggle of the Magyar race will perhaps be for the reversal of the theory of government, putting the people before the king.

Constitution and government; Magyar home rule.

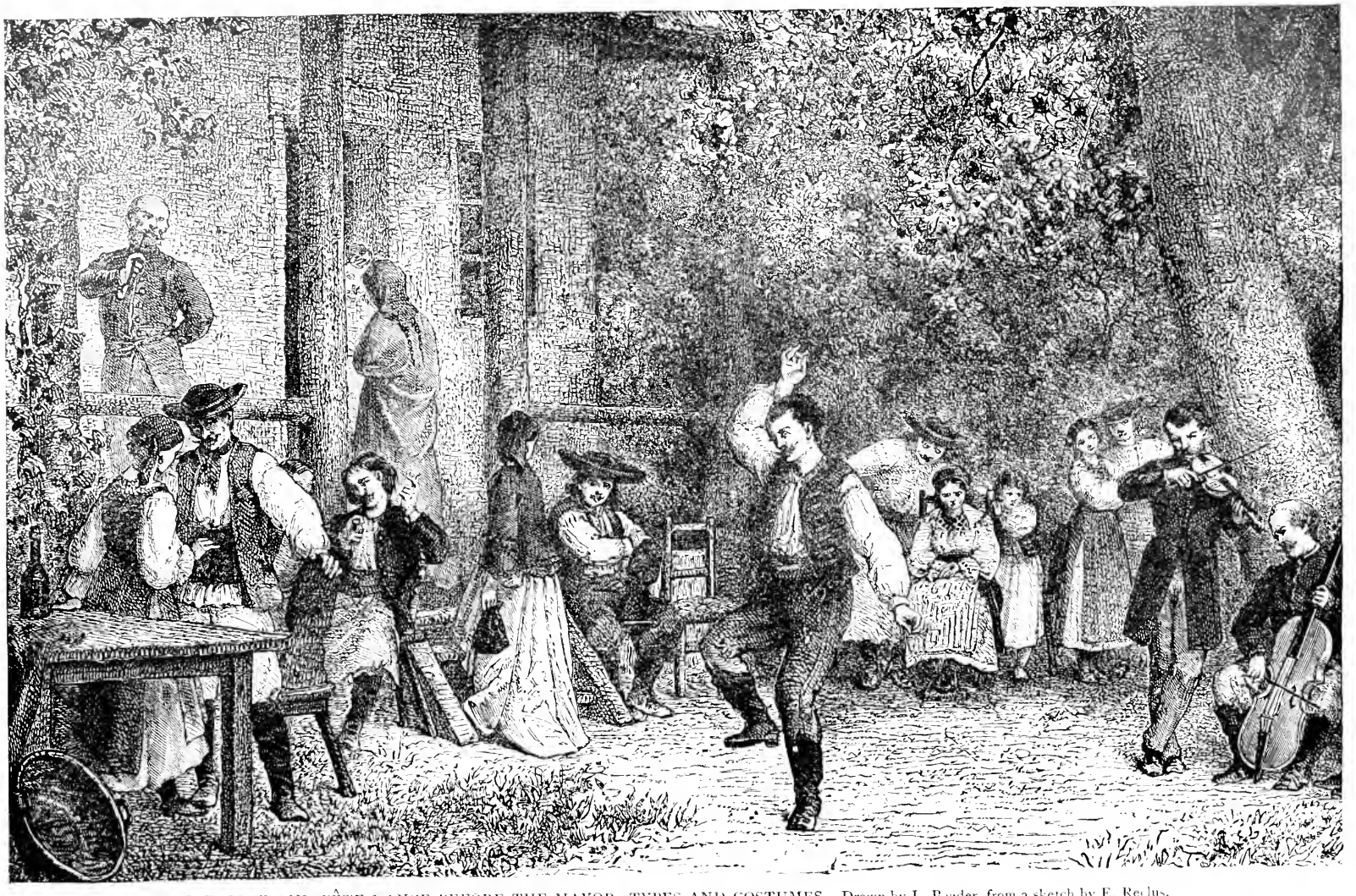
The ecclesiastical analysis of the Hungarians, without regard to subdivisions of race, shows a great preponderance of Roman Catholics. Of these there are more than seven and a half million, being just about one half of the whole population. The Greek Catholics are fully four million strong. Of the Protestant denominations, the Calvinists number over two million, and the Lutherans a little more than one million. The remainder of the population is divided among Jews, Armenian Catholics, and minor Protestant sects. Since we have, in preceding parts, described the doctrines and usages of these different religious parties, it is not needed that the same should be here repeated.

Religious attachments of the race.



COURT OF JUSTICE AT PESTH.—Drawn by D. Lancelot.

The Magyars are thought to be connected by descent with the Scythians of antiquity. Of this, however, there is



MARRIAGE AND FÊTE DANCE BEFORE THE MAYOR—TYPES AND COSTUMES.—Drawn by L. Baader, from a sketch by E. Reclus.

no distinct proof. It is, however, well established that they are of the same race with the Finns, the Lapps, and the Esths. It is known that geographically they came from the Ural mountain ranges. Out of this situation they made their way first to the Volga, in the middle course of that river, but afterwards they continued their migration to the Dnieper, the Theiss, and the Danube.

Ethnic affinities and relationships.

One of the most gratifying circumstances in connection with this race is its rapid rise in civilization. The student of history may well pause to consider with attention the difference in the progress of the Hungarians and the Turks. This should be explained almost wholly by the varying conditions of the respective environments into which the two races have historically made their way. The Turks fell under the sway of Islam. This the Magyars escaped. There is no point of view from which the Christian religion may be incidentally set in stronger contrast with that of the Prophet than in the case of the Hungarians and the Osmanlis. The former have been Europeanized, while the latter have remained under the dominion of Asiatic forces.

Magyars surpass the Turks in progress; reasons therefor.

It must be remembered, however, that other favorable conditions besides the tutelage of Catholicism have aided the Magyar development and have been wanting to the Turks. The general principles of the civilized life will be found to prevail more and more as we make our way from the Volga to the Rhine, the Seine, and the Thames. The Hungarians have had the advantage of a greater projection into the conditions of European civilization than have the Turks. The latter, like Milton's lion with his hinder parts still undelivered by birth from the earth, are hanging but half-born out of Asia, and Islam, instead of promoting, has retarded the deliverance of the race.

We have seen above that the Magyar element in Hungary is only about forty per cent of the whole. The remaining populations, such as the Armenians, the Greeks, Albanians, Bulgarians, Croats, and Serbs, we have already considered in an early part of the present work. The reason for this separation of parts is that in the case of the peoples just named the Europeanizing process has gone on until the Asiatic derivation of some of these races has been almost wholly lost, and their ethnic classification accordingly transferred to the Aryan scheme.

Other races contributing to the population of Hungary.

As we have said, the Magyars are a people of strong powers, and are becoming highly developed in literature and art. Even in scientific attainments they are coming to compete with the broad-minded inquirers of Western Europe and America. In some particulars the Hungarians excel. It may well be doubted whether as musicians they have any superiors in the world. The cultivation of musical gifts is common, and the genius which the race is producing has within the last quarter of a century laid the civilized world under tribute. The Hungarian music is supreme in its kind. Nor may it well be mistaken in either melody or harmony for that of any other people. The popular airs have been seized as the themes of the greatest musical compositions by the greatest masters of modern times.

Intellectual strength and development of the Magyars.

We have already, in another place, ventured the suggestion that the music produced by the different peoples is the result, in each case, of social and politi-

24 MAGYARS OF TOROTZKA—TYPES.—Drawn by A. Duvivier, from a photograph by Bierness.

cal, as well as of strictly ethnic, conditions and antecedents. It is certainly a surprising fact that out of conditions of the greatest social distress, and particularly out of political despair, the most divine harmonies which men have thus far heard and written, have arisen as songs heard afar in the darkness of night. In particular do those peoples who long for freedom—political and social emancipation—sing the sweetest songs. It would appear that the purest of all melodies arise from the midst of suffering, penury, social distress, and political oppressions. Those races who find happiness in political liberties, individuality under social freedom and abundance, and the means of multiplying that abundance by the agencies of industrial freedom, strangely enough do not appear to give expression to their better part in melody and song.

Social and political distress produce fine music.

The Magyars have in other particulars shown genius and force of character. They have retained something of the freshness and vigor of a primitive people. The currents of the national life run strongly and picturesquely through the landscape. The people are brave and chivalrous. At heart they are lovers of freedom. Some of the strongest character of the present century has been developed in the great basin beyond the Danube and within the circle of Galicia and Roumania.

Genius of the race; outposts of the Magyar race.

Ethnically considered, the countries south of the river Drave and north of Bosnia, reaching out westward to the Adriatic, are strongly impregnated with Hungarian influences. Here lie Croatia and Slavonia. Here also winds around, in a long strip from Belgrade to Dalmatia, the Croat-Slavonian frontier province, and this country may be taken as the limit of the Magyar dispersion.

We have here, however, entered Central Europe, where in both ancient and modern times the qualities of man-life were deduced almost wholly from Aryan sources. At this point, therefore, we complete our excursion to the west, and turn once more, by the span of the whole continent, to consider in a few paragraphs those island tribes that lie between the extremes of Siberia and the uttermost parts of Northwestern North America.

To these islands geography has assigned the name of Aleutian. They spread out in an easterly and northeasterly direction from Kamchatka to Alaska. Considered in themselves, they are of small importance. Though numerous, the area is not great. The group grows larger as it extends toward the American coast. The surface of the islands is broken, bare, and mountainous. The shores are bleak rocks, and the aspect of the small landscapes which they present dreary and forbidding.

Outreach and distribution of the Aleutian islands.

The whole chain under consideration has been divided into three sections. The name Aleutian is properly applied to the westernmost group; that is, to those islands nearest Kamchatka. Then we come to a central group called the Andrenovians, and finally to the American group called the Fox islands. The chain is quite continuous, the largest gap being near the Asiatic shore. Through the greater part the mariner sailing eastward may see from one island to the next.

The Aleutians were discovered by the Russian sea captain, Behring, in 1728. Afterwards they were visited by Krenitzin and Captain Cook. At an early day

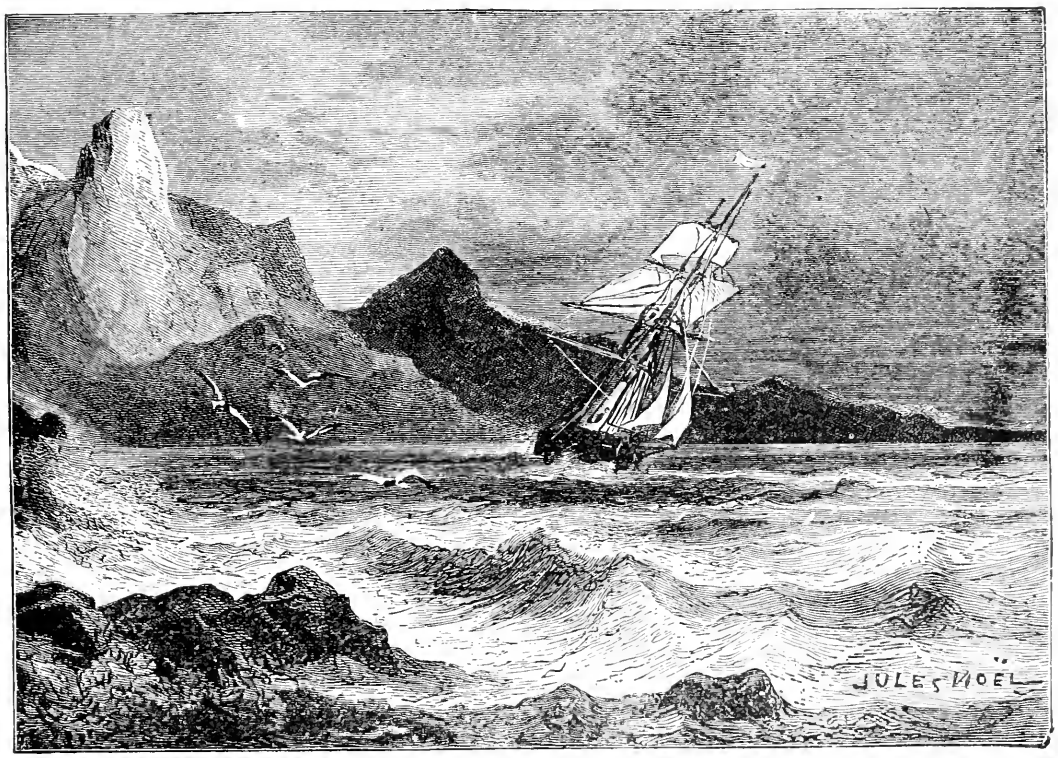
History and divisions of the group.

settlements were formed here and there by the Russians for the more convenient prosecution of the fur trade. These settlements were extended further and further through the whole group, a distance of forty degrees of longitude.

The best of the islands are the Fox islands, which are the broken outlying parts of Alaska. The largest of all and most important are Oumnak and Ounalaska. In these a small cultivation of vegetable products is kept up, but under disadvantageous circumstances. The inhabitants—the natives—restrict themselves for the most part to their natural pursuits of fishing and hunting. These pursuits are sufficient not only for the maintenance of the eight or ten thousand people of the islands, but also for foreign commerce. Nor is there any part of the world in which fur-bearing animals yield a larger reward.

To these people ethnography has assigned the name of Aleuts. As might be inferred from the situation, they are the outspread fragments of the same races that possess the approximate parts of the two continents. They are of the same character, dispositions, and pursuits as the Kamchatkans and Chukchee tribes that we have described in a former chapter. Or, to make the analogy from the other continent, they are a continuous development of the Orarian nations known here as the Western Esquimaux.

Aleuts hold ethnically to two continents.



ALEUTIAN LANDSCAPE.—View of Cape Alexandria.—Drawn by Jules Noël, from a sketch by Dr. Kane.

The manner of life of the islanders is virtually the same as that of the tribes on the Asiatic coast. The Aleuts expend nearly all of their energies in taking the seal and the sea otter, which abound in Behring sea. There is also

Pursuits and means of subsistence; houses and climate.

ALEUTS TYPES.—Drawn by H. Rousseau.

a [illegible] animal of fur-bearing quality, abundant in most of the islands, and greatly valued for its skin. This is the Arctic fox. Fishing [illegible] proper demand a large part of the attention of the people, as from this the maintenance of the race is in large measure derived.

The houses, that is, the huts, dens, and tents of the Aleutians, are made like those of Kamchatka. The climate is trying to all things that live. The temperature does not fall to as low a degree as in Northeastern Siberia, but the changes are so sudden as to destroy nearly all kinds of vegetation, and to subject the constitutions of animals to the hardest strain.

Distinguishing characteristics of the Aleuts.

The Aleutians have ethnic qualities in common with the Chuk-chee and the Esquimaux; but there are characteristics which distinguish them as a group by themselves. They are low in stature, but well and smoothly built. The color is swart. The eyes and hair are black. The latter is long and straight, like the well-known Indian hair of our American tribes. The feature which most suggests the Asiatics and establishes the Mongoloid descent is the short thick neck which these people have in common with the Siberian races, and which we have recently seen as far west as Lapland.

Travelers have not given a good character to the Aleutian islanders. They seem to have few virtues. The family is not well established. There is a great deal of uncleanliness in personal habit and unchastity in the manners of the people. To this we should add the common vice of drink. The Aleuts are intemperate, and are prevented from drunkenness only by their inability to secure the requisite stimulants.

Sway of Russia transferred to the United States.

Historically, it is the islands and the surrounding sea, rather than the population of the Aleutian group, that gives thereto their importance. For about a century and a half Russia held undisputed sway in these parts. Her claims over both islands and seas were greater than could well be allowed in international law. Such claims, however, were transferred to the United States by the treaty of purchase in 1867. Within recent years we have seen the attempt of our country to maintain unimpaired the exclusive privileges which Russia formerly enjoyed in these waters; also, the strenuous resistance of our claim by Great Britain.

Decline of the Aleut race; reasons therefor.

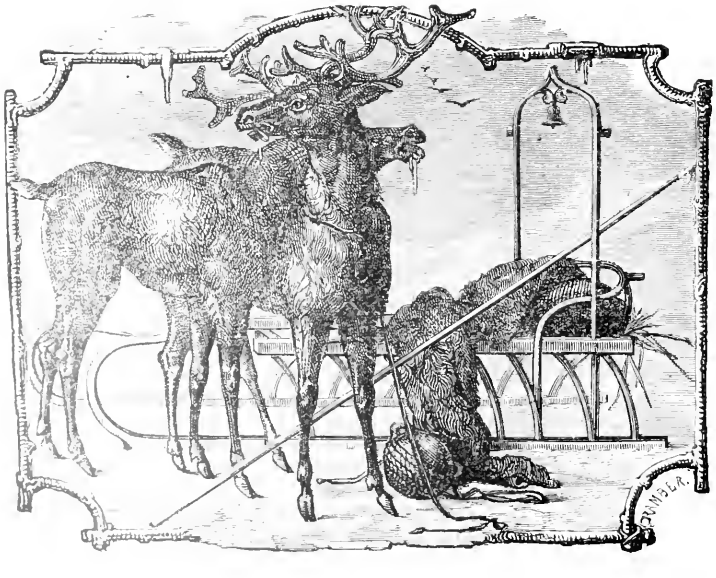
Within the historical period the Aleuts have greatly declined in number and character. When they were first known to Europeans they were estimated at ten thousand souls; but at the present time it is believed that they do not number more than fifteen hundred or two thousand. The decline began about the time when Russian sway was established over the islands. With the Muscovite authority came also the Greek Catholic priesthood, and Christianity in such form as they brought with them was planted instead of the preëxisting paganism. This had been well if it had not been accompanied with the usual importation of European vices and diseases. Henceforth the civilizing tendency was more than counteracted by the evils which the Russian power had imported into the islands. The race of Aleuts began to fall off, and at the same time they lost somewhat of the spirit of activity which they had formerly displayed. They became the morose, melancholy people which they now are. They also became vicious and corrupt in manners and methods of life. In this we have repeated and exemplified what we have already seen time and again in Polynesia, namely, the deterioration of the native insular races under the impact of European civilization. Europe—or, rather, the European races—conquers with two weapons: the sword and sin.

The ethnological importance of the Aleutian islands lies in the fact of the easy connection which they establish between Asia and the American continents. It must be at once allowed that primitive races might readily pass in either direction from the Alaskan peninsula to the corresponding projections of Siberia. The character of the races inhabiting the opposite shores in these parts of the world goes far to establish the hypothesis of what otherwise would appear simply reasonable, namely, the prehistoric progress from Asia to America by the route here indicated.

The Aleutian bridge between Asia and America.

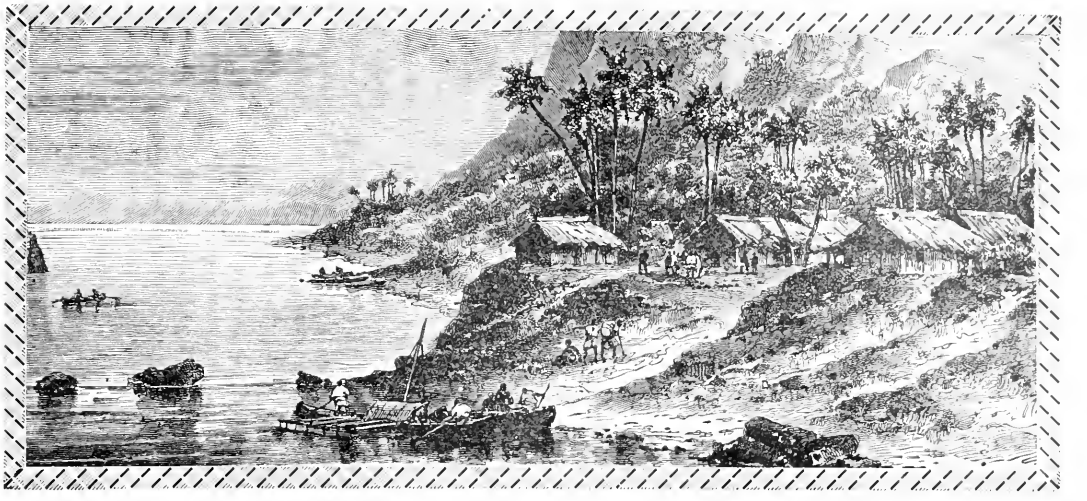
For a long time the ethnologist has puzzled himself to discover the origin of the American races. Here, at least, he finds a sufficient clue. True it is that the Asiatic derivation at this quarter of the globe points only to the Esquimaux, and we are left still in doubt of the movements by which the other races of North, Central, and South America have been deduced. If we mistake not, however, we shall find another route through Polynesia by which a southern branch of the Asiatic Mongoloids might well, or at least possibly, find their way to our Western shores. The inquiry which we have been so far pursuing respecting the continental peoples now comes to a close so far as the North Asiatics are concerned, and we are ready to transfer our point of observation and progress to that vast oceanic field lying between Asia and the Americas, called Polynesia.

Aleuts furnish a clue to American ethnography.



BOSTON UNIVERSITY
COLLEGE OF LIBERAL ARTS
LIBRARY

POLYNESIAN CULTURE. Weapons and Designs.



BOOK XXVI.

III. POLYNESIAN MONGOLOIDS.

CHAPTER CLXVI.—TARAPONS.

IN recovering our bearings for an excursion across the central Pacific from southeastern Asia toward the coasts of Central and South America, we may well take our station on the eastern borders of Indonesia. To this point we have already made our way in considering the dispersion of the Malayo-Chinese division of mankind. The station from which we may best look out toward the field before us is about the 140th meridian E. from Greenwich, where the same crosses the group of the Caroline islands, or further on divides Papua about midway between the Indonesian and Polynesian divisions of mankind.

Point of view for study of Polynesian races.

In a general way Polynesia may be said to embrace all the Pacific islands lying within the tropics between the Indian archipelago and the American continents. There has been, however, much variation in the ocean boundaries which ethnographers and ethnologists have drawn around this vast aqueous region of the globe. At the present time Polynesia, so-called, reaches northward so as to include the Hawaiian islands; also in the same direction almost to the Tropic of Cancer, north of the Micronesian group. On the south there is a vast dependency running down below the Tropic of Capricorn, so as to include New Zealand as far as about the fiftieth parallel south. In any event the region is sufficiently vast, capable of holding within its boundaries not one, but several continents.

Metes and bounds of Polynesia.

The greater part of Polynesia as here defined lies south of the equator. Perhaps four fifths of all the islands are below the central line. The formation is largely volcanic. There is a great ridge or chain of elevations of this char-

A POLYNESIAN SUNRISE.—Pitcairn Island.—Engraved by Strutt.

acter, extending from New Guinea across the Pacific in a southeasternly direction through about eight degrees of longitude. North of this there is a great area known in hydrography as the Atoll valley, in which the islands are of other than volcanic formation.

Within the limits here described we have three divisions which are rather ethnological than geographical in character. These are first, Micronesia, or the northwestern division, extending from the meridian of about 130° E., almost to the 180th line. This region includes four principal groups of islands, namely, the Mariana group, commonly known as the Ladrones; secondly, the larger group to the south called the Caroline islands; thirdly—and directly east of the last named cluster—the Marshall islands; and lastly, the Gilbert islands, which constitute the southeastern cluster of Micronesia. The whole taken together includes the numerous and widely distributed small islands which have given the name of Micronesia, or Small-island Land, to this division of the Pacific.

General ethnological divisions to be considered.

Southwards from Micronesia lies Melanesia, which includes at least a part of New Guinea, or Papua. In this division the islands are larger and closely distributed. They lie in groups extending far to the southeast, and are made according to present definitions to include the Fiji islands as the easternmost cluster of the whole. Ethnologically the peoples of Melanesia belong partly to the Black and partly to the Brown races of mankind. In so far as they are Blacks, we dismiss them for the present, that they may be taken up in connection with the Australians and the other swart races of the Pacific.

Confluence of races in Melanesia.

The remaining division of the vast area before us is Polynesia Proper. It has, as we have seen, for its northernmost group the Hawaiian islands, for its westernmost central division the Ellice islands, for its southern extreme New Zealand, and for its eastern clusters the Marquesas islands and the Low archipelago. The most easternly of all the points included at present within Polynesia Proper are the Easter islands, lying just south of the Tropic of Capricorn, and about the 110th meridian W. from Greenwich.

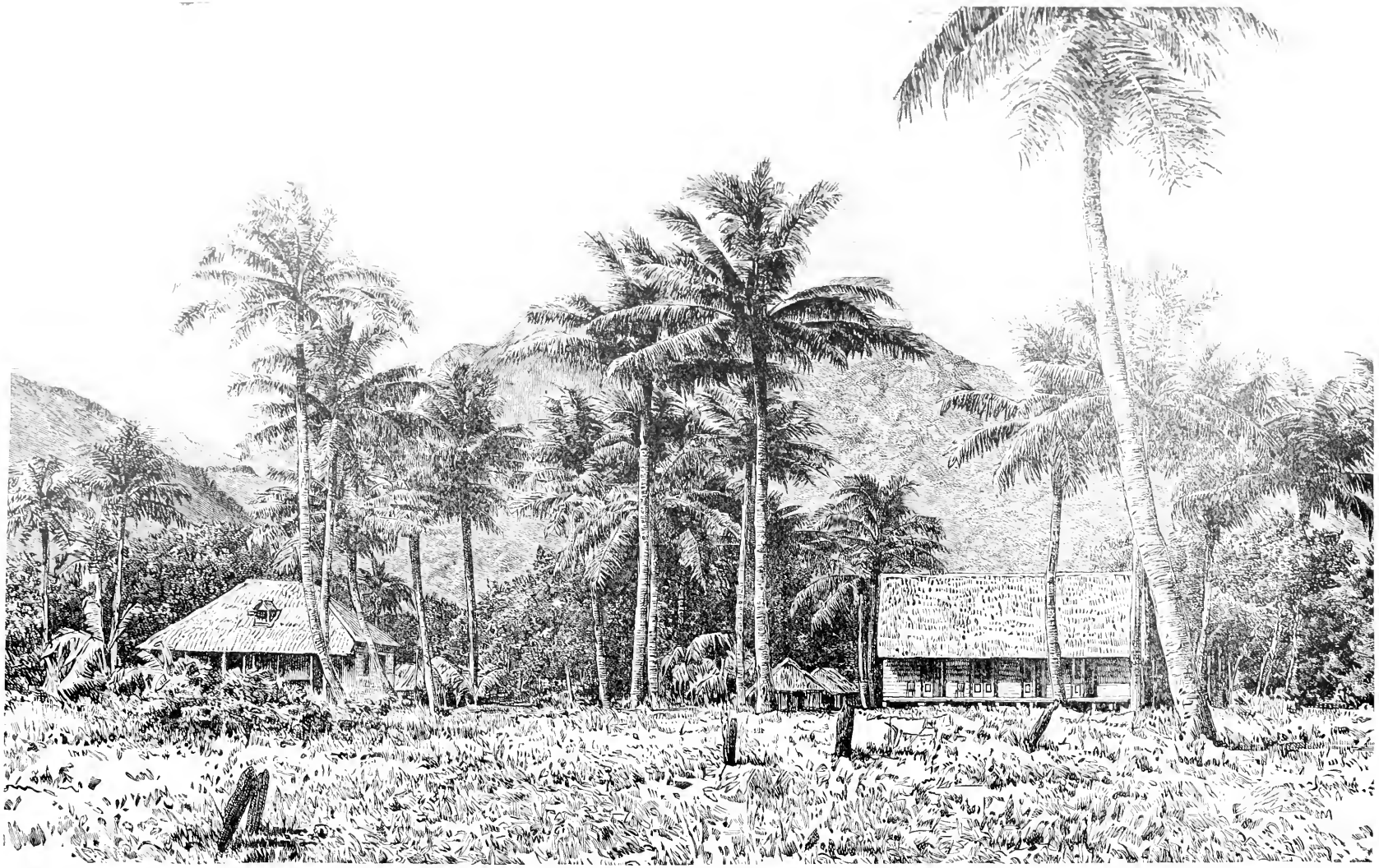
Emplacement of Polynesia Proper; the outer groups.

We may not, however, be long detained with these hydrographical and geographical considerations. It is with the races of men that have made their way into these far Oceanic parts of the world that we are here concerned. We shall make the discussion of the Polynesians as general and as brief as possible, premising with the fundamental principle that the peoples in question belong most largely to the Brown races, and are classified as Polynesian Mongoloids; less largely to the Black division of mankind, the latter being found only in New Guinea and in adjacent groups connected therewith. The remainder appear to have been all derived from a common Asiatic original, and to have carried with them, in their Oceanic distribution, the ethnic characteristics of the stock from which they are descended.

Classification of Polynesian Mongoloids.

Physically the islands of Polynesia have many features in common. The climate must, in the nature of the case, be warm and moist throughout the year. Notwithstanding the volcanic origin of the great majority of these islands, they are covered in nearly every part with fresh green verdure the year around.

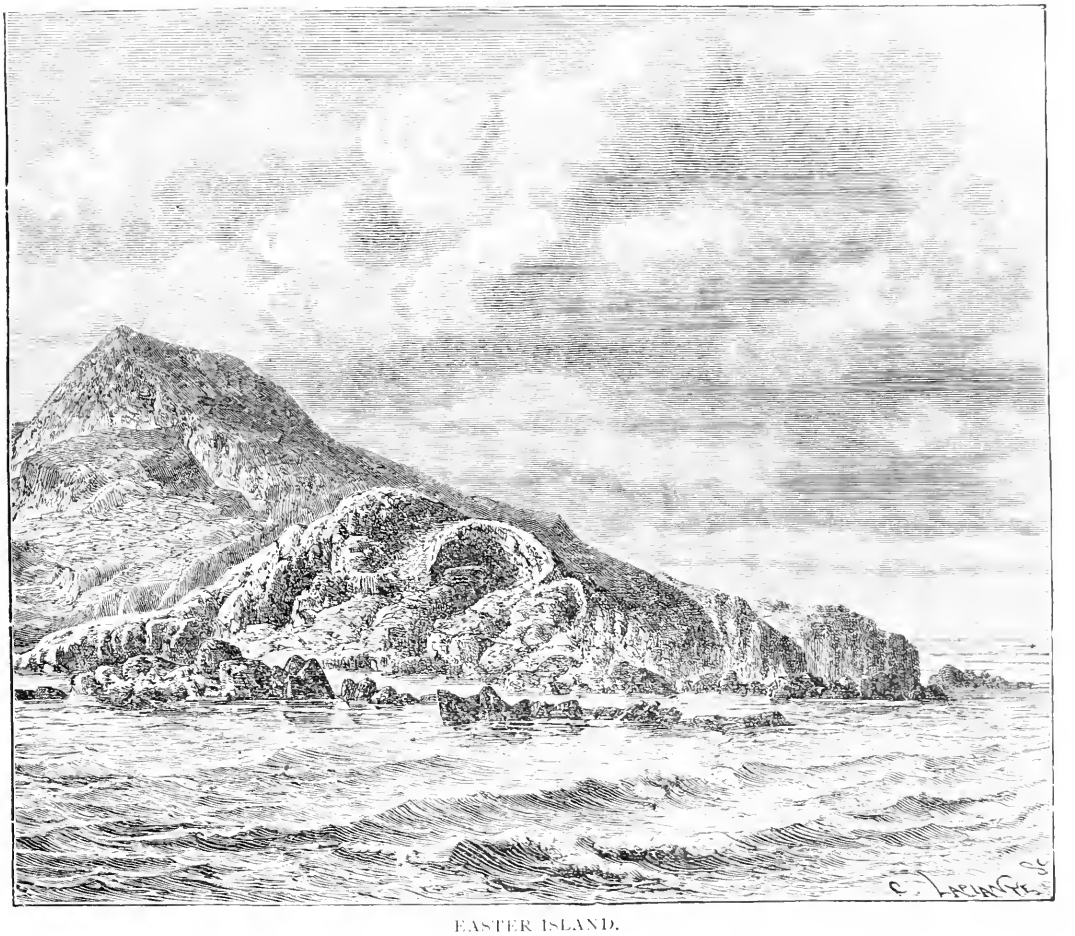
Physical character of the islands; climate and vegetation.



PALM GROVE AND ROYAL RESIDENCE.—Drawn by Taylor from a photograph.

The vegetation is tropical and charming. Palm groves and ferns abound, and fruits are abundant. Of these tropical products we have, however, said so much in connection with the Indonesian islands and other insular parts of the world that we need not here repeat a description that is common to all.

is poor in wild beasts. None of the great animals are found there. Even those which are introduced—such as horses and cattle—from abroad, tend to degenerate, to become weak under the enervating influences of the climate and the want of freedom to roam abroad. Polynesians have a natural fondness for domestic



EASTER ISLAND.

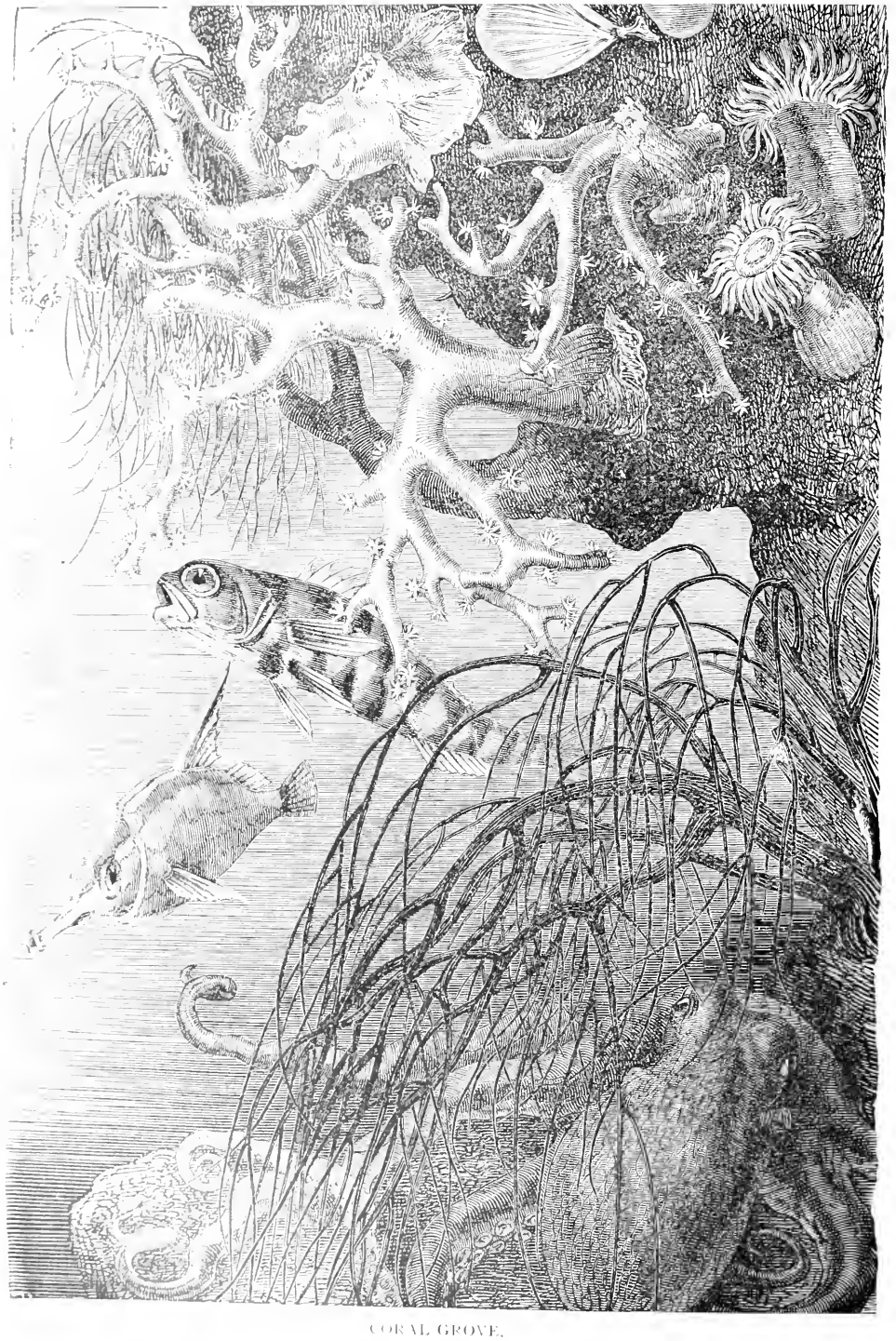
In these islands the conditions of life are easy to the last degree. Man has not even had in such situations to contend with ferocious wild beasts. A moment's reflection will show that the distribution of the larger and more dangerous animals is greatly impeded by the interposition of broad waters. For this reason, so easily apprehended, Polynesia

Easiness of the general conditions of life.

animals, but dogs and goats are the largest and most important which they are able to breed and keep with success.

The character which we here assign to the Polynesian islands relates mostly to those of volcanic origin. The islands of the Atoll valley are still poorer in living creatures than are those of the volcanic ridge. In some of the former,

Two kinds of geological formation; the Atoll valley.



CORAL GROVE.

tribution of Polynesian birds is much more plentiful than that of quadrupeds. The law in this respect is also general,

for birds of all living creatures are most easily able to distribute themselves into all parts of the globe without regard to expanse of water or ranges of mountain.

The Atoll islands are small and low. They are the result, for the most part, of the labor of the coral insect and the washing up of the ocean sands. A majority of those under consideration are raised only a few feet above the level of the sea. Some of the coral islands, however, have grown to a considerable elevation, and these have deeper soil and a larger display of animal life.

We now approach the question of race. Ethnographers discover within the limits of Polynesia at least three different divisions of mankind. These are defined as Papuan, Sawaiori, and Tarapon. The word Papuan has, by common consent, been applied to the Negrito-Polynesians, or, in a word, the Polynesian Blacks, distributed in Australia, the Andaman islands, the western parts of New Guinea, the New Hebrides, and the Fiji islands. With these, however, as we have said above, we do not for the present concern ourselves. The second branch, called Sawaiori, includes the inhabitants of the Samoan islands, Hawaii, the Cook islands, Society islands, and New Zealand; while the Tarapon group embraces the natives of the Caroline islands and the Marshall and Gilbert groups.

Race division into Papuan, Sawaiori, and Tarapon.

It is well to note in this connection the ethnic names *Sawaiori* and *Tarapon*. They are both compounded in a manner sufficiently barbarous, and, if the invention of an ethnologist, must have been the product of some hour of mental aberration. The first word is compounded of *Sa*, the first syllable of Samoa; *wai*, the second syllable of Hawaii; and *ori*, the concluding syllables of Maori, or Mahaori. The second word, Tarapon, is made up in like manner from the names *Tarawa* and *Ponape*, the first designating the largest of the Gilbert group, and the second the principal island of the Caroline group. Until recently the word Maori, or Mahori, has been used to designate a wider group than at present. We may accept the barbarisms here mentioned as suitable terms for the groups of people to whom they have been made to refer.

Meaning of the ethnic names employed.

As we have said, the Papuans, or Negrito-Polynesians, belong to this part of the world geographically, but to another part ethnologically. It is with the lighter, or Brown, divisions of the Polynesians that we have to deal, and these extend over all of Polynesia Proper and Micronesia. The Micronesians is but another name for the Tarapon peoples. The preference for the latter term is that Micronesia seems to designate the *islands* rather than the *races* which inhabit them. The line of demarkation between the Browns and the Blacks—between the Tarapon islanders and the Sawaiori on the one hand, and the Papuans on the other—is sufficiently well marked, indicating with emphasis the primary division of races on the lines here drawn. It remains for us to take up the two principal groups of the Brown islanders and present their race characteristics.

The two groups of Brown islanders.

The Tarapon race is distributed through Micronesia. Nearly all of the islands of this part of Oceanica are of coral and sand, small in area, and but little lifted above the sea. The four groups are the Ladrones on the north, the Carolines and Marshall islands in the center, and the Gilbert islands in the

General distribution of the Tarapons.

CAROLINE ISLANDER—TYPE AND WAR COSTUME.

east. The inhabitants of the latter group have traditions about the incoming of the first men. Some say that the first immigrants were from the West, but a contrary opinion is also held, and both are probably correct.

It is reasonable that the inhabitants of Mariana and the Caroline groups were directly out of Asia, and it is not unlikely that other islanders at an early date might have made a turn backwards from the Samoan and Ellicean groups to the Gilbert islands, where the two lines of dispersion would come together. The ethnic evidences point to some such confusion as is here indicated. For there are traces in the form, stature, complexion, and manners of the people pointing to a descent from different stocks; but by this is meant different stocks of the same group.

As to general characteristics, the Tarapons are below the average stature. They are lean and lithe. Those of the Caroline islands are heavier and stronger than they of the Gilbert cluster. They have also fairer complexions. The Gilbert islanders, indeed, grade off somewhat to the Malay and Papuan type, so far as color is concerned, and this is what we should expect; for their islands are not far removed from those occupied by Papuans, and their group lies immediately under the equator.

Race characteristics of the Tarapon stock.

It is clear that the Tarapons are more allied in character to the Indonesians, that is, to the Malayo-Chinese, than are the inhabitants of Eastern Polynesia. It is quite probable that Chinese and Japanese maritime expeditions have extended to this distance from shore, and that the residue of such adventures has mingled blood with the aborigines of the islands. It has been demonstrated within our century that the Japanese and Chinese drift as far out at least as the 160th meridian W. from Greenwich. In 1832 a Japanese junk drifted up to the Hawaiian islands with four of the crew still living! Such a circumstance points unmistakably to the possible distribution and establishment of the human race throughout all Oceanica.

Chinese and Japanese influences considered.

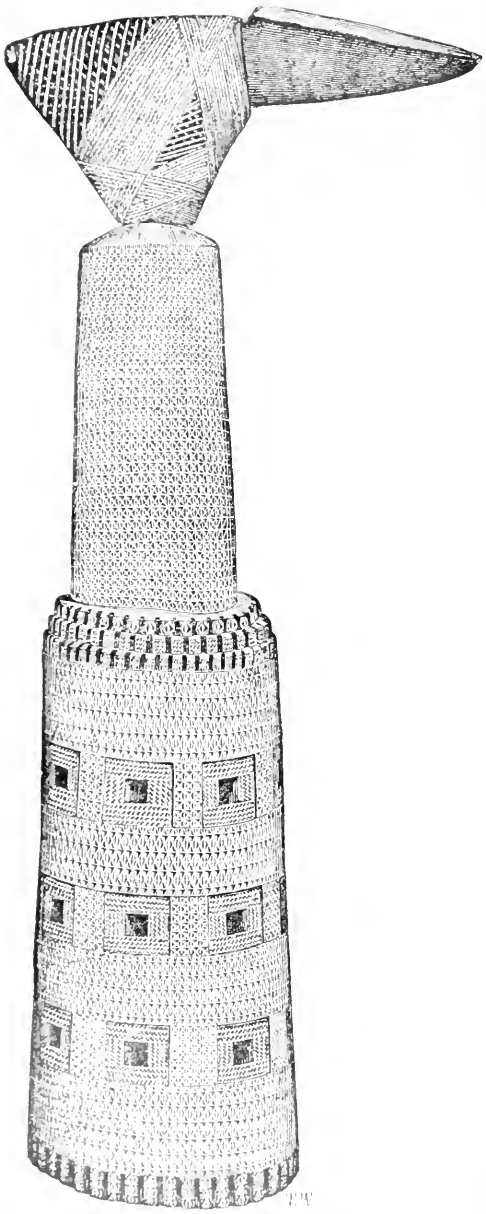
The admixture of foreign blood is also noticeable in the people of the Caroline islands and the Ladrones. To these groups also many foreigners have come, and a few have remained. Perhaps the Marshall group presents the Tarapons in the purest form. Here we observe the well-known characteristics of the Polynesian races—rather small persons, light brown, or yellowish, brown skins, dark eyes, and straight black hair. From these types the Marshall islanders depart but little, and we may accept them as the truest, though not the best, representatives of their race.

Personal characteristics of the Tarapons.

The parts of the globe which we here approach enable us to find human beings in a state of nature. By this we do not mean that man-life is here upon so low a level as to be under the dominion of merely animal forces, but rather that it develops under such simple conditions that the resultant is *natural*, not *artificial*. The Tarapons reveal a form of half-barbarism more elegant, less savage and cruel, than we find among the barbarians of the continent. In vast territories wild tribes fret against each other, go to war, become ferocious, cultivate bloody habits, and thus become at once complex and savage in character. Were the same races distributed through clusters of small islands, each separated from the other by a considerable expanse of water, it is evident that the

Insular conditions favorable to natural development.

habits would grow more mild, the disposition serene, the manner of life simple, and possibly half refined.



CEREMONIAL AXE OF CEREMONY.[1]

Looking at the social condition of the Tarapons we find it to be marked in the first place by the degradation of woman—a thing common to nearly all kinds and grades of barbarism. It is the usage of the race to impose most of the work on the women. This is sometimes done with an allowance that the wife and mother may still exert an influence, social and domestic, on the stronger sex. Sometimes, however, even this is wanting, and the women sink to the level of drudges and slaves.

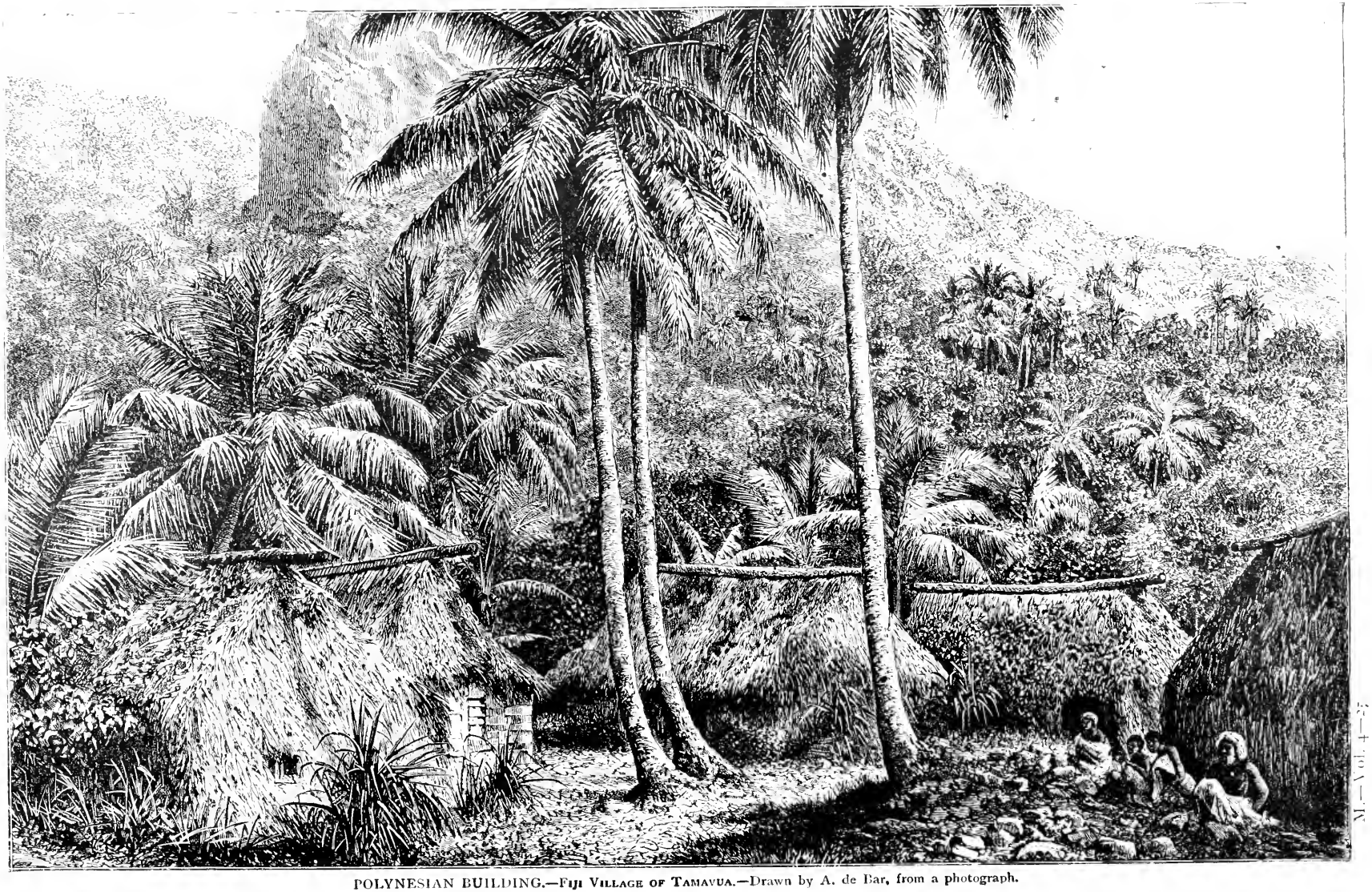
Degradation of woman; system of chieftainship.

The government of the islands under consideration is nearly always an independent chieftainship. The chief is the head man of the people. In a small island sparsely inhabited he need not be great. The chieftainship is in part hereditary, and partly conferred by the choice of the islanders. In the absence of civil duties the chief generally becomes a priest also, and in this double office his authority is wellnigh absolute.

The people under consideration are not without skill in the small arts of life. As builders they have achieved no distinction, for the climatic conditions are such as to withhold the principal motives of great structure. Where the islands are of sufficient size to bear a considerable population, villages and towns appear. The houses are constructed of the trunks of trees, and less frequently of bricks and clay. They are thatched with grass and have a rustic appearance. As builders of ships and boats the people are in the primitive stage. Their canoes are well made, and are capable of bearing the stress of the waves for a considerable distance from shore. The arms, offensive and defensive, are of good quality, but of rather barbarous patterns. The Gilbert islanders produce a defensive armor which covers the entire body.

Shipbuilding and seagoing abilities of the Tarapons.

[1] History does not repeat itself, but similarities and analogies run very far. The ceremonial axe here figured must needs suggest the well known fasces of the Romans. But how great a distance historically and ethnically from Rome to New Zealand!



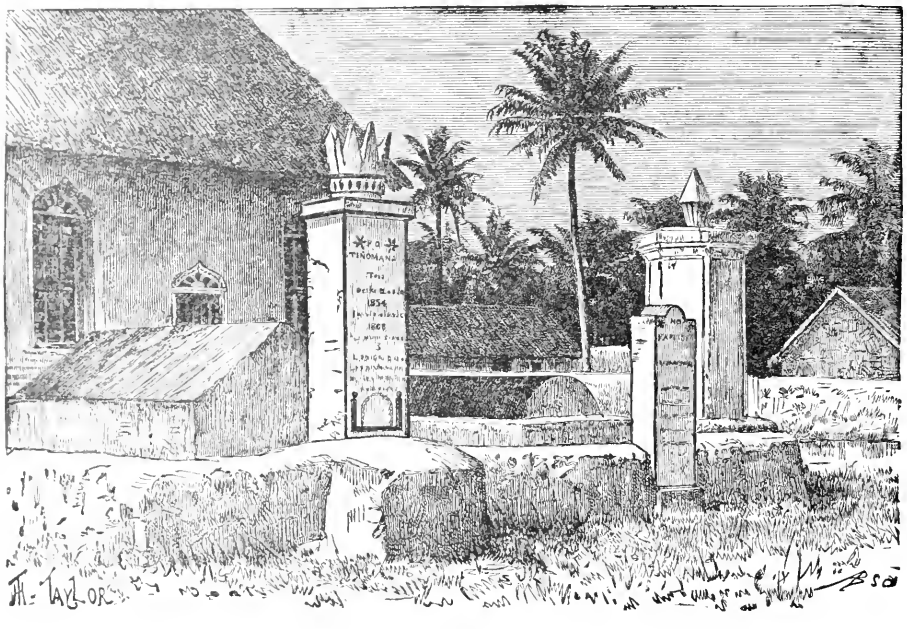
POLYNESIAN BUILDING.—Fiji Village of Tamavua.—Drawn by A. de Bar, from a photograph.

The material is the fiber of the cocoanut husk, and is so woven as to make a protective boss against the arrows and spears of the enemy. In some of the islands mat-making is practiced, and in the Carolines weaving is a common and profitable art.

The study of language in the Polynesian islands is most interesting, on account of the opportunity which it affords to observe the easy growth of speech when unfettered by lexicons and literature. The speech of almost every island differs from that of the others. This difference, however, extends only to natural differentiation and slight departures from a common type. The Tarapon languages are thus distinguished from the Sawaiori. New sounds are introduced into the alphabet. Different accent is heard. The Tarapon has no article, and gender in nouns extends only to the fact of sex in nature. There is an attempt to mark the plural by the affixing of pronominal particles or numeral adjectives. Case is determined either by the position of the noun or by prepositions. Many of the words, as in most Turanian languages, may be used alternately as noun, adjective, or verb, the office being determined only by the position. Verbs are not inflected for mood, tense, voice, and the like, but receive affixes to mark such relations.

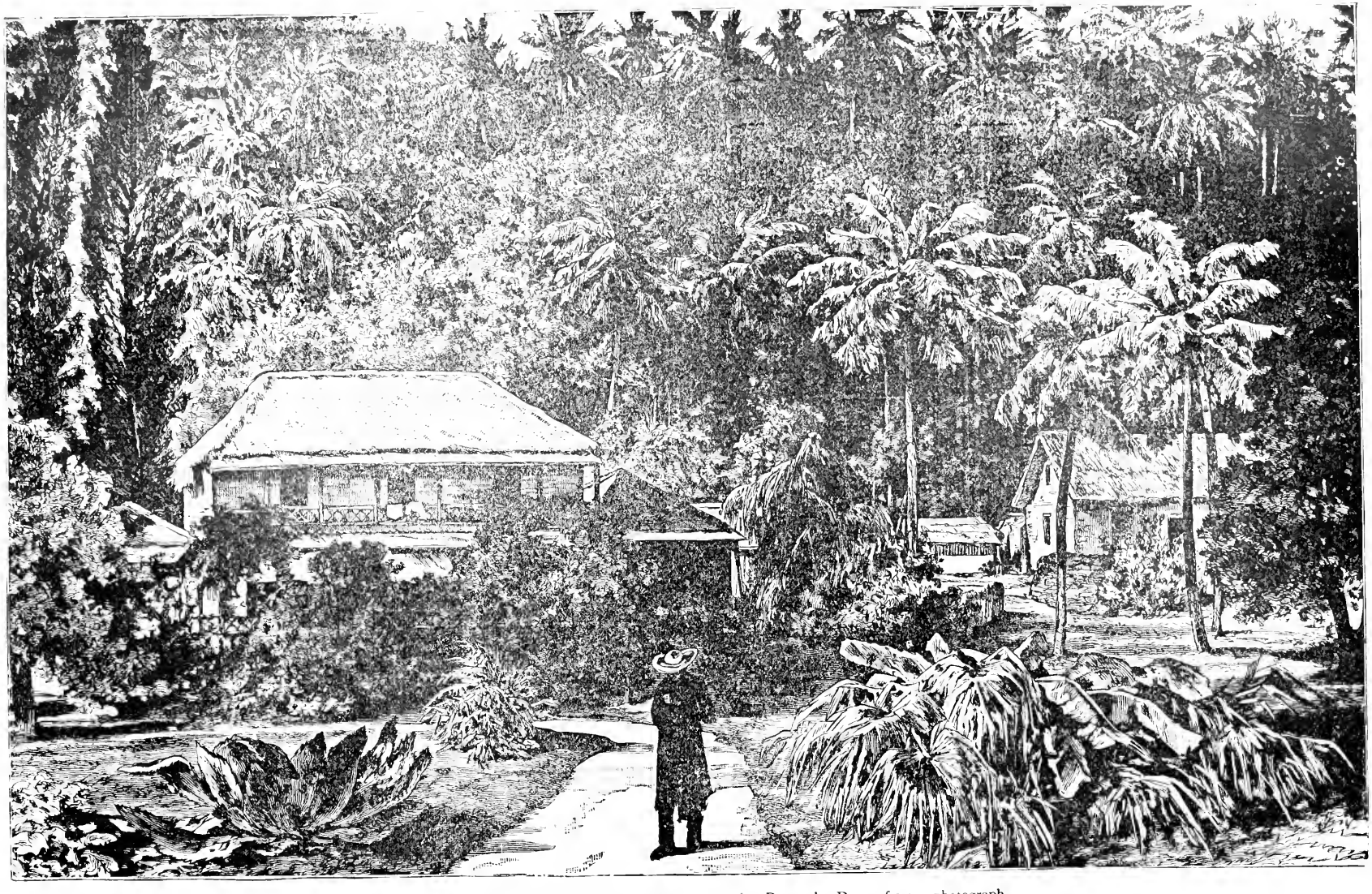
In some of the islands there is a strong disposition to use words officially; that is, to have class words used only by and of certain classes of the people. The custom is to indicate by the affixing of particles the office or rank of the person to whom the word is applied. This has been noted particularly in the speech of the Ponape islanders, who are as particular as some of the North American Indians in the limitation of certain parts of their speech to certain classes of persons.

Within the present century Christian missionaries from many parts of the world have made their way into Polynesia, and have had considerable success in overturning the native paganism. On



ROYAL SEPULCHER OF RARATONGA.—Drawn by Taylor, from a photograph.

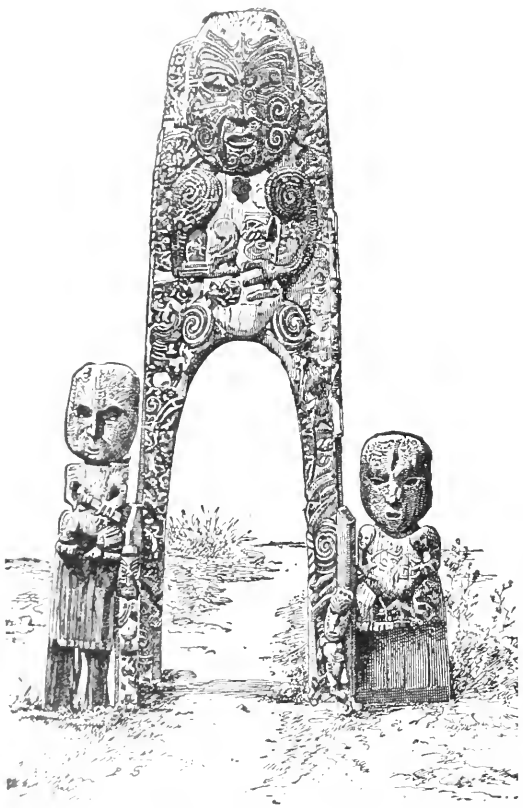
Character of the language; its grammar and idiom.



PROTESTANT MISSION IN COOK ARCHIPELAGO.—Drawn by Dosso, from a photograph.

their coming they found a form of worship like that of the Shamanic nations of Asia; but in the case of the islanders the practice of the people rose but little above the level of fetichism. It was the custom among most of the islanders of Micronesia to leave a square or circle in each house which was reserved for the religion of the tribe. In this reserved

Prevalence of Shamanic religion in Polynesia.



IDOLS OF THE MAÖRIS.
Drawn by P. Sellier, from a photograph.

space were set up the religious symbols. These consisted for the most part of seashells and pieces of broken coral laid around a large block of the same material in the center. The central block represented the deity, and the other shells either the minor spirits or the worshipers.

Whatever religion the people possessed had its center in these household shrines. In towns, where society was larger and better organized, there were public shrines formed after the same pattern. These were intended for whole villages or districts. The worship of the people consisted mostly in bringing food to the shrines and presenting it there before the images of their gods. Sometimes the latter were garlanded with wreaths of leaves and grasses. One of the religious usages of the people was the embalming of the dead, though this custom was not universal. It was regarded as good form among them to preserve some part of the dead, generally the skull, as a token of affection. A half century ago it was a common sight among the Micronesians to see women wearing the skulls of their children around their necks by suspended cords Such rites, however, have to a considerable extent given place under the encroachment of Christianity and the salutary influence of foreign teaching and example.

Religious ceremonials and usages.

It is proper to remark in this connection that Christian missionaries have had greater success among the Polynesians than in any other part of the world. The small segregated communities of natives seem to have furnished vantage ground for the propagation of the Christian faith. Nearly all of the Protestant denominations have had their agents busily at work in these islands, and the result has been the conversion of whole peoples from their heathen beliefs and practices. The case of Hawaii is an instance which will recur readily to the reader; but this is only exemplary of many other instances of like kind throughout Polynesia, insomuch that Paganism has rapidly receded before the Christian doctrine.

Great success of the Protestant missionaries.

Meanwhile translations of the Scriptures into native languages have added greatly to the means by which the missionaries have carried forward their work. In this way the Samoans, the Tahitians, the Tongans, Rarotongans, and Niueans have received the Scriptures in their own tongue, and, in general, the doctrine has been accepted with the book. It is claimed that the simple peoples of these far insular parts of the earth apply themselves to the study of the new religion with a zeal and earnestness for which we should look in vain among the great peoples who have long possessed the Bible, but have become involved in the complexities of civilization.

Translations of the Bible into Polynesian dialects.

CHAPTER CLXVII.—SAWAIORIS.

SUCH in general is the character of the Tarapon races, or Micronesians. We may in the next place look out into the broader realms of Polynesia Proper. Here we find the widely distributed island races to whom we have given the name of Sawaiori. Until recently it has been supposed and claimed that the latter are a descendent race of the Malayo-Chinese division of mankind. A more critical examination of the subject, however, has shown that the Malays are probably a younger division than the Polynesian islanders. The true view of the case is that the Sawaioris, the Tarapons, the Malays, the Malagash of Madagascar, and more largely the Brown Papuan division of mankind, are all cognate developments of the same original Asiatic stock. It is this view which has given rise to the term Polynesian Mongoloid as descriptive of all the inhabitants of the Central and South Pacific oceans.

Ethnic connections of the Sawaioris.

One of the first inquiries relative to the peoples under consideration is that of their distribution. Was it possible aforetime for them to make their way from island to island through the vast expanse of waters? It has been urged that the winds across the Central Pacific bear hard from east to west, and that it would have been difficult for primitive peoples to make their way eastward in sailing boats. By eastward in this connection we mean progress across the Pacific from Indonesia toward South America. It is not known, however, that at certain seasons of the year the prevailing winds are here from the west, and that the primitive sail would thus be *aided* in its outgoing from the known to the unknown parts of Polynesia. It is also known that the former building skill and abilities to navigate were greater among the Polynesians than at the present time. It is in evidence that they formerly knew how to construct vessels of two decks, and to fortify them against the buffetings of the sea. It is evident also that the people had at least ordinary knowledge of the principles of navigation. Out of such antecedents it is easy to understand the gradual spread of the Polynesians through all the great expanse of islands which they have occupied and peopled.

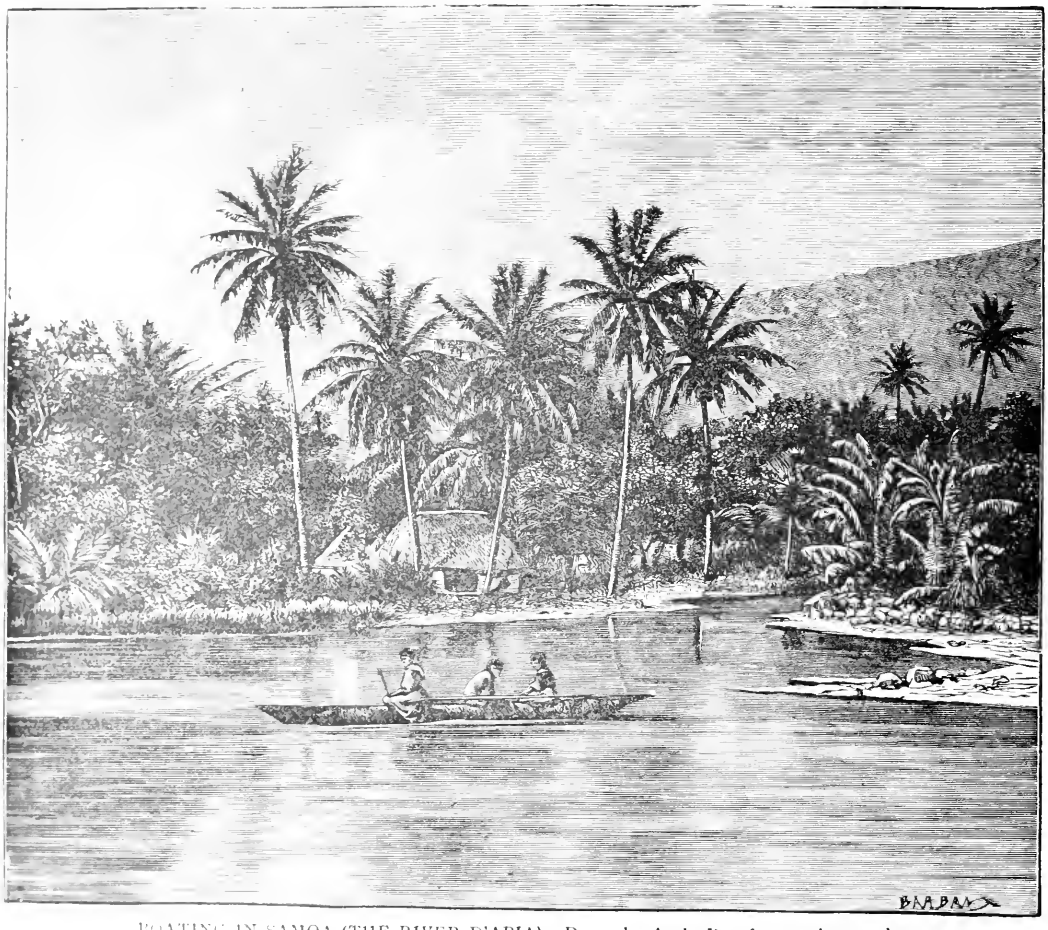
Theory of the Polynesian dispersion.

We are not left to theory, however, in regard to these movements. The

Sawaioris possess traditions of their progress and settlement through the islands of their domain. Their legends are quite extensive, and show not only the ability to pass from island to island, but also the circumstances of such progress.

Sawaioris traditions; former development of the race.

measurement that the people of this race, such as the inhabitants of the Samoan and Tongan groups, measure an average of about five feet ten inches in height. This large stature, with the accompaniment of strength and symmetrical development, they have maintained, notwithstanding the influence of a mild Oceanic atmosphere and the insular restrictions under which they have been placed.



BOATING IN SAMOA (THE RIVER D'APIA).—Drawn by A. de Bar, from a photograph.

It is clear that the race long ago [illegible] such a state of development as to justify the belief of their progressive advance through all the islands of the Central and South Pacific. To the present time the people are strong and [illegible]. The Sawaioris average as much in stature as any people on the earth. They [illegible] the fullness of tropical shadows and the energy of men of the North. It [illegible] proved by

The social and domestic system of the Sawaioris presents certain contradictions which can not well be explained except historically. It is evident that there was a time when the marriage custom of the race was polyandry. The relics of such

Domestic estate of the Sawaioris; polyandry.

a system are preserved in the names of family relationship. These are in analogy with the corresponding names among the American Indians. Thus all brothers and cousins are regarded as in the same relation, as are also the uncles and fathers. The lines of descent have evidently been laid on the female side, whereby the men of the tribe have had the common office of fatherhood.

All ancestors thus become grandfathers without discrimination. All the descendants become grandchildren; for in polyandry it is impossible for any man to trace by right line his own descent. This former usage among the Sawaioris, however, has now given place to polygamy, though the old nomenclature has been preserved. More recently polygamy has been attacked and measurably supplanted by the law of single marriage—this under the influence of the Christian missionaries. The estimate which the islanders place on sexual and family relations has been correspondingly improved with these changes, and at the present time the people have notions of virtue and fidelity such as are held among the great nations of the West.

Natural results of polyandrous marriage.

The result of these tendencies has been to raise the Polynesian women to a much higher rank than they held in paganism. At the present time the Sawaiori women suffer but little from social, or even political, discriminations against them. They are not excluded from inheritance, even the inheritance of the crown. It is no unusual thing to find an island governed by a queen. At the same time there is a large measure of Asiatic indifference to the preservation of life, and the sacredness of the sexual union. This was shown formerly in the practice of infanticide, which was the common usage in most of the islands before the coming of the missionaries. The destruction of infants was done with calculation and system, in order to

Monogamy lifts the woman; former infanticide.

HAWAIIAN QUEEN KAPIOLANI—ROYAL TYPE.

prevent the overpopulation of the islands. It does not appear that parental affections were wanting; indeed, it was generally regarded as desirable to have children. When none appeared in the family adoption from some other family was used to supply the lack.

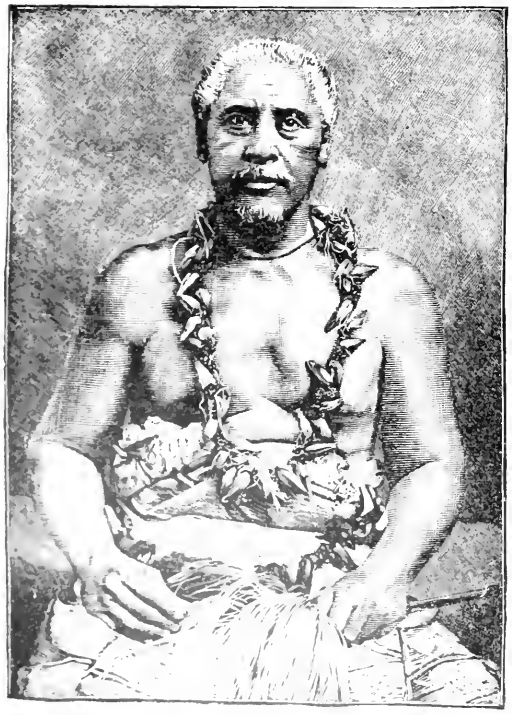
The children of the family grow up in a state of nature, but at the same time are educated with much care in such knowledge as the islanders possess. All are regarded as infants until the age of puberty is reached, and this event is celebrated in the case of girls with a feast, and in the case of boys with the tattooing of the body. That done, the youth is a man. He may marry and

Education of children; limitations of marriage.

have a house of his own. But this were a shame before he is tattooed. Marriage must not be between relatives of near degree. Sometimes, however, a sort of state necessity gives the chiefs the right to marry their cousins. The father has become under monogamy the principal fact in the social system. He has authority, and is responsible for the care of his children. This extends to their education, which is enforced by public opinion rather than by law.

The Polynesian islands furnish an admirable station from which to study mankind in the process of natural development. We may here see the evolution of property rights. The lands of a given island belong to the tribes possessing it.

Evolution of property rights; landownership.



The right of private ownership of land is disallowed. Each member of each clan has a right to the use of the soil, but not to own it or sell it. Even the chief in making transfers of land must do so in the name of the whole tribe, and not by any personal authority of his own. A conference of the chief men usually precedes a change of land title. All the lands revert in course of time to the tribe, and are held for the benefit of all. From this it would clearly appear that common ownership of the soil precedes individual ownership, as the latter, perhaps, precedes some higher form of distribution not yet discovered.

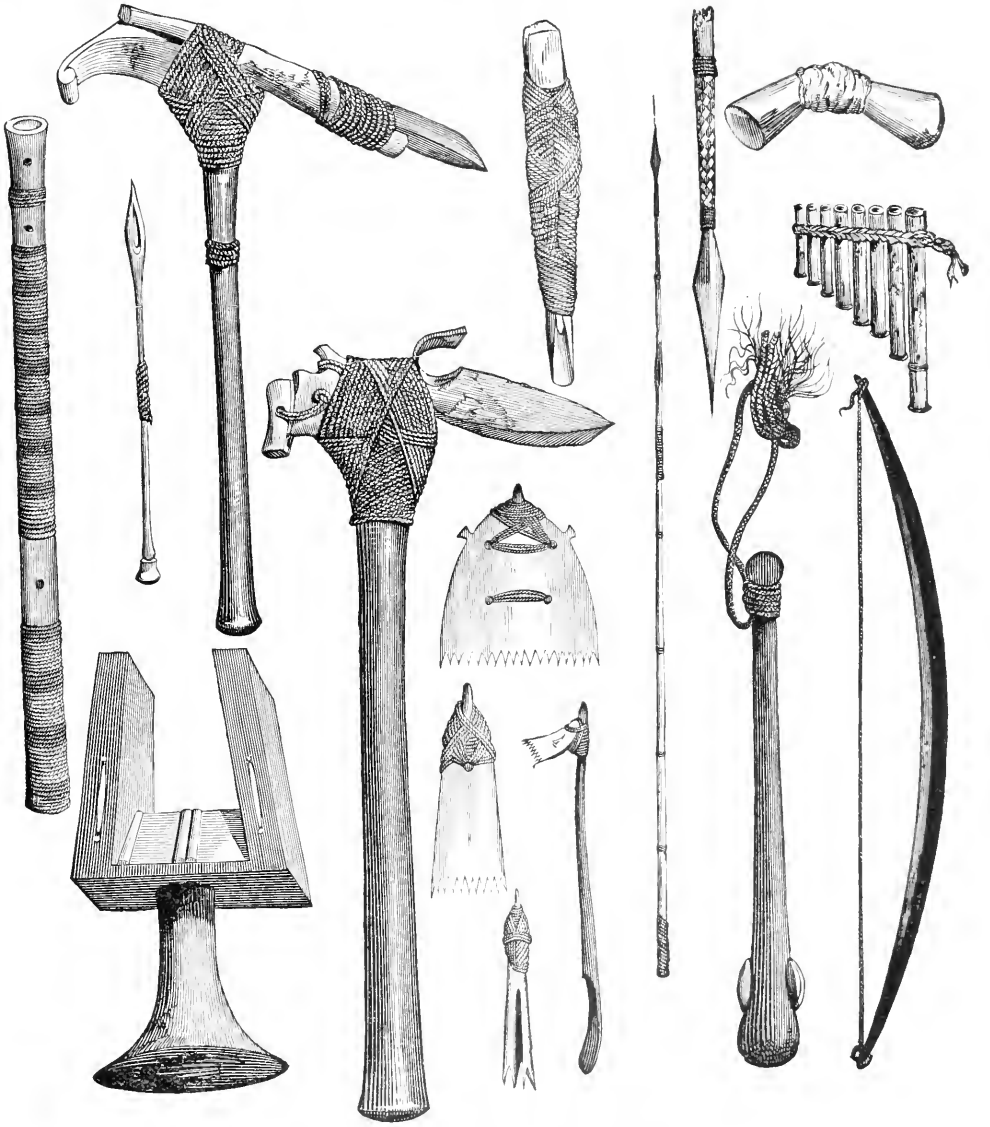
The same kind of lesson may be learned from a notice of Polynesian government. We may premise by saying that among nearly all of the Turanian nations a struggle may be observed between two forces; the one more primitive, the other more recent in its origin. The first favors the absolute dominion and authority of a single chieftain, while the latter suggests a republican council composed of the head men of the clan, having a restrictive influence upon the will and action of the chief. In nearly all parts of Polynesia we observe this change going on from a more ancient to a recent form of authority. In some cases the evolution has gone on to the elective stage, in which the right is conceded to the tribes of electing their own chiefs. In other cases the right of election exists, but the candidate for chieftainship, or kingship, may be taken only from a certain clan. In this we discover the rudiments of feudalism and hereditary monarchy.

Two forces control the chieftainship.

This evolution of civil government is accompanied with the usual marks of tribal esteem and honor. The Sawaioris pay great respect to the rank and titles of their leaders. They hold their royal family in great reverence. In speaking to persons of regal rank, or of them,

Honor shown to chieftains and kings; the government.

they employ the noble phraseology, which is never used in communication with equals or inferiors. Meanwhile tradition is rife in preserving the story of the deeds and actions of the great men of the race. These are held in the highest reverence. The illustrious chiefs tend strongly to become, after death, the deities of the people.



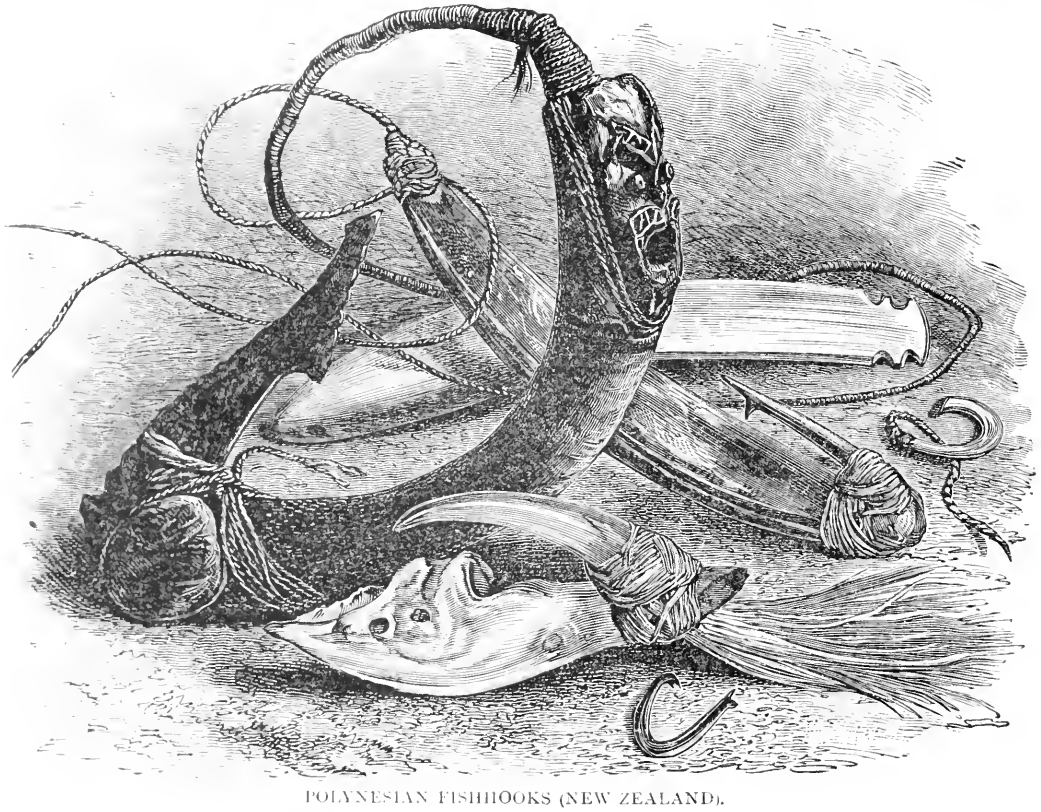
ARMS AND IMPLEMENTS OF THE SAWAIORIS.

As a rule, each tribe is independent of the others. In the larger islands, however, many tribes are joined together in common government. The more important groups of islands, such as Hawaii and Samoa, have a common rule extending over the whole. The form of government in such case is a petty monarchy, which is, however, maintained with as much state and dignity as the circumstances of the islanders will allow.

It were hard to generalize upon the industries and arts of the Polynesian peoples. Perhaps the fundamental industry of the Sawaioris is the manufac-

ture of cloths and other fabrics from the fiber of plants and the under bark of trees. Out of these substances a great variety of articles is produced. Almost every village has its manufactory of mats and baskets. The cloth which is used for clothing is generally produced from the inner bark of the paper mulberry.

Arts and manufactures of the Sawaioris.



POLYNESIAN FISHHOOKS (NEW ZEALAND).

The Western traveler is surprised at the facility with which such fiber is gathered and prepared, and at the beauty and excellence of the manufacture therefrom.

Out of similar materials ropes and cordage of many kinds are made. The manufacture of nets for fishing is one of the principal industries, and few peoples have surpassed the Sawaioris in the ability to produce excellent netting. Their fishhooks are of many kinds, most interesting to the traveler. These industrial forms seem to forerun such other simple arts as are practiced in the islands. Even architecture comes afterwards; for it is less important to build a house than it is to construct an excellent canoe, or produce a strong and durable fish net. Nevertheless, the people know how to build both houses and boats. It appears that shipbuilding was once understood and practiced in a larger sense than at the present time.

Fishing vocation and housebuilding.

The islanders have skill also in many kinds of small arts. They carve both wood and metal. The material most used for decorative and artistic purposes is mother-of-pearl. This substance is employed for beautifying almost every home. The under side of the roof is ornamented with the bright laminations of shells. Out of the same material are made fishhooks, though metal has now

Progress in the small arts; easiness of living.

been substituted. The cocoanut furnishes, in its shell, another substance much employed in small manufacture. Out of this are made most of the drinking cups and other small vessels of the house. Gourds are used for the same purpose. Stone implements are employed in the manufacture of nearly all articles made from solid substances; but commerce now brings in metallic implements. Wood is employed in the manufacture of many domestic articles, such as bowls, stools, gongs, drums, and the like. The Sawaioris also know how to harden the bamboo until it can be used for edged tools, such as knives.

On the whole, the wants of life are abundantly, though simply, supplied. The conditions under which the islanders live are easy, and their existence appears to be one of comparative happiness. The islanders are fond of sports. They have dances and festivals at which rude music is rendered with flutes and drums and trumpets of seashell.

There are many reasons for believing that the ancestors of the present Sawaioris were a people of greater culture and larger adventure than the present race. All the legends of the islanders point in this direction. It is known that the earlier people were first-rate navigators, and that they went in good ships from island to island at great distances. Shipbuilding has now fallen away, and it seems that the people have in many other particulars lost something of the energy and skill of the ancestral race. Nor should we be surprised at such a result; for the reactions of a powerful and complex public life, with the attendant circumstances of commerce and internationality, are largely wanting to these isolated peoples of the Pacific islands.

Superior condition of Sawaioris in former times.

The Asiatic origin of the Sawaioris is sufficiently indicated in their disposition to worship and deify their ancestors. It is also evident that they regard the forces and phenomena of the natural world as the suitable objects of adoration. Such forces and phenomena are converted into persons, and are given human qualities and passions. Whether they had originally one great spirit, who was over and

Shamanic beliefs attest an Asiatic origin.

PAGAN TEMPLES (SAMOA).

above all the rest, does not sufficiently appear. There are evidences that such belief did exist, particularly in such islands as those of the Tahitians, who have a legend of a chief god who came originally out of the darkness and created the world.

Community of religions throughout Polynesia.

It appears that religious beliefs are, to a great extent, common throughout these islands. Each has its own particular gods, but the greater spirits are worshiped by many clans in many different islands. There is a disposition among the people to localize their gods, so that each village, each clan, and even each individual shall have a spirit to be worshiped. It is one of the usages of the race that a certain god shall be prayed to at the time of the birth of a child, and henceforth that deity becomes the god of the child through life. Idols are universal. Sometimes they are made in semblance of the human form. Sometimes the effigy is a fetich merely. The custom of the race is to recognize a family priesthood. In some of the islands, as the Society cluster, there is a professional priesthood; but in other places the father of the family performs religious offices for his own house.

Ethnic features; approximation to European type.

Travelers and ethnographers have left many descriptions of the ethnic character of the Polynesians. To this subject the younger Humboldt gave not a little attention. It is generally conceded that the Tahitians may be taken as the type for the Polynesian Mongoloid races. The descriptions given of this people are almost uniformly complimentary as to beauty of person and feature. The men are tall and strong and handsome. The limbs are perfectly developed and suggest robustness. It is probable that a test of strength would show these islanders to be inferior to the men of Europe and America—this on account of climate and the lack of muscular development by powerful exercise. But the beauty of person can not be doubted. The expression of the face is that of openness, frankness, gentleness of disposition. Nor is the departure from the European models of beauty very great, except in the spreading out of the nostrils and the protuberance of the lips.

Anatomy of the Sawaiori face and head.

Scientists such as Blumenbach have given attention to the form and special features of the Tahitian skull. It has been found to be fairly comparable with the European, though somewhat narrower, and peculiarly prominent at the top. It is marked also by a ridge extending from the middle of the forehead over the vertex. The face is rather larger than would be indicated in symmetrical development, and the upper jaw is large and strong. In some instances, as in the Marquesas islanders, heads and faces have been found very beautiful and symmetrical. The bodies also of this race are as fine as those of Indo-Europeans, and it might put science and taste at fault to determine between the one race and the other.

Social characteristics and rank of women; infanticide.

We are here speaking, in general, of the Polynesians as they are distributed from Hawaii to New Zealand, and from the Ellice and Tonga groups to the Low archipelago. Still pursuing the race characteristics rather than specifying peculiarities, we find that socially the Sawaioris are above the Tarapons, and much above the Papuans. This is seen particularly in the rank of women. Hardly any barbarians or half-barbarians hold their women in better estate. We have already remarked upon the fact that in many of the islands women are

queens and princesses. Sometimes the woman becomes chief and goes to war. In all such relations she is held in the same honor as the man. Nor has it been observed that her abilities are inferior to his.

WIFE OF SAWAIORI CHIEFTAIN (SAMOA).

This elevation of the female sex extends downward through all ranks of society. There is the common disposition of the barbaric races to put the work of the household upon the women, and in some groups of islands they are little better than slaves. It must be that the womanly instincts were aforetime greatly violated by the practice of child-killing, and, doubtless, a certain dullness of the wifely and motherly feelings has become hereditary among the people.

The religious theory and practice of the Polynesians generally included the sacrifice of human beings. As a rule, such offerings were not made except under emergency. Then the priest was wont to call upon the tribe for some of its members as a gift to the gods. Perhaps the Western peoples have overestimated the extent to which religious homicide was practiced aforetime in Polynesia. The custom has now been abandoned under the pressure of foreign influence. Another feature was the tapu, or taboo, by which things became "sacred," set apart, consecrated. The taboo might apply to persons or things. That which touched a god or a priest exercising his office became sacred and must be set aside; or, again, that which was once dedicated to the deities remained forever afterwards under taboo. There were, however, priestly formulæ by which the taboo could be removed. There was something Jewish in the usage, for it was the custom of the Polynesians to dedicate their first fruits and firstborn, as well as the first samples of their manufacture, to the jealous deities of the race.

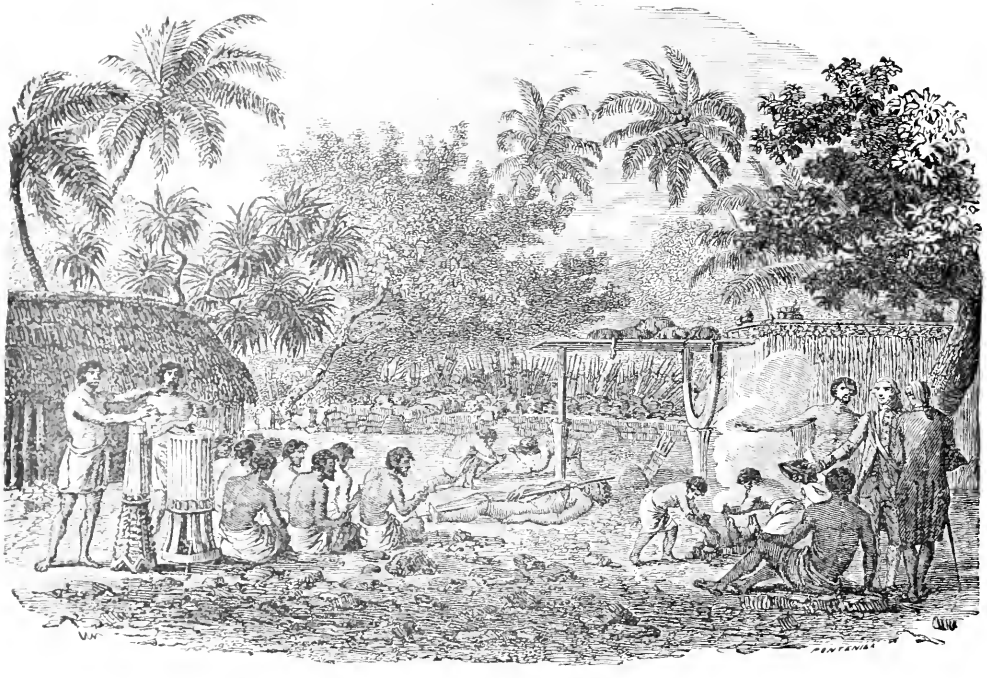
Human sacrifice; theory of the taboo.

Once again we may remark upon cannibalism as a practice of the Polynesians. They were not all cannibals, but many. It seems strange that the primitive races inhabiting approximate islands should have differed so greatly as it respects the eating of human bodies. It was so in the West Indies when Columbus came. The San Salvadorians, the Cubans, and the Jamaicans were not man-eaters, but from Porto Rico southward the usage prevailed to a horrible degree. Like differences have existed among Polynesians. In some of the islands the practice of cannibalism was common; in others it was unknown.

Practice and philosophy of cannibalism.

We need not here dwell on the cannibal rites as they existed until lately in the islands of the Pacific. The custom appears not to have originated in necessity, but rather in war. Many savage

peoples have shown disposition to devour the fallen foe or, at least, to drink his blood. Doubtless a profound superstition lies at the root of such habits. The belief is prevalent among savages, and life has departed, still contains his courage and prowess. Therefore the savage falls upon the slain enemy and eats his vitals. Better still, when captives are taken to slay and eat them!



HUMAN SACRIFICES AND CANNIBAL RITES (TAHITI).

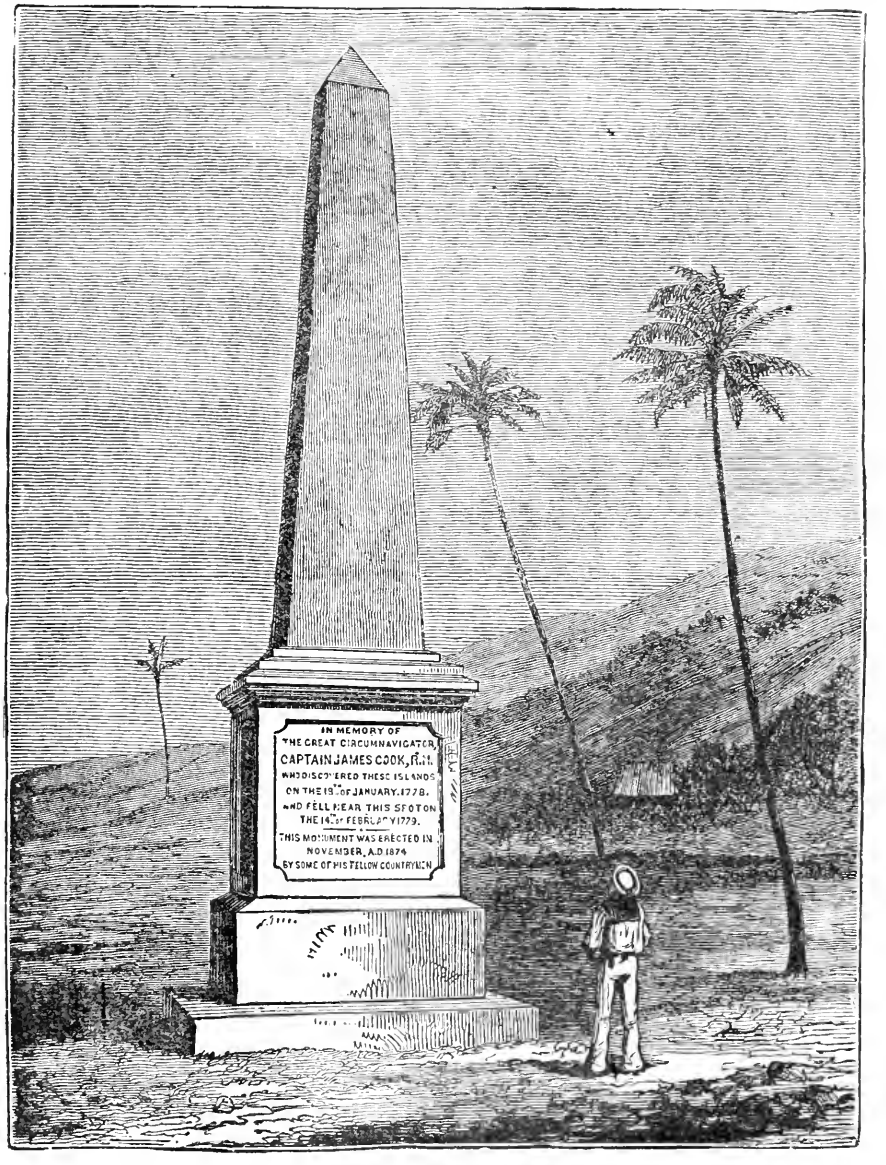
is not absent from the minds of peoples of higher grade, that the spirit of the dead man remains, in part at least, in his organs. When the brave has fallen his heart, though it ceases to beat, is still brave; his blood, though Thus the usage begins until the habit of man-eating is established. If the testimony of savages may be accepted, the taste of human flesh and blood is superior to that of any other food; at length the barbarians slay and devour their fellows.

CHAPTER CLXVIII.—HAWAIIANS AND SAMOANS.

WE have thus presented with sufficient amplitude the general character of the Polynesians. It is proper, in the next place, to note with some particularity certain of the more important of the insular races included within the wide limits of Polynesia. These specifications need not be followed into details, from the fact of the similarity of all the island peoples under consideration. Thus, for instance, the Hawaiian islands reach as far north as the Tropic of Cancer, while New Zealand drops down to the fiftieth degree of south latitude,

Ethnic identities of the Polynesian races.

making an extreme distance from north to south of seventy-three degrees; and yet such is the uniformity of race development through this vast expanse of ocean and widely separated islands that the men of Hawaii are generally able to understand the speech of the New Zealanders! None the less, slight ethnic differences have been developed among the various peoples, and these may be profitably noted.



MONUMENT TO CAPTAIN COOK.

If we begin at the extreme north of Polynesia, we find first of all the Hawaiian group. This consists of eight islands, of which Hawaii has about twice the area of all the rest. This is the most important group of the North Pacific, and has been so recognized since the islands were first visited by the Spaniards and English in the eighteenth century. Captain Cook was the first of English-

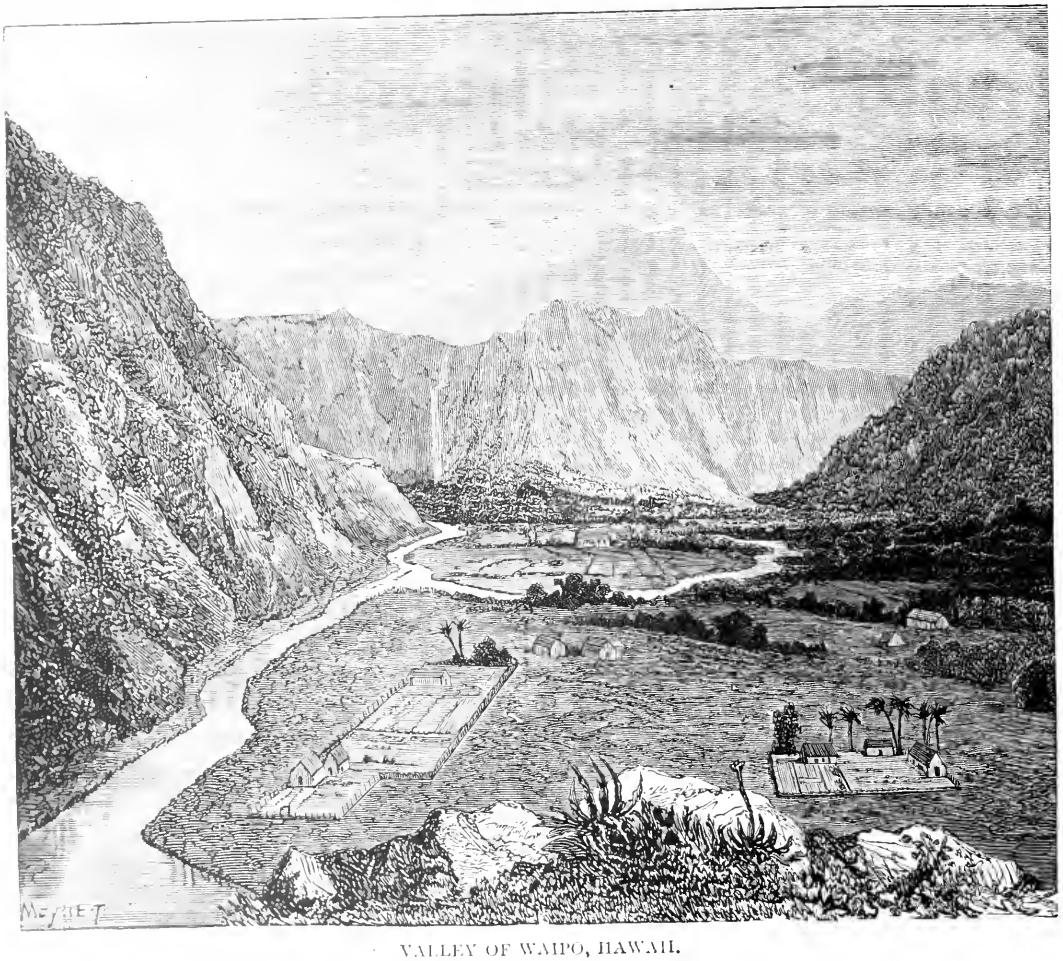
Character of the Hawaiian group; former population.

[illegible] to come into Hawaii, then known —and long afterwards—as the Sandwich Islands.

The people of this group were at that time found to be in a flourishing condition. Hawaii was thickly populated. The estimates made by Cook indicated about four hundred thousand inhabitants. The people were peaceable in their disposition. They were well advanced in manners and customs. A [illegible] spirit prevailed, though this was [illegible] with great friendliness to [illegible]. The [illegible] with European [illegible], proved to be what is [illegible] of the race.

[illegible] brought a new form of religion, and this exercised in some particulars a salutary influence. Cannibalism and human sacrifice, both of which were practiced in the islands, gave way before the insistance and exhortations of the missionaries. Other barbarous superstitions likewise passed, and a new order of morality was introduced. For a while it might well appear that the race was to be regenerated by its conversion.

Christian conquest of the Sandwich islands.



VALLEY OF WAIPO, HAWAII.

The transformation of which we here speak began in the second decade of our century. Religious homicide and taboo were abolished. The missionaries thrived, and the people were brought

over in throngs to the Christian practice and doctrine. This had been well if the conversion had not brought with it the concomitants of vice and disease. Perhaps every race has its own vices, but the foreign vice is unto death.

It was not long until the islanders began to suffer. Decline set in. With moral improvement came also the maladies which the aggressive races have always carried with them among the barbarians. The population rapidly fell

Importation of vices and disease; decline of the race.

off. In the fourth decade the number had declined to about a hundred and thirty thousand, and at the present time there are fewer than fifty thousand native Hawaiians in their own islands!

Comment upon this condition is not needed. Until the Christian states can control their own emissaries and keep back the importation of vice and crime, the cargoes of alcohol and opium, and the dreadful infection of criminal diseases, it were far better that the innocent, though barbarous, outlying races of mankind should be left to themselves, to the simple pleasures and activities of which they are capable under the laws of their own nature, rather than that they should be corrupted, defiled, and destroyed by the insidious poisons of civilization.

Of the Hawaiians much may be said in praise. They have been regarded, physically, as the best race of the Pacific—excepting, perhaps, the Tahitians. Though the climate is warm and equable, the people have greater muscular

Hawaiians become civilized; passion for bathing.

HAWAIIANS EATING POI—TYPES AND MANNERS.

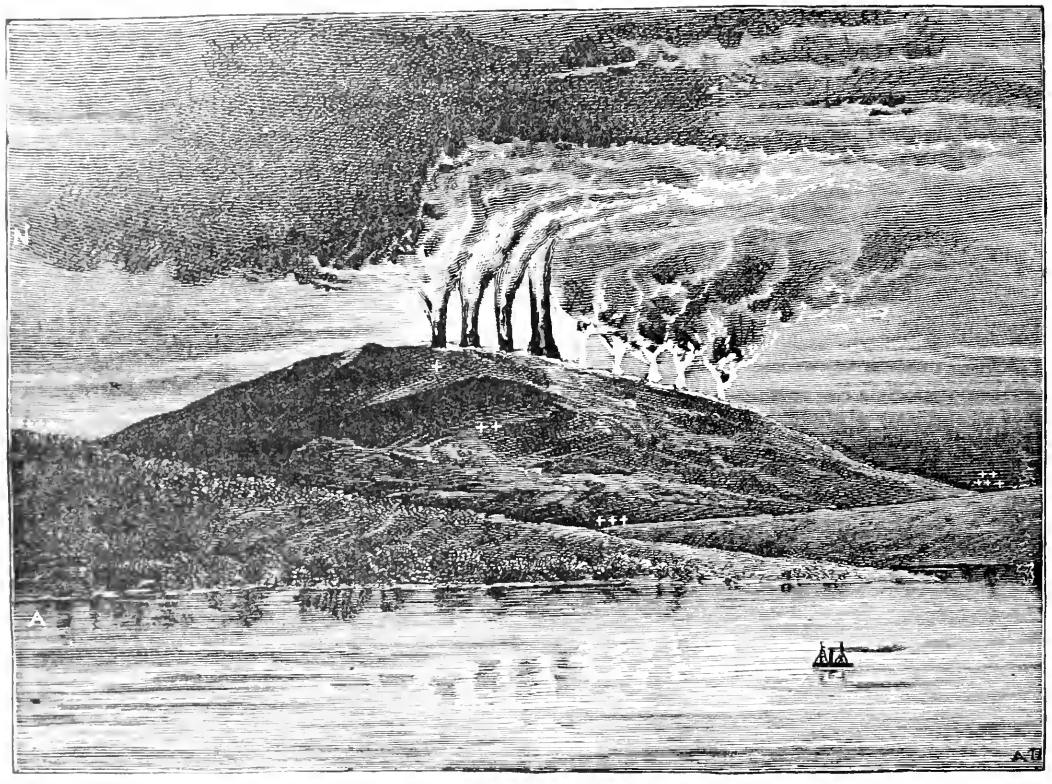
strength, activity, and energy than might be expected of a race occupying such a situation. Their intellectual faculties are sufficiently acute. They learn readily, and apply themselves industriously to mental as well as physical tasks. They have adapted themselves to civilized conditions, have abandoned their idolatries, given up their superstitions, and yielded in large measure to the dominion of reason. For the rest, much of the simple life of former times has been preserved. The sports which were popular in the barbarian state are still

delighted in. No other people appear to take greater pleasure in riding horseback and swimming in the water. The surf about the islands bears nearly always a great number of swimmers, the most skillful in the world, who remain for hours together diving and tumbling and rejoicing like porpoises in the freedom of the sea.

One of the particulars in which the habits of the people have been greatly changed and improved is the matter of clothing. When the islands were discovered the people wore only a strip of cloth around the loins and between the lower limbs for men, and a short petticoat reaching from waist to knees for women. In the interior parts of the islands something of this natural habit remains; but for the most part, the people have adopted European costume. They take pains, moreover, to have their clothing tasteful and appropriate. The women are fond of dress decorations. Rarely have any people shown a greater delight in wearing flowers.

Adoption of European costume.

The means of support are derived mostly from the soil. The people cultivate the ground assiduously, raising great quantities of yams, sweet potatoes, bananas, cocoanuts, and the like, and



MAUNA LOA.

from these abundant roots and fruits they take the larger part of their subsistence. But they are also great eaters of fish. The fishermen are always plying their trade, and the inhabitants cure and preserve what is left over from the present supply. Of intoxication, there was not much before the coming of Europeans. The native intoxicant was a liquor called *kawa*, which, though disgusting, is still used to a limited extent.

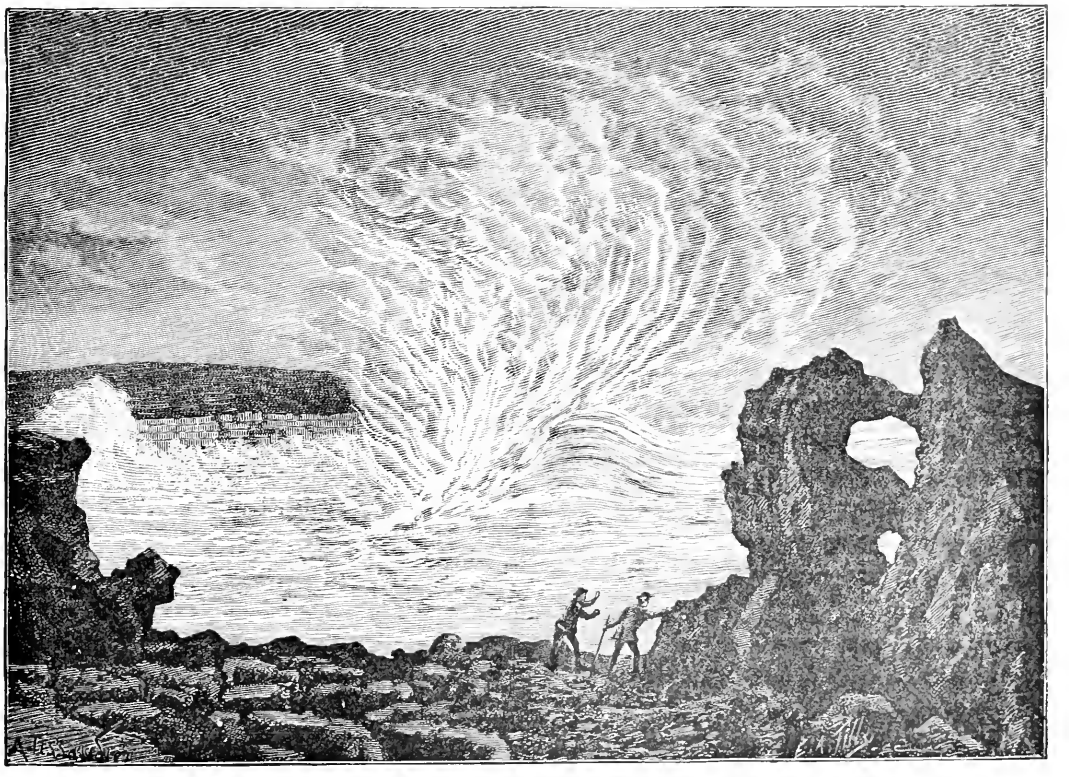
Means of subsistence; intoxicants.

The other arts of the people are of the kind common throughout Polynesia. Architecture is humble. The houses of the natives are common huts built of logs and thatched with grass. In the cities brick and adobe building is prevalent, at least for the better class of houses. Honolulu presents the building abilities of the race at its best. Manufacture is in its infancy. Considerable weaving is done, and the fabrics used for clothing are mostly of native production. The islanders have the common skill of Polynesians in the carving of woods. Many of the small arts are successfully practiced. The commercial development has been rapid. The position of the islands, somewhat more than two thousand miles from San Francisco, has given them a maritime importance, and favorable treaties have stimulated the building of merchant ships and the development of commerce.

Building; manufactures and commercial enterprise.

The Hawaiian islands are of volcanic origin. The striking feature, indeed, is the volcanoes. Of these nearly every island has a supply. Among them may be mentioned Mauna Loa. In the south central part of Hawaii is found Kilauea, which is said to have the largest active crater in the world. Even under the sea the volcanic fires are still raging, as may be seen in the fiery lake of Helemanman, called the House of Everlasting Burnings. It is evident that in former times many volcanic peaks were still smoking and spouting lava at intervals; but most of these have subsided into extinct craters, while only a few remain in a state of activity.

Volcanic character of the islands; House of Burnings.



HOUSE OF EVERLASTING BURNINGS.

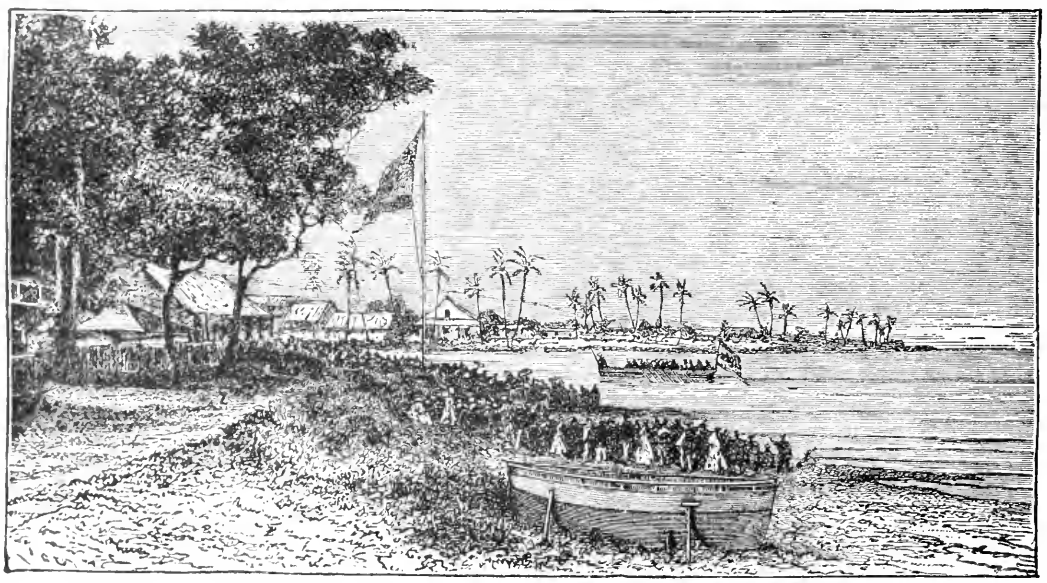
The government of the Hawaiian islands is a limited monarchy. The king

is hereditary. There is a legislature, composed of senators, or nobles, and elective representatives; but the two classes sit in the same hall and deliberate together. The government is as highly organic as almost any in Europe. The king has his ministry and his privy council. There are departments and bureaus sufficient in number, if not in importance, to answer the demands of any administration. Not only so, but Hawaiian society has fallen into the forms and classes which we find in England and other countries where the foundations of political society consist of royalty and aristocracy.

Governmental system: the court and aristocracy.

The Hawaiian court has introduced nearly all the titles and manners of the European courts. Orders of knighthood have been established, and titles of nobility arranged and graded with as much nicety as if they signified something! The government is established at Honolulu, in the island of Oahu, which, though somewhat central, is not comparable in area and importance with Hawaii. It appears that the administration is just and efficient. The Hawaiian government is recognized in Europe and America. Its representatives are seen in many of the most important cities in the world. It could hardly be said that the kingdom is wanting in dignity, though the royal army consists of only seventy men!

We may now pass rapidly through the remaining groups of Polynesia. The features, ethnic, social, and political, of the varying races differ so little from the common type that a single description may very well answer for all. We may next notice the Marquesas islands, situated at the crossing of the tenth parallel of north latitude with the 140th meridian W. from Greenwich. The archipelago consists of twelve islands, but the whole area is less than five hundred square miles. The climate could but be hot and humid throughout the year. The temperature rarely sinks below 75° F. The products of the island are wholly tropical. The fruits are bananas, cocoa-



MANNERS OF THE HAWAIIANS.—A ROYAL PROGRESS.

The Marquesas and their productions.

nuts, and bread fruit. The earth products are yams, plantains, sugar cane, and bamboo. Animals are few and feeble. The largest are the dog and the hog. The birds are more plentiful, but are not to be compared in variety with those of Indonesia.

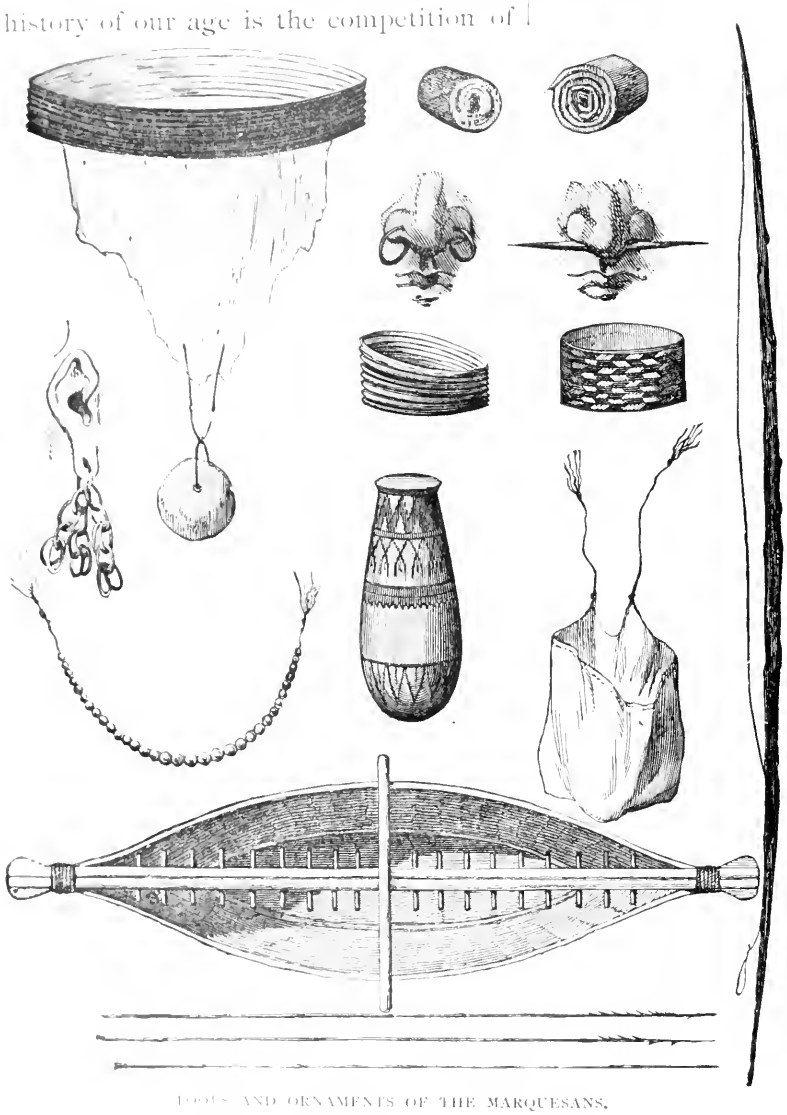
MARQUESAN WARRIOR, WITH OLD MAN AND WOMAN—TYPES.

The manner of life is necessarily that of vegetarian islanders. The native resources of the earth are supplemented with the resources of the fish net and the poultry yard. The conditions of life are so easy as to require but small effort on the part of any. It is a matter of surprise, indeed, that the peoples of Polynesia are physically so well developed and vigorous; for the necessity of strenuous exertion is taken away. In the Marquesas there is little need even

Means of subsistence and manner of life.

of building. The bamboo hut may well suffice in all seasons to protect the natives from the elements.

One of the features of the political history of our age is the competition of the European nations for ascendency, or at least for predominating influence, in the Pacific islands. Holland, France, and England have followed Spain and Portugal in the contention for the possession of these far insular points in the greatest of the oceans. In the case of the Marquesas, France has been most successful in establishing her claims. In the fifth and sixth decades an effort was made to establish French colonies in the islands. That movement, however, has been given over; but meanwhile foreigners of many nationalities have touched here and there, and missionaries have succeeded in converting the people to Christianity. This has been followed with the same result which we have noted and deplored in Hawaii. While the Christian propaganda has extended the doctrines and practices of the new morality, other European adventurers have imported vice and disease. At the present time there remain hardly six thousand natives of a population which was formerly many times as great. The decline is to be traced almost wholly to the vices and infections introduced among the unhappy islanders by European adventurers and fugitive criminals.

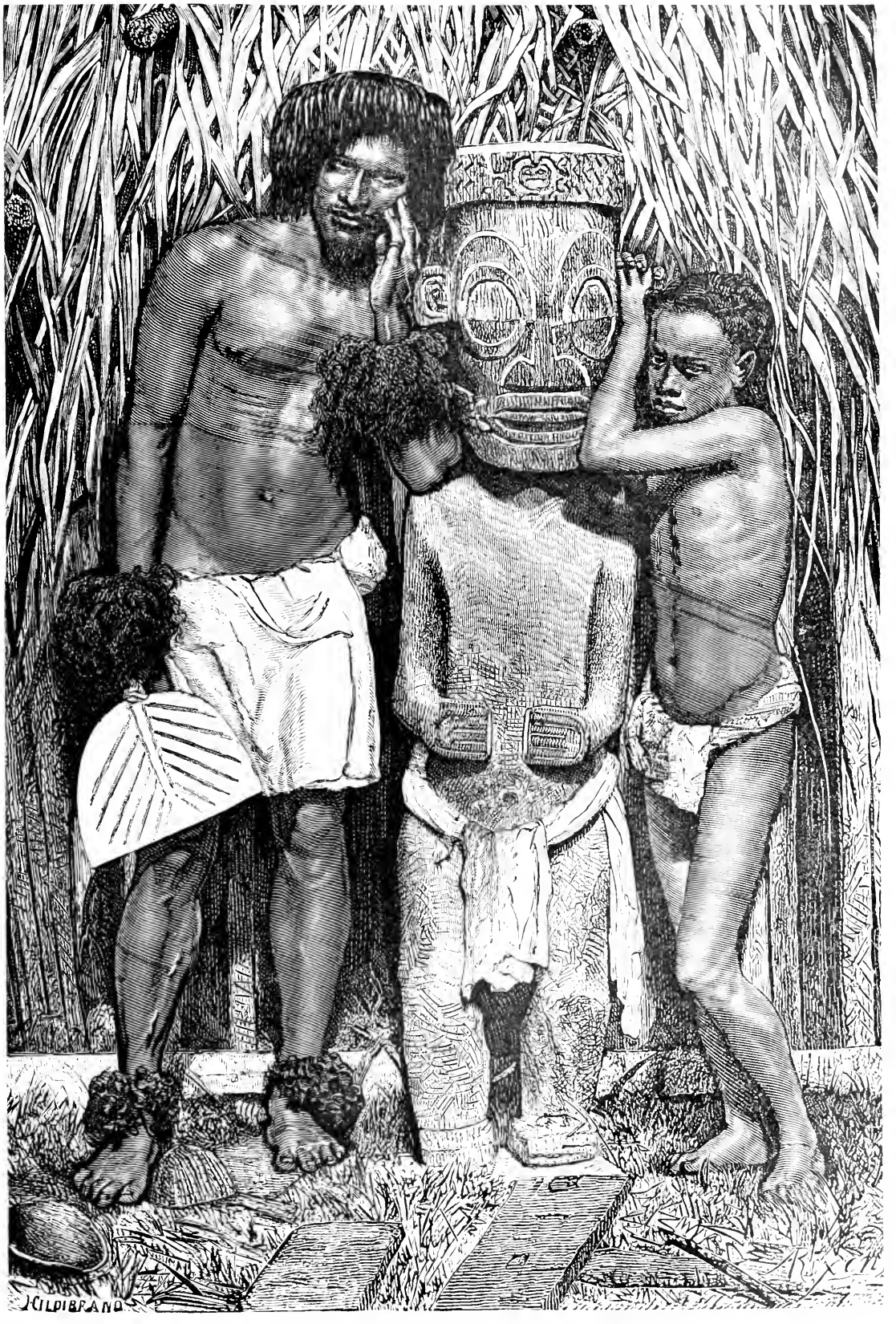


TOOLS AND ORNAMENTS OF THE MARQUESANS.

Competition of European influence of Christianity.

Of the inhabitants of the Phœnix islands and the Ellice group we have already spoken. These differ but little from the other Polynesians already described. They have the same fine physical development, the same amiable

Peoples of the Phœnix, Ellice, and Coral groups.



MARQUESAN TYPES AND IDOL.—Drawn by Hildebrand.

traits and peaceable dispositions which we have noted and admired in different parts of our progress through Oceanica. The manner of life is necessarily limited to the same simple round of desires and resources. The Coral islands have but small vegetable and animal products; but these are sufficient to maintain the feeble and segregated communities which

VIEW IN SAMOA—HOUSE OF THE KINGS.

have established themselves on the different points of land.

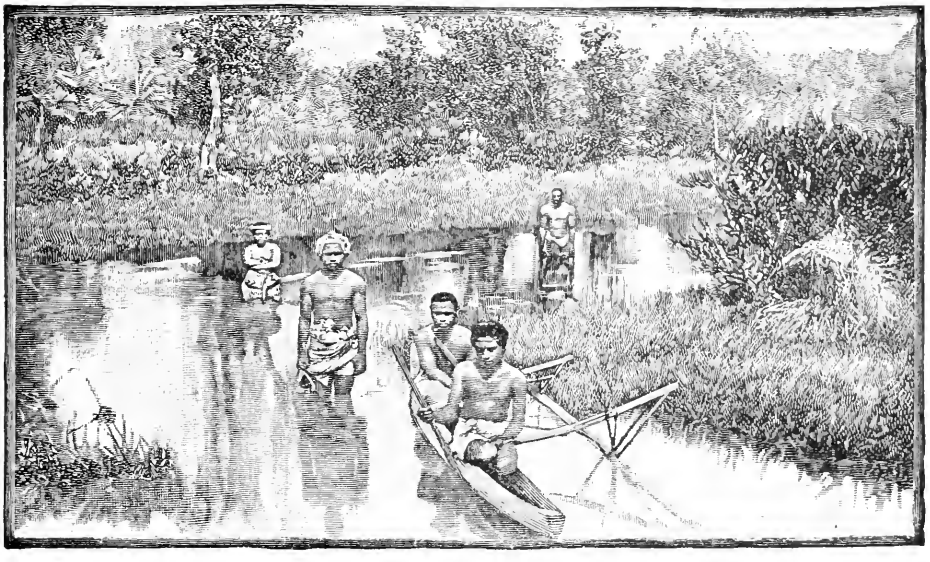
Up till recently the islands now known as the Samoan group were called the Navigator's islands. The [illegible] cluster is situated in the [illegible] center of Polynesia, having its place between the 169th and the 173d meridian W. from Greenwich, and between the parallels of 13° 30′ and 14° 30′ S. The cluster includes thirteen islands, but only three are of any importance. These have a aggregate area of a little over thirteen hundred square miles. The greatest island is Sawaii, though the capital, Apia, is situated in Upolu, the second in size. In recent times the government has been under the joint protectorate of Great Britain, the United States, and Germany. The student of current history will recall the complication which in 1889 threatened to bring the German empire and the United States into hostilities.

At the present time the population of the Samoan group amounts to about thirty thousand souls. Here, also, we note the decline in numbers of native inhabitants since the arrival of Europeans—and for the same causes. About the middle of the century a census of the islands showed a population of more than fifty-six thousand, but the number has fallen off, partly by destructive petty

Decline of the Samoans; fine physique of the race.

warfare among the islanders, and partly by the ravages of European diseases.

The Samoans have the same fine physical development and essentially the same features which we have described in the general sketch of the Sawaiori races. Everywhere throughout Polynesia men are seen, who in stature and form, in bearing and in symmetry, are equal to the average of Europeans and Americans. The color is almost uniformly that copper-bronze hue which



SAMOANS FISHING.

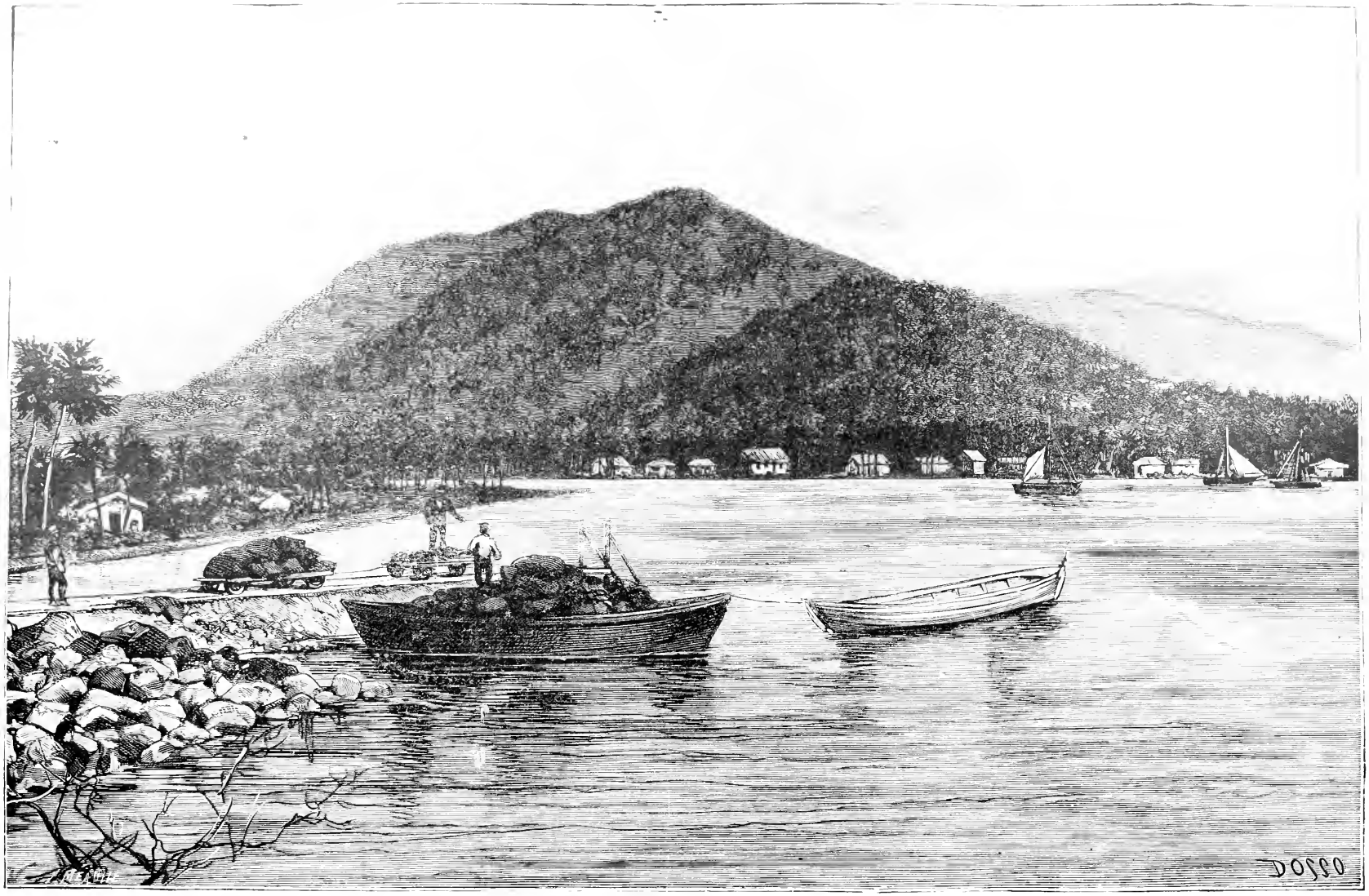
distinguishes, by its brightness of finish, the races of Oceanica from the peoples of the continent. The latter are less bright colored, the skin lacking the gloss of the peoples of the sea.

It is claimed, however, that the Samoans are not equal in bodily and mental energies to some of the other Polynesians. Their acceptance of Christianity and their abandonment of paganism have been marked with less enthusiasm and zeal than was shown by the Hawaiians. Meanwhile foreigners have, by their presence, somewhat cowed the native spirit. Foreign estates are laid out in the island, and foreign laborers have been brought in to prosecute industries for which the native have shown no aptitude. That aspect of the native life which presents it most favorably is the skill of the Samoans in the building and management of boats and in fishing. It was this circumstance which led the French mariner, Bougainville, to give the name of Navigator's islands to the group under consideration.

Failing of spirit under foreign influence.

Of the Tahitians, or Society islanders, we have already said something in the general sketch of the Sawaioris. The name Tahiti —or Otaheite, as Cook wrote it—belongs primarily to a single island, but it has been extended in our times to the whole archipelago formerly known as the Society islands. It is worth our while to mark the central, and therefore isolated, situation of this cluster. Hawaii is two thousand six hundred miles distant. The sea line to Sydney, Australia, measures three thousand four hundred miles, and the distance from San Francisco is nearly the same. To Auckland is a stretch of

Isolation of Tahiti; measurements outward.



VIEW OF APIA AND THE FRENCH MISSIONS.—Drawn by Dosso, from a photograph.

nearly two thousand five hundred miles, while the distance to Panama is four thousand six hundred miles.

Products and climatic phenomena of the islands.

The cluster under consideration is made up of eleven islands, all small, having an aggregate area of about six hundred and fifty square miles. The area of Tahiti is greatly in excess of that of all the rest together. The vegetation is richer than that of the islands to the north; but the fauna is marked with the same poverty which we have noted throughout Polynesia. The climate is warm and humid. The winter months are marked with excessive rains. These are accompanied with thunder and hurricanes. The products, both vegetable and animal, differ but little from those of the islands already described.

Physical superiority of the Tahitians; sex and stature.

The inhabitants of this group have the common Polynesian character. They resemble most the people of the Marquesas islands. It is conceded that in physical characteristics no people in the world surpass the Tahitians. All travelers have agreed that in symmetry and beauty these half-barbarians outrank any of the existing continental races. Possibly the earlier navigators, long accustomed to the rough visages of various savage races, were delighted and astonished at the symmetry, beauty, and grace of the Tahitian women. Equally were they surprised at the stalwart and muscular forms of the men. It is doubtful whether any existing race, unless we should except the Patagonians, are as tall as the men of Tahiti. They average as much as six feet. The women, however, are by no means Amazonian. The difference in stature between them and the men is strongly marked. In other words, the natural qualities of sex, developing in the case of women into beauty and grace, and in the case of men into sinewy strength and powerful action, have never been in any people more perfectly illustrated than among the Tahitians.

Striking personality of the chiefs and priests.

These superior qualities of manhood and womanhood are still further developed in the case of the chiefs and nobles. In such the complexion has improved to a light olive color, and other signs of superiority are noticeable. The dignity of the person, in men and women of rank, is heightened by picturesque costume, such as feather cloaks and other attractive ornaments. It was a point aforetime with the priesthood to exaggerate the stature by wearing circular hats of wicker work, some of which were three feet in height. These, together with the priestly apparel flung over the stalwart person, gave to the priests the appearance of giants.

Means of subsistence; easiness of living.

The means of subsistence throughout the Society group are similar to those which we have described in other parts of Polynesia. The people cultivate yams, sweet potatoes, and bananas. These products, together with cocoanuts, bread fruit, and the like, constitute the principal articles of food. Of animal food, fishes and turtles furnish the chief articles. In paganism both pigs and dogs were eaten, but the latter have been excluded by the influence of foreigners. The climate in all parts of these countries favors an easy, out-of-door life, in which great exertion and struggle are not necessary for the maintenance of a pleasurable existence.

We have not in the preceding sketch of the Polynesians said much with respect to their languages. These are all dialects of a common tongue, and the dialects have

YOUNG WOMEN OF TAHITI—TYPES.—Drawn by Bassot.

not departed widely the one from the other. The islanders can generally pass from place to place, and from one group to another, understanding the natives as they go. But little effort is required for any one with a knowledge of Hawaiian to traverse the whole of Polynesia to the borders of Papua.

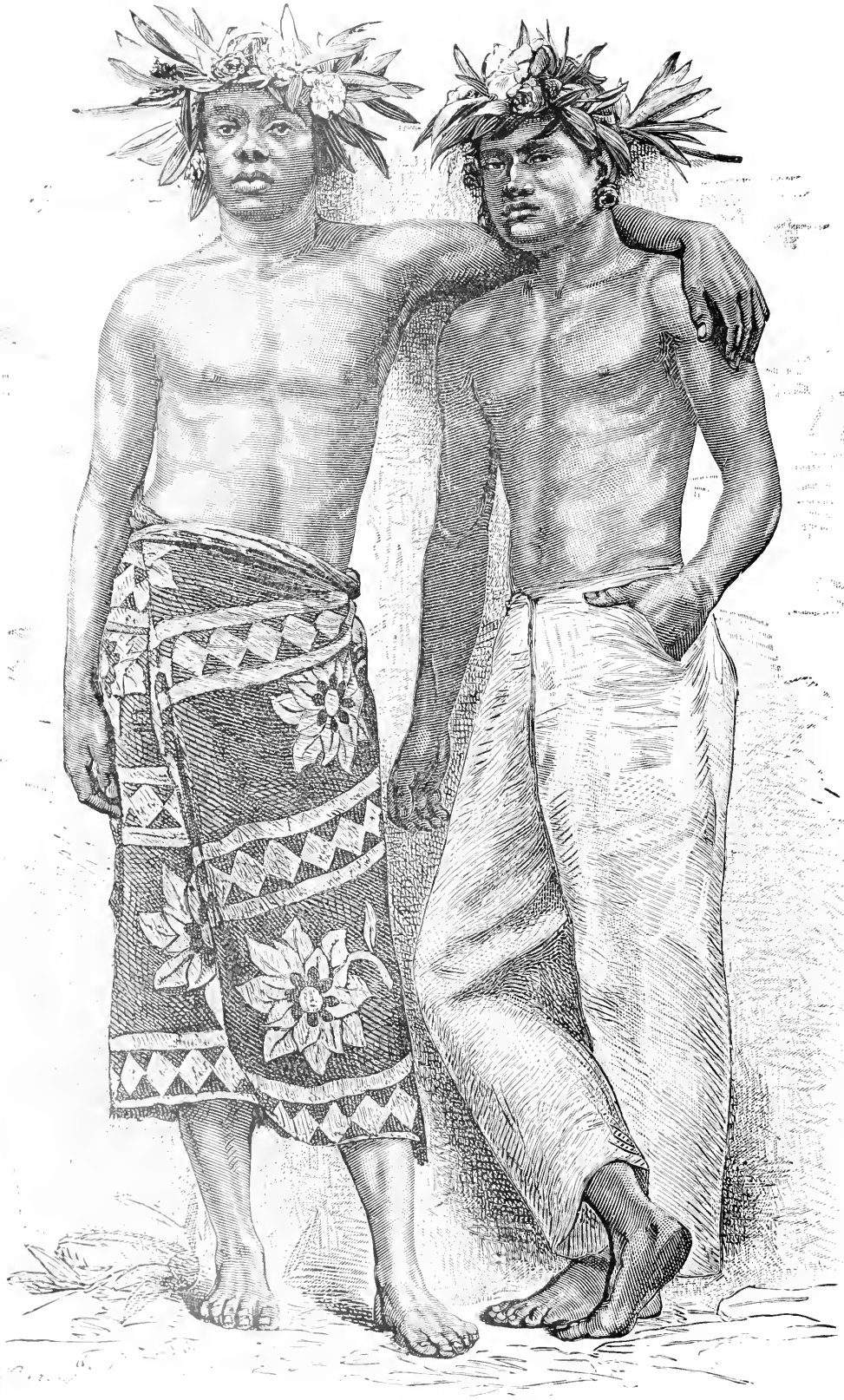
Polynesian languages comparable with Ionic Greek.

The language, if we regard it as a whole, has entered the polysyllabic stage of development. Its peculiarity is the reduction of the consonantal list of letters to a few of the smoothest and the multiplication of vowel sounds. All the Polynesian speeches have thus become soft to a degree. Perhaps no other variety of human language has ever been reduced to greater smoothness and melody. Hawaiian and Tahitian may well remind the classical student of that Ionic Greek which, in the harmonious flow of its many vowels and slight consonantal elements, was justly regarded as the linguistic paragon of antiquity.

The government of the Society islands is of the same type which is common throughout Polynesia; that is, common to the natives uninfluenced by foreign conquest or domination. Each island tribe has its chieftain, and aforetime had its priests. The chieftainship was hereditary. In the larger islands the office grew to be monarchical. In such cases the king had his head men upon whom he depended for support in war and counsel in peace. Though the Polynesians are much engaged in petty warfare, it would not appear that the disposition of the race is naturally disposed to hostilities. Such difficulties usually arise from the joint possession of a given island by two or more tribes. Rival chieftains would thus contend, and the tribesmen of the one would fret against those of the other. The early visitants from Europe to these islands were generally impressed with the mildness, justice, and peaceableness of the

Type of government; feuds of chieftains.

TAHITIANS WITH CANOES—TYPES AND COSTUMES.



YOUNG MEN OF TAHITI. TYPES.

HILDEBRAND

native rule. Though there were no formal constitutions, custom and precedent, and we may suppose the common principles of human conduct, combined to secure to the islanders a satisfactory administration of their civil affairs.

YOUNG TAHITIAN WOMAN—TYPE.

We have to note in the case of the Tahitians the same unfortunate condition which has been observed in many other parts of Polynesia; that is, a decline of the national vigor, prowess, and numbers under the impact of European influences. In this part of the islands, however, less harm has been done than in Hawaii and the Marquesas. On the coming of foreigners the Tahitians were found to be good mariners and clever builders of ships. They understood at least the rudiments of navigation. Their captains took their bearings from the stars, and made their way to great distances through the open and placid Pacific.

Decline in vigor under European influences.

Similar skill was seen in the shore life of the people. Agriculture was prosecuted with a good measure of success. Methods of cultivation were understood, including irrigation and the artificial improvement of the soil. There were three great classes of the people. The first class were called the Huiari, and such were regarded as of divine origin. This class included the political rulers and chieftains, the king and the priest, the military captains and common head men of the tribes. The proprietors of lands and common artisans and manufacturers fell into the second class, along with the medicine men. Fishermen and slaves constituted the third class. The lines of caste distinction were drawn with sufficient rigor to preserve the ranks and honors of society.

Division of the people into castes.

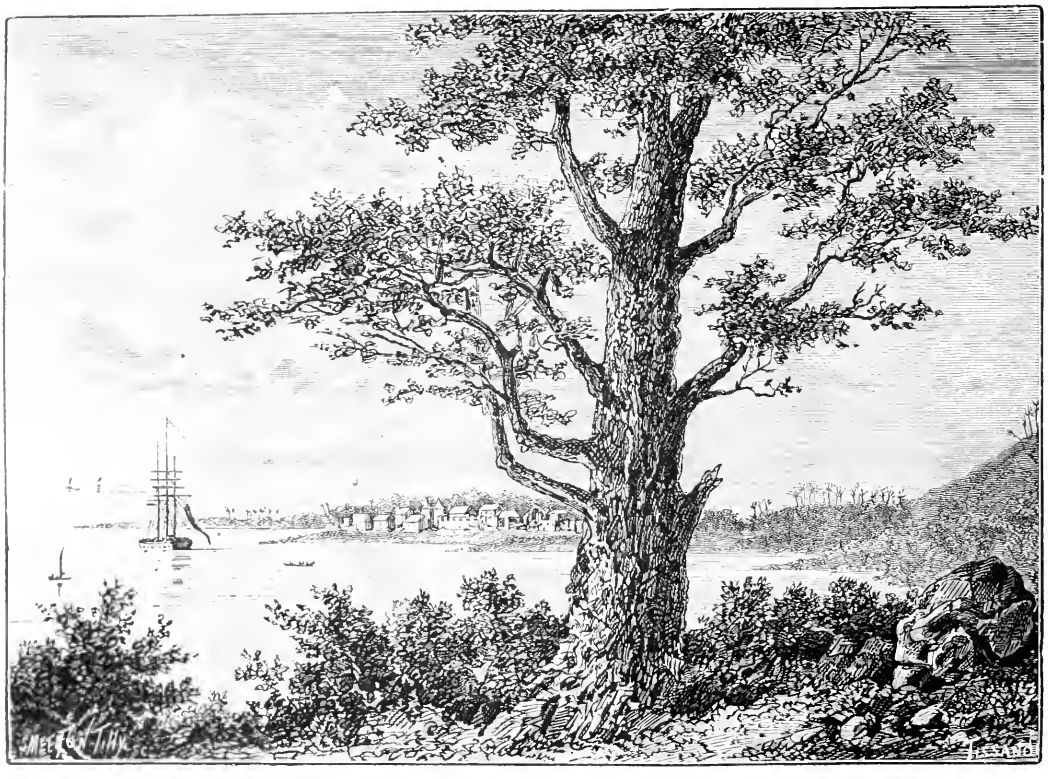
We need not here elaborate on the life and character of the Tahitians beyond a general sketch of their personality and manners. In common with all Polynesians, they are a careless and easy-going race, moved by good will and

YOUNG TAHITIAN—TYPE.

generosity. They have been observed to be courteous, especially to strangers.

Character and manner of life of the Tahitians.

In connection with these virtues they are charged with cruelty, treachery, and deceit. Whether these latter traits are inherent in the race, whether they might have been observed in the native condition before the coming of foreigners, or whether, on the other hand, the Tahitians have become such as they are now described through their evil contact with foreigners, we may not well determine.



BAY OF MATAVIA (TAHITI.)—Drawn by Tissand.

It is well known that deceit and treachery are the natural weapons of the weak against the strong. They are the means by which the fox defends himself and conceals his den from the ravages and brutality of the wolf and the bear. The strong races—they who conquer and dominate—are generally innocent of

Treachery an attribute of weakness; gleeful spirit.

these attributes of character, while the weak adopt them and cultivate them as a means unto the end of their own existence and preservation.

Certainly we should not expect treachery and cruelty to be combined with the light heart, gaiety, and jocoseness of the Tahitians. They are fond of gay dress. They have their dances in costume. They sing their native ballads with great glee and spirit. They betake themselves to games, including foot races, canoe races, the throwing of quoits and spears, boxing, sham battles, and the like, with great enthusiasm. That sport in which both sexes alike indulge and enjoy together is swimming in the surf, in which this people, like the Hawaiians, surpass belief in the agility of their water feats.

The Society islands have been known to Europeans since the beginning of the

seventeenth century. Several times they were discovered, and then lost. The name was given to them in 1777, in honor of the Royal Society of Great Britain. About the beginning of our century the work of the missionaries began, and was successful; but the Tahitians have not shown such persistency and steadiness in their conversion as have the inhabitants of Hawaii. Before the middle of our century the French gained an ascendency in these islands, which they continued to hold until the year 1880, when Tahiti was made a French dependency. There is a French governor general, who has his residence in the island, but the native authorities are preserved as much as practicable.

Historical references to the Society islands.

As we have said, Tahiti Proper, that is, the Great Tahiti, much exceeds all the other islands in area. Its dimensions are about twenty-three by twenty miles; area, approximately six hundred square miles. The population is a little over nine thousand, while that of all the other islands is less than two thousand. The country has been considerably improved under the auspices of the French, but the national spirit has correspondingly declined. It is, however, one of the features of the native life throughout nearly all Polynesia that the leading men prefer foreign institutions, and strive to conform their petty islands and their subjects to the nations of Europe.

Great Tahiti; influence of foreign example.

CHAPTER CLXIX.—FIJIANS AND NEW ZEALANDERS.

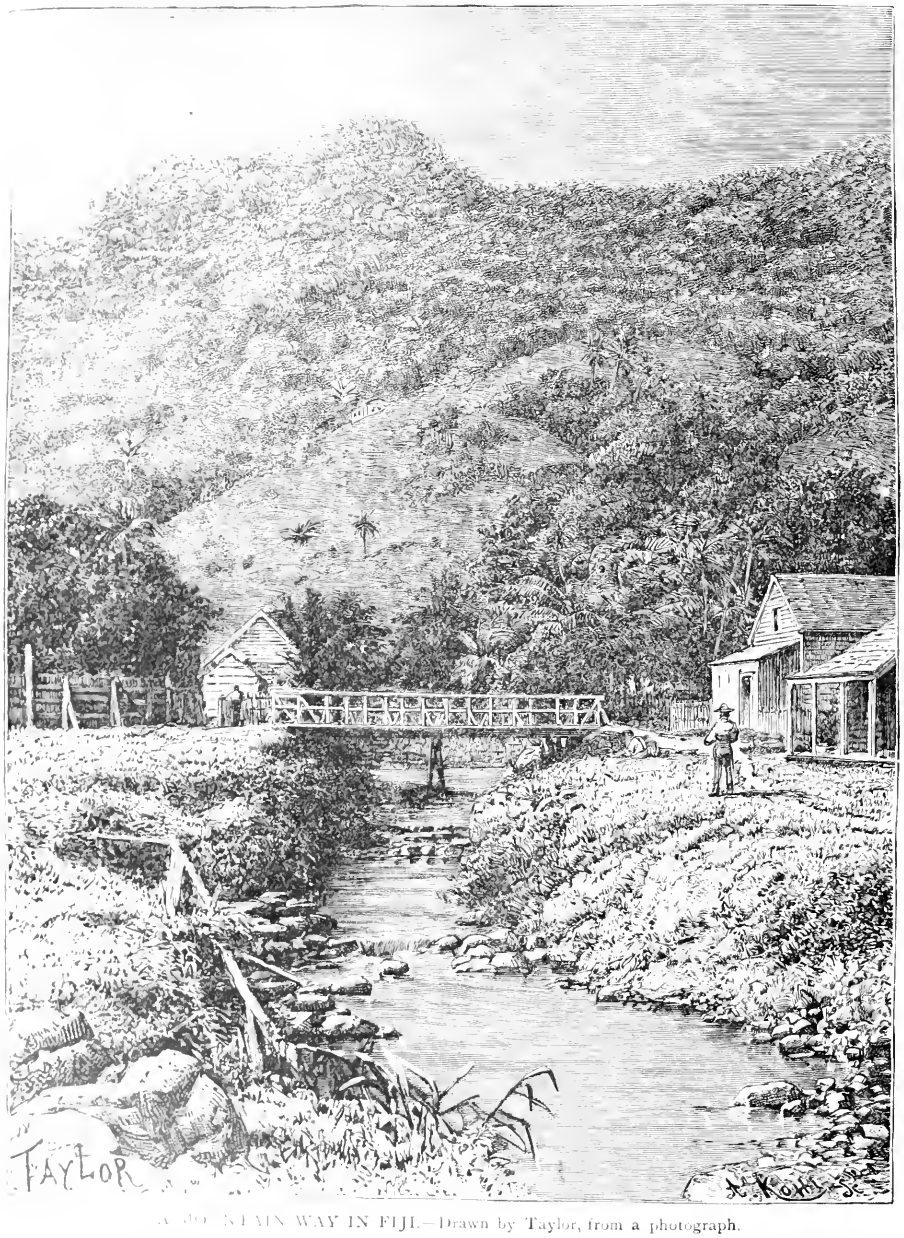
WE may, in the next place, glance briefly at the two approximate groups known as the Fiji and the Tonga islands. The first of these lie along the border lines of Papuan Polynesia, and the latter a little further to the east. The two groups are separated by no great distance, and Samoa is only about three hundred miles away. We are here clearly within the volcanic ridge, in which region the islands depend upon subterranean upheaval, rather than the work of the coral insect, for their formation. The group under consideration numbers about two hundred and fifty, of which about one third possesses inhabitants. The vegetation and the animal life throughout these islands are of the tropical and oceanic character, though the products extend to coffee, cotton, corn, sugar, and tobacco. Of animals, no larger varieties than the dog and the hog are found. There is the same paucity which we have noted in other parts of Polynesia.

Physical character and products of the Fijis.

The greatest of the Fiji group is Viti Levu. Its length is eighty and its breadth fifty-five miles. After this in importance we may mention Vanua Levu, Taviuni, Kandabu, Fulanga, Kambara, and many others of smaller dimensions. Most of these are covered with thickets and creepers, out of which rise, in the central parts, forests of considerable proportions. In these islands the banana, the bread fruit, and the cocoanut flourish, and constitute the chief support of the people.

We here concern ourselves with the people rather than with their environment. The name Fiji has become syn-

onymous in the literature and tradition of the West with savagery and depraved manners and customs. There doubtlessly by Europeans may be referred to imagination and prejudice, and another part to that difference in national custom upon

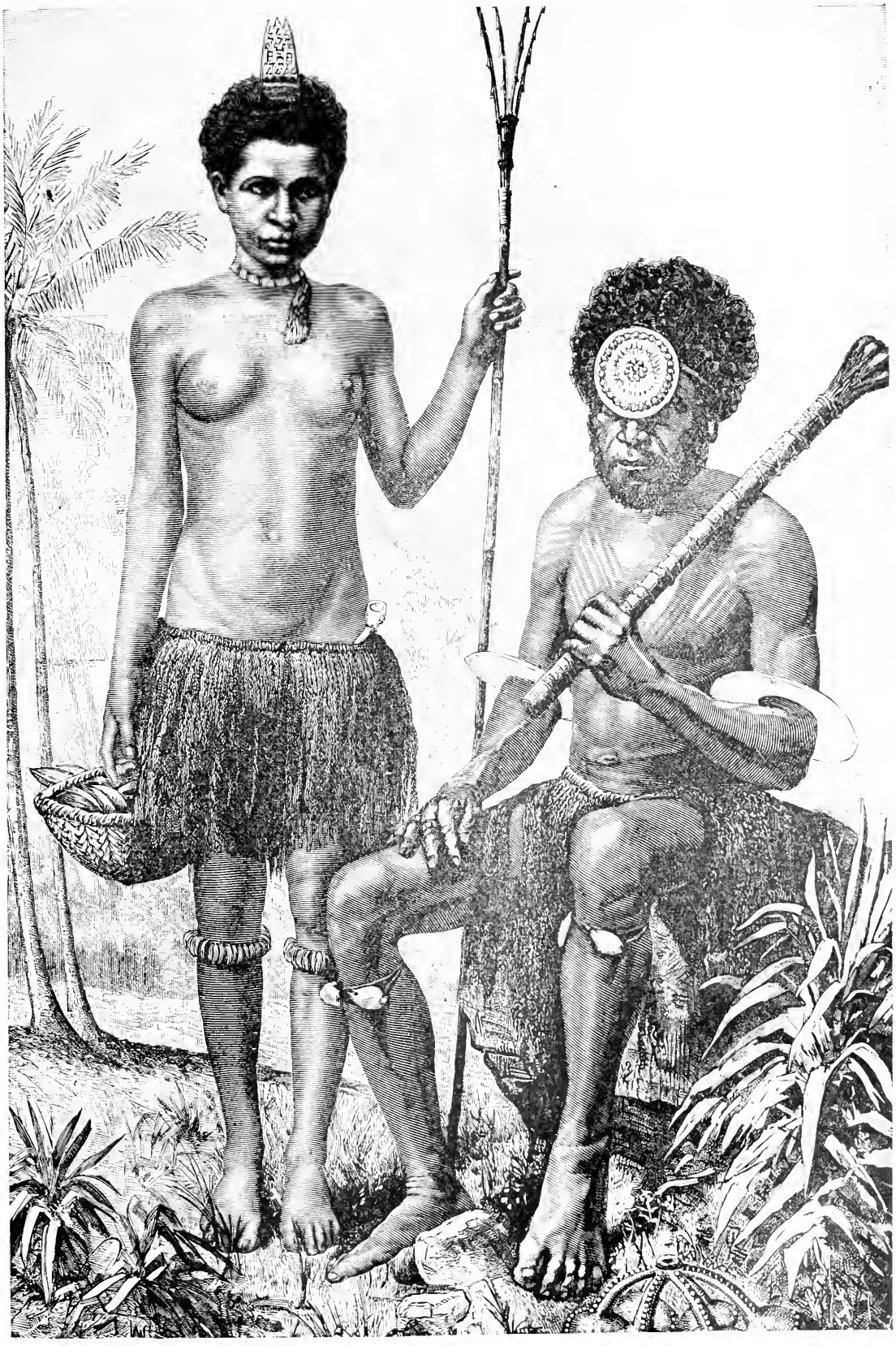


A MAIN WAY IN FIJI.—Drawn by Taylor, from a photograph.

exists a strong contrast between the Fijian character and that of the Haw[illegible] and other more improved [illegible] of Polynesians. Perhaps [illegible] of the horror with which this people [illegible] regarded which the races of men are so strongly divided from each other.

Ethnic traits: Bad reputation of the Fijians.

It may be said that the Fijians have the same lightness and jocular disposition which are the attributes of most Polynesians. They betake themselves



MAN AND WOMAN OF FIJI—TYPES.—Drawn by E. Ronjat, from a photograph.

with the same spirit to sports and games; they delight in the water, and have the same enthusiasm as the others for the song, the story, and the dance. They are more disposed to festivals and to indulge in the gratification of appetite than almost any other people of Oceanica, and this disposition is, no doubt, coupled with that cannibalism which has given to Fiji the savage and repulsive name which the country bears throughout Christendom.

Dispositions of the people; sports and feasts.

In one particular, at least, the Fijians surpass contemporaneous barbarians. This is their tendency to the agricultural life. They have no plows, or any of the more important apparatus of the field, but they nevertheless till the soil. They have a kind of digging sticks, made of mangrove wood. The implement is a sort of wooden shovel, fashioned at the point in the shape of a toothpick. This primitive tool is thrust into the earth and the ground loosened up for the planting of yams and other vegetables. In digging, several of the men coöperate so as to break up a piece of ground some two feet in diameter at a single effort. When the piece of earth has once been raised, the clods are reduced by beating with the wooden shovels. The gardeners also have an instrument like a Dutch hoe, with which they remove the weeds from among the growing plants. In making this tool a bone is sometimes employed, and sometimes a turtle or tortoise shell. A kind of pruning knives, made also of tortoise shell, fastened to the end of a rod, have been noticed in the hands of the workmen. They are skillful basket-makers, and have nets almost equal to those of civilized peoples.

Liking for agriculture; tools and methods.

We should here premise that the missionaries from Europe and America have made their way into these, as well as other parts of Polynesia. They found on their coming a people strangely given up to barbarity and morbid appetites. As to religious belief, that the Fijians had in common with others of their race. There were two kinds of gods, one immortal and the other local. The deities were also divided into good and bad. The spirits of the dead, that is, of the great men of the race, might arise after death to be deities. The interpreters between gods and men were the priests and medicine men. These knew all things, for the gods revealed much to their understandings. It would appear that the Fiji tribes had not sunk to the gross fetichism of some other Polynesian races, but there were at least the premonitions of a gross and sensual idolatry. The institution of taboo had sprung up, and many persons and things were "set aside" as sacred, consecrated.

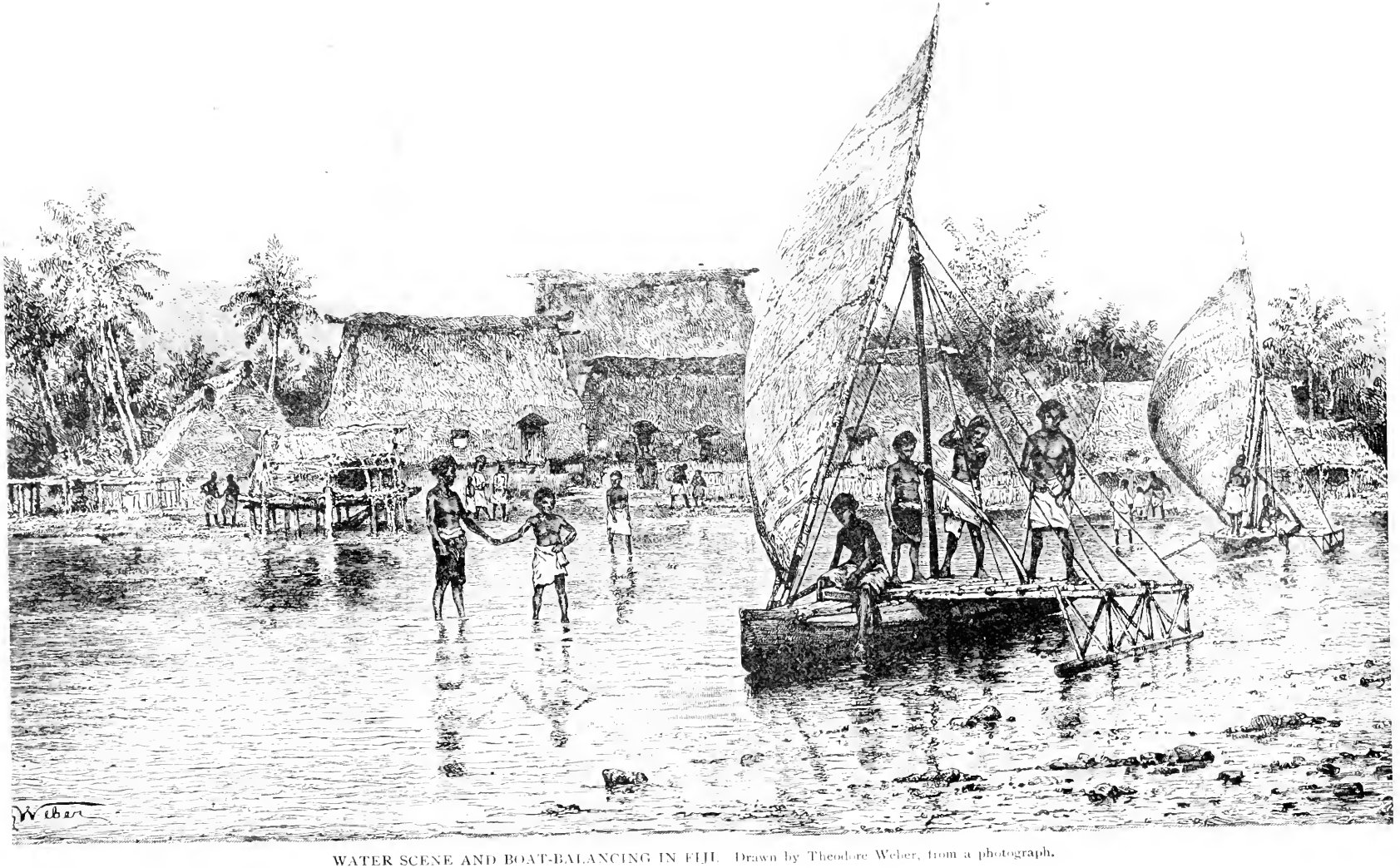
The Fiji pantheon; religious practices.

It was this paganism that the Christian missionaries attacked and measurably overcame. It has been the peculiarity of the case, however, that the Fijians showed a marked tendency to relapse. It has never been possible thus far to overcome the disposition of the people with respect to cannibalism. Perhaps in no other part of the world has man-eating been so universal a custom as in these islands. Formerly those taken in war were killed and eaten. All the shipwrecked and helpless driven upon these shores were doomed to the like horrid fate.

Christianity contends with pagan cannibalism.

It does not appear that the islanders killed and ate their guests in a spirit of cruelty, but simply because of a preference for human food. Many classes of the inhabitants were devoted to this

Man-eating theory and practice of the Fijians.



WATER SCENE AND BOAT-BALANCING IN FIJI. Drawn by Theodore Weber, from a photograph.

end. Custom carefully prescribed who should be slain, and under what circumstances. There were occasions which demanded the human feast. When a new house was built, man-food must be served as a part of the rejoicing. When a woman's husband died, or a slave's master, the survivor must be slain and eaten. Besides those who were thus condemned, the chiefs had a right to condemn others according to caprice. The sick and the aged were killed because they were no longer useful; but the Fiji palate was particular, and rejected those who were thought to be no longer good for food! Many missionaries, even after they had been heard and believed in, were seized and greedily eaten by their converts! To the present day this horrid appetite has not been overcome. The people are obliged, under the pressure of foreign influence and the present law of the islands, to hide their actions, and to do in the solitude of the woods what was formerly done openly and with great rejoicing.

Savagery of the race; theory of death and immortality.

Hardly any existing race has in it more repulsive and degrading elements of savagery than do the Fiji islanders. There is an almost total disregard of human life. Parricide is not only permissible, but the common rule of action. Children kill their parents, according to the custom of the country. The theory of the islanders is that no one should be permitted to become aged. They have a belief in a future life, and the belief extends to a literal resurrection of the dead. These notions are entertained without the slightest skepticism, and are followed out to consequences most horrible. Since each person will revive hereafter in the exact condition in which he died, it is desirable that all should die before reaching old age! With this end in view, the sons and daughters of the household take the lives of their parents in order to save them from decrepitude in the world to come! At about the age of forty the father and mother are buried alive. There is no compunction on the part of the survivors, and no fear on the part of those who are buried. It is done as a duty, and the victims go, at the appointed time, cheerfully to their graves, and are buried from sight.

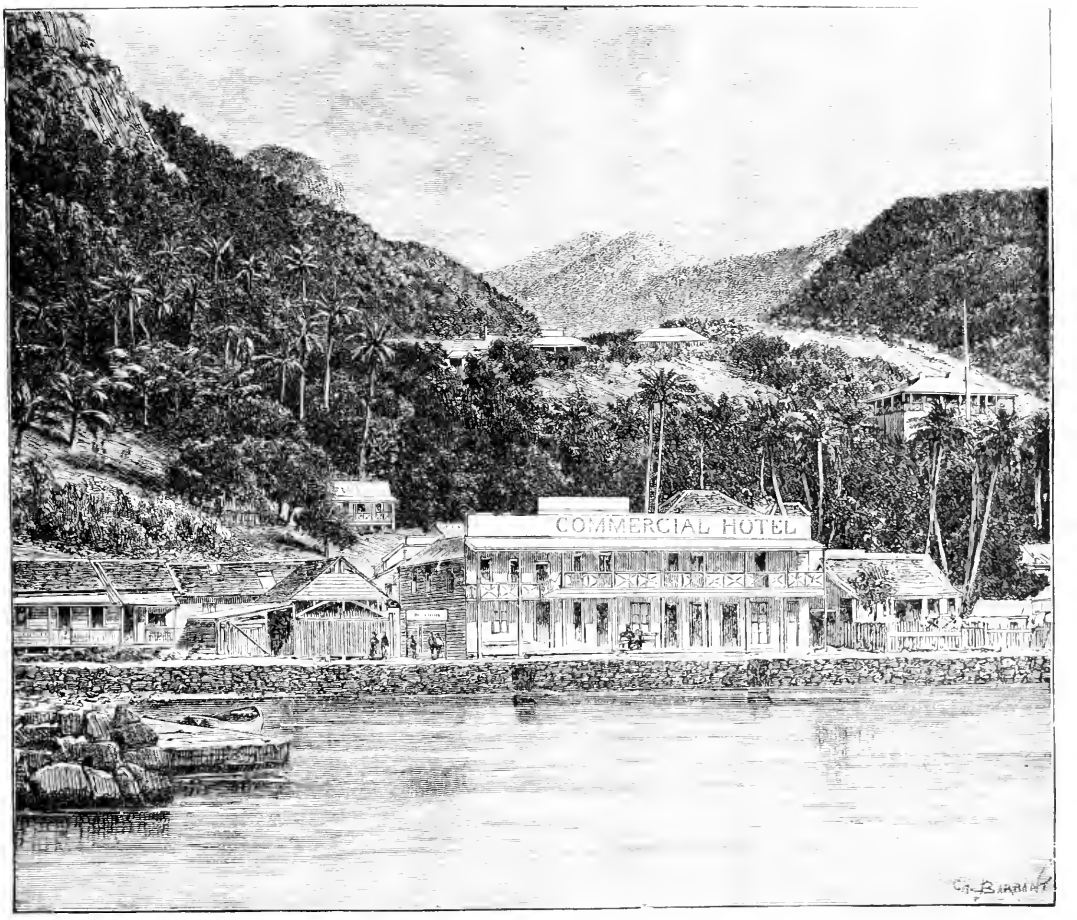
Slavery of women; story of killing and eating.

The women of the Fijians are the slaves of the men. They are tied up and whipped, or killed and eaten, with total impunity, and the astounding thing in connection with these horrors is the entire absence of any sense of wickedness or even impropriety on the part of the perpetrators. It is narrated by travelers and missionaries that the men of the islands go about their diabolical work of killing and roasting and eating their own friends not only with indifference as to the moral turpitude of doing so, but with an actual gusto which makes one shudder. It is the custom for those who desire to murder another for food to entice the victim with some falsehood so that he may be slain by a stratagem; and the circumstances will be afterwards recited by the unconscious criminal with good humor and self-commendation. It is told of a New Zealand chief, named Atoi, that he recognized among the servants of Mr. Earle, an Englishman, living in the island, a handsome girl, about sixteen years of age, and claimed her as his slave. Taking her back with him to the village he killed and ate her. On the following day he took the Englishman to the spot with evident pride at the wit of his performance, and pointed out the post to which he had tied his victim, laughing the while at the thought of how he had secured her

by falsehood. "I told her," said he, "I only intended giving her a whipping, but when I had her fast I shot her through the heart." The Englishman looked in vain for any sign of remorse or sense of impropriety.

The arts and industries of the Fijians are simple to a degree. Their houses are built of wood and are thatched with straw or grasses. The traveler notes with curious interest the extent to which the abodes have been ornamented. A part of the wall is constructed of lattice work. The floors are covered with beautiful mats. Curtains are hung up in the style of the Japanese. All the ornaments and furniture exhibit a kind of barbaric taste which we should not have expected under such circumstances. The people sing and play on rude instruments. The greatest of all compliments is to cut off the little finger in honor of some friend, or in commemoration of some event, as the death of a relative. The habit of tattoo is practiced, but strangely enough is limited to the women.

Arts and industries; sense of the beautiful.



LEVUKA (FIJI).—Drawn by Taylor, from a photograph.

We have spoken of the geographical and ethnical place of the Fijians on the border lines between the Papuan islands and Polynesia Proper. The people show in their constitution the evidences

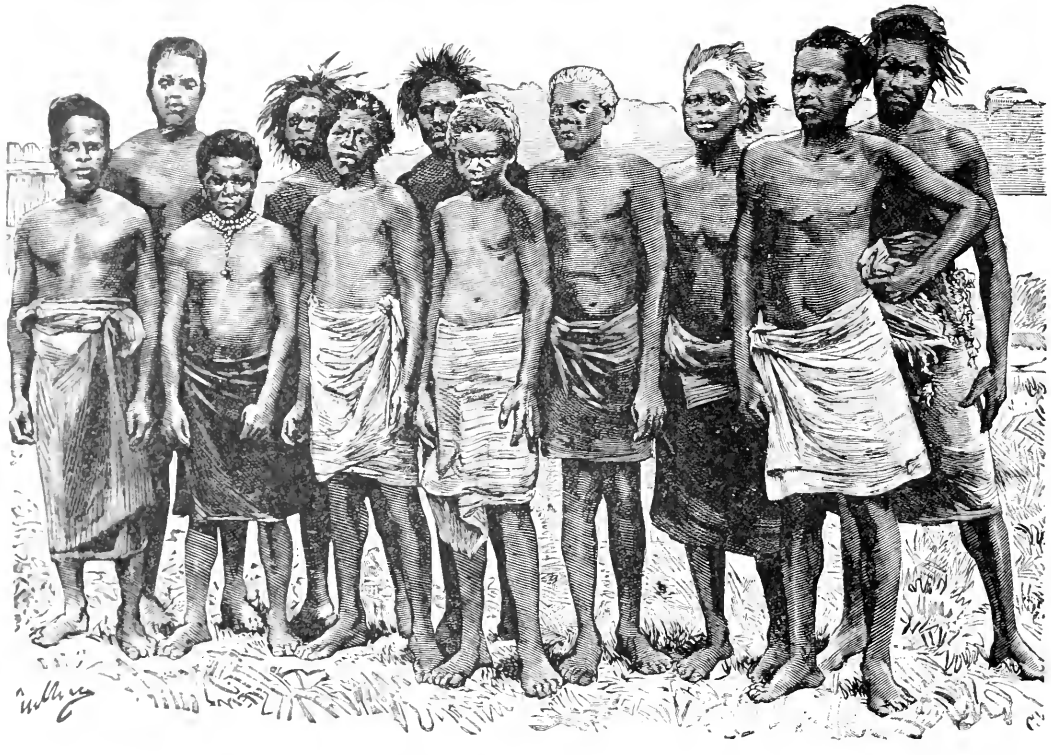
Middle place of the Fijians in the ethnic scheme.

of their middle place in the scheme of mankind. Their color is a compromise between the Papuan and Polynesian complexion. The skin of the body has not that smooth, bright copper gloss which characterizes the races of Polynesia Proper. The body tends to hairiness; but at the same time the stature is tall, and the physical development is symmetrical to perfection.

It could not be said that the Fijian

Comparison of the Fijians with other races.

Fijians are not inferior, but rather superior, in force and energy to most of the Polynesian tribes. They are found to be quick and persistent. These qualities, doubtless, make against their civilization; that is, their civilization under the auspices of Europe and America. The greater their force of character, the less readily do they yield to foreign influences. They have skill in the cultiva-



GROUP OF FIJIANS—TYPES.—Drawn by G. Vuillier, from a photograph.

countenance is repulsive. The thick beard is another mark which shows the gradation of the race toward the Melanesian type. As [illegible] intellectual qualities [illegible] and treachery beneath an exterior of openness and generosity. No doubt this mental habitude has resulted from the practice of man-taking and [illegible] through many generations.

It is conceded by [illegible] that the

tion of the soil and in the building of houses and boats. Unlike most Polynesians, they understand the manufacture of pottery. Their ability in the making of mats, cordage, and baskets, and the weaving of fabrics, is equal, if not superior, to that of the Marquesas and Society islanders—perhaps inferior to the like abilities of the Hawaiians.

In the matter of clothing, the Fijians are more careful of their persons than most barbarians. They pay some atten-

tion to cleanliness. Their garments are purified by washing, and they give considerable attention to the care of their hair. They have a kind of cloth manufactured from the inner bark of the mulberry, and this they fashion into garments and sashes. The dress of the women is not so extensive as that of the men, and consists for the most part of a dependent sash, called the *liku*, fastened around the waist. The bottom of this garment is generally ornamented with fringe. As for the rest, though the body is much exposed to observation, the Fijians seem to have a considerable degree of modesty, as is shown in their demeanor, particularly between the sexes. It is alleged that any breach of propriety, as it respects personal exposure, is visited, if intentional, with the severest punishment.

Style of clothing and sense of modesty.

The Fijian race shows in recent times the same melancholy decline which we have noted in nearly all Polynesia. When the first approximate census of the islands was taken, about the middle of our century, the result showed about two hundred thousand inhabitants. Since that time the population has fallen off rapidly. The peculiarity of the Polynesians seems to be that they can not endure many kinds of disease which are comparatively harmless in other countries. Thus, for instance, an epi-

Decline of the race under European influences.

NEW ZEALAND LANDSCAPE.—The Remarkable Mountains.—Drawn by Taylor, from a photograph.

demic of measles has been found to be as fatal in Fiji as the malignant smallpox would be in a European city. Europe has given to the islanders, however, not only such affliction as measles and scarlatina, but also those criminal diseases, the poison of which is, perhaps, the most fatal bane of life, whether civilized or barbarian.

Under these influences the islanders have fallen off. At the present time there are fewer than a hundred and fifty thousand inhabitants remaining. The Christian propaganda, particularly since the annexation of the islands to Great Britain in 1874, has exerted itself to stay the decline of the race; but the foreign impact which brings civilization brings also the elements of death. Meanwhile a measure of industrial and commercial enterprise has been produced. An export and import trade has come, and the revenues derived by the home government from the islands has increased to about three hundred thousand dollars annually.

The Christian propaganda brings also death.

Our survey of this vast ocean world may well be completed with some account of the races inhabiting New Zealand. The situation of this country is so far removed from the remainder of Polynesia as to warrant us in expecting the presence of new conditions and even of a different race of men. The extent and variety of the two great islands composing the country under consideration give it an importance much beyond that of the Polynesian islands in general. The area of New Zealand is approximately a hundred thousand square miles. This is given for North island and South island only, and is exclusive of Chatham and Auckland islands, which are associated by race interest with New Zealand.

Situation and area of New Zealand.

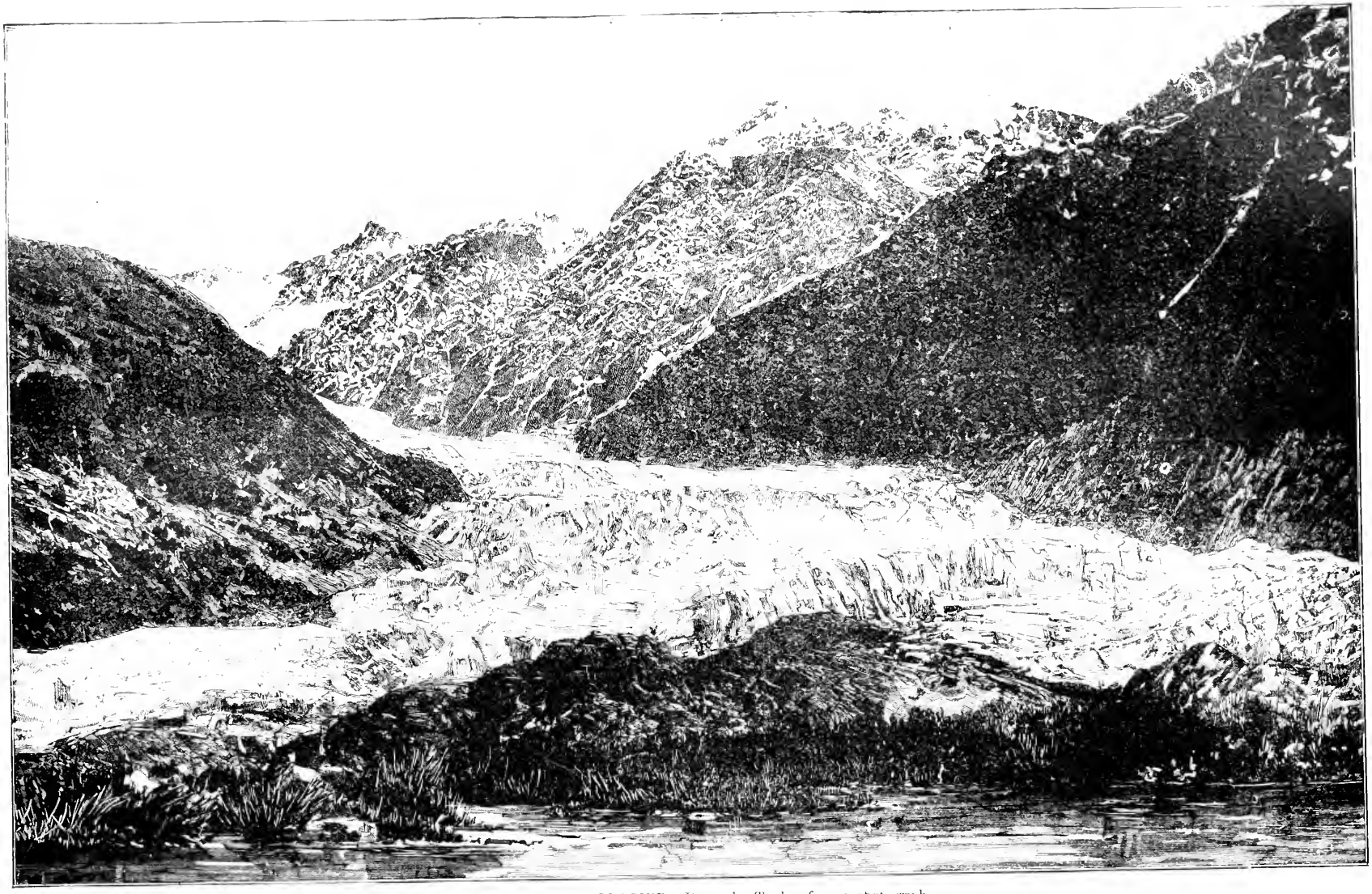
We may first remark upon the remoteness of the countries before us. A line passing from Great Britain through the center of the earth would issue not many leagues from New Zealand! It is, therefore, as far away as the bigness of the earth makes possible from the principal countries of Western Europe. Historically, we should hardly fail to note the illustration in these facts of the far-reaching dominion of Great Britain by land and sea.

New Zealand has from north to south a great stretch of territory. North cape lies under the line of 34° 25′, and Stewart island reaches to 47° 17′ S. Laterally the two islands have no great breadth. Geologically they have been thrown up by volcanic action. The mountains are high. Mount Cook, in the central western part of South island, rises to a height of more than twelve thousand feet. The ranges lie centrally or rather to the west of the islands, and those of South island have the highest elevation and greatest extent.

Limits of the group; physical features.

The country is well supplied with streams of fresh water. Its narrowness makes great rivers impossible. The longest are a little over two hundred miles in length. The streams nearly all run down headlong from the mountain slopes, and are subject to sudden deluges at certain seasons of the year. Lakes are added to the fresh water supply, of which lake Taupo, the largest, has a surface of two hundred and fifty square miles. In North island there is a region of lakes forming a scenery and collection of natural features, including warm springs, palisades, and geysers, that might well do credit to Switzerland.

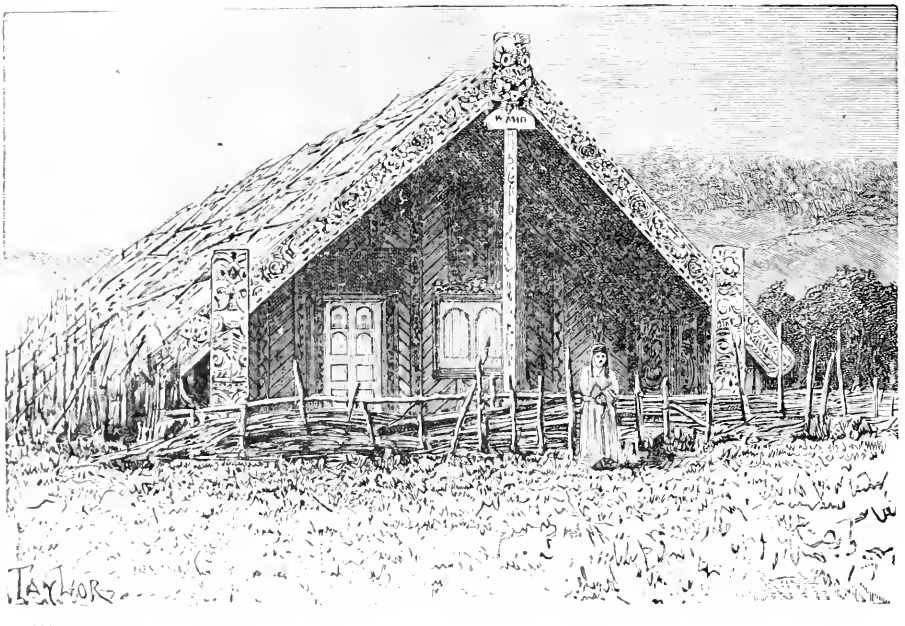
The climate of New Zealand is that of the temperate zone modified by the



FRANCIS JOSEPH GLACIER.—Drawn by Taylor, from a photograph.

ocean. The influence of the latter is sufficient to bring a measure of sub-tropical conditions. In the habitable parts of the islands the temperature rarely falls below the freezing point. Rains are abundant, especially in the winter months. In the mountains, above the line of three thousand feet from the sea, snows accumulate, and out of these the torrents are prepared which, with the return of the summer months (our winter), rush down in floods of yellow water to the sea.

Prevalent climatic conditions; rain.



NEW ZEALAND HOUSE. THE WHARE-PUNI AT OHINEMUTU.—Drawn by Taylor, from a photograph.

We shall here concern ourselves only with the products of these important islands. The vegetation is luxuriant. Much of it is peculiar to New Zealand and Australia. Some is suggestive of the flora of South America, and still other varieties of vegetable life resemble those of the Polynesian clusters. Both North island and South island were clothed originally in forests of grand timber. Since the country passed under the dominion of Europeans this woodland product has been attacked in a spirit of avarice, and largely diminished by cutting, consumption, and exportation. The ravages in the forest wealth have been promoted by fires which have destroyed large areas of the most valuable timber.

Vegetation of New Zealand; destruction of timber.

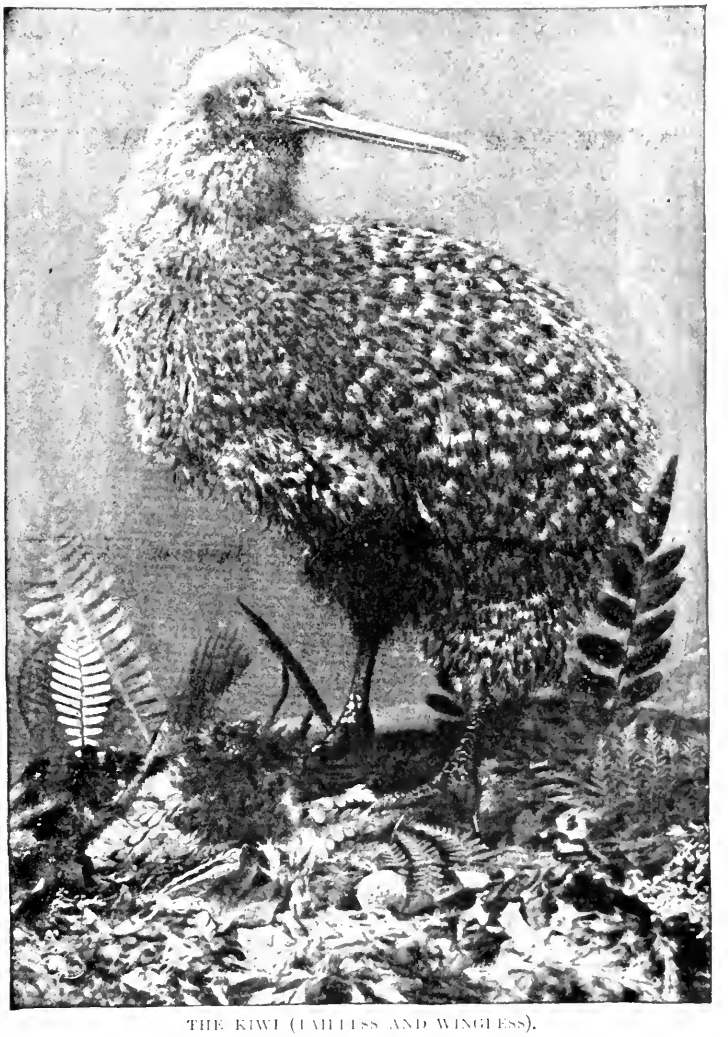
As to animals, we here reach a country in which nature seems to have been exhausted of her resources. More properly we should say that the impediments to the *distribution* of living creatures have been so great as to prevent their presence in these islands. The paucity of animal life does not show itself with such emphasis in any other important region of the earth. It is said that of the mammalia there are only two native species in New Zealand. These are a bat and a rat, the latter of which is doubtful! There is thus a virtual absence of animated existence, with the exception of such creatures as have been imported.

Extraordinary paucity of animals.

It is believed that the Maoris, or the Mahoris (for we have now reached the

land of this strange race), brought with them on their migration into New Zealand the dog, which has multiplied, and in some parts become wild. For the rest, animals are limited to lizards and frogs. The mollusca are more numerous. Seals are found on the coasts. Caprice seems to have been substituted for abundance. Several species of birds have neither wings nor tails. Among these was formerly that celebrated dinornis of archæology, now called the moa, and supposed to be the largest bird in the world. Since the days of the discovery of New Zealand by the English and other European races many kinds of quadrupeds have been introduced, and not a few, such as the rabbit, have run wild and multiplied, to the serious trouble of the islanders.

Caprice in distribution of animal life.



THE KIWI (TAILLESS AND WINGLESS).

The same scarcity of animal life which we have marked above extends into the rivers. Fishes are few, and are of comparatively poor varieties. The sea fishes are more abundant and valuable. These have, from the beginning of man-life in the islands, constituted a considerable portion of the food of the inhabitants.

The emergence of New Zealand and its rising importance mark the completion of the dominion of the progressive races over the earth. The situation is as difficult of approach, and the country as hard to dominate, as any other of the accessible parts of the globe. Nevertheless, the maritime energy of Great Britain has carried the English-speaking race and English institutions into these antipodal islands, and joined them to the retinue of progress. The old barbarous usages of the islanders, including man-eating, have given place to the more humane customs of Europeans. The ancient paganism has been supplanted, at least in name, by Christianity. Such has been the low grade of native intelligence and such the savage prejudices of the race that the missionaries have, with

New Zealand subjected to European influences.

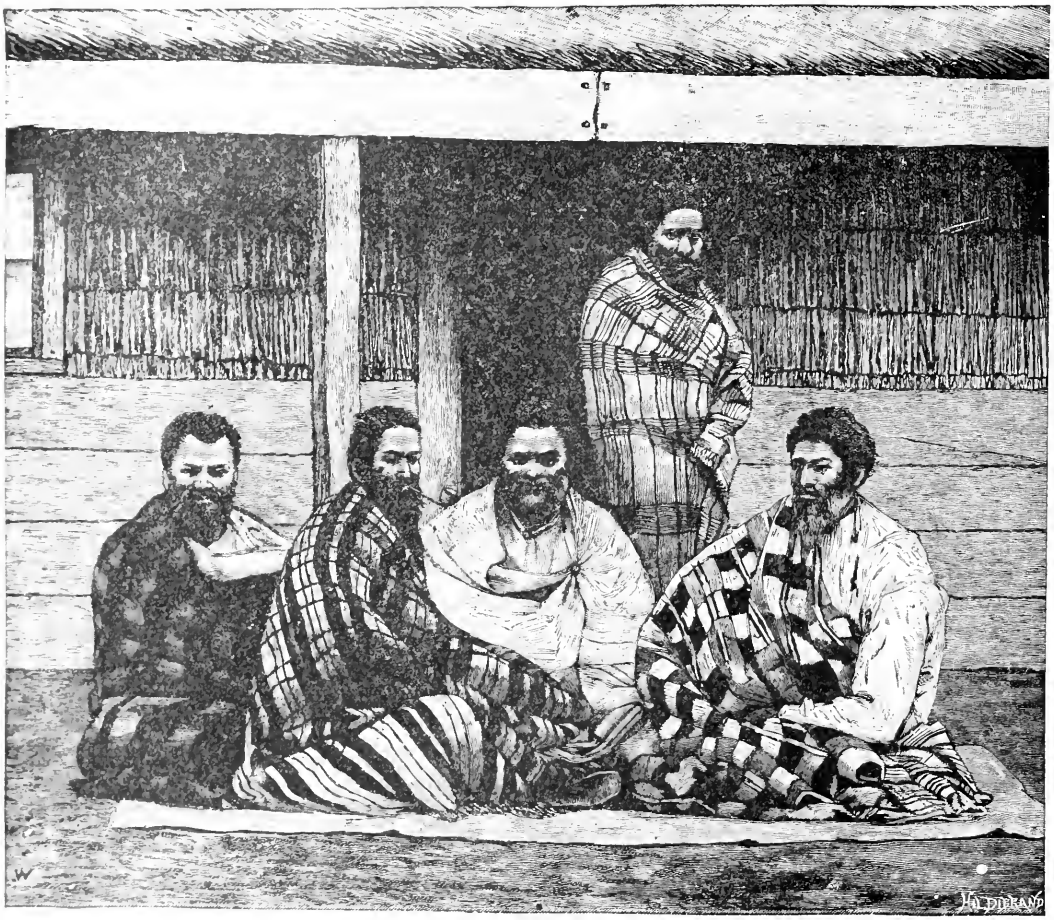
great difficulty and against the constant disposition to apostasy, substituted the usages and principles of the Gospel for the barbaric customs of heathenism.

The movements of which we here speak began in the second decade of our century. Colonial enterprises followed at length in the pathway of missionary adventure. After twenty-six years, namely, in 1840, the influence of Great Britain had become sufficient to induce the native chieftains to acknowledge the supremacy of the British crown. A treaty was made, and New Zealand became a dependency of the empire. The arrangements which were made seem to have improved the native [illegible] as well as opened the way for easy colonization. There have, however, been many troubles between the authorities and the aborigines, and in one instance, that is, in 1864, a section of the British army had to be sent to New Zealand to overawe the natives and restore order.

The islanders yield to the authority of Great Britain.

With these historical movements we have less to do than with the people themselves. The aborigines of North island and South island are called Maoris. Their character has been such as to attract the interested attention of many travelers and all modern ethnologists. It is agreed that the people in question are a division of the great family called Polynesian Mongoloids.

Character of the Maoris; features and form.



MAORI CHIEFTAINS—TYPES.—Drawn by Hildebrand.

They are touched also with ethnic influences from both the Malay and Papuan divisions of the human race.

MAN OF NEW ZEALAND—TYPE.

The Maoris are by no means an attractive people. We should here look in vain for those fine physical and mental qualities which we have so much admired in the peoples of Central Poly-

WOMAN OF NEW ZEALAND—TYPE.

nesia. In the first place, the stature of the Maoris is below the average. The men are rarely more than five feet six inches in height. Besides, there is a striking disproportion in the bodily members. The legs are short. The lowness of stature is wholly of the lower limbs. The body of the New Zealander is as long as that of the average European, but his legs are so short as to give him a peculiarly squatty appearance. The feature is so pronounced as to suggest deformity. Coupled with this are long arms, which drop down to the thighs. The general appearance tends strongly to confirm the belief in the merely animal derivation of the human body.

As to other physical features, the Maori hair is black and coarse. The

EXAMPLE OF TATTOOING.

color sometimes varies to a dirty red. The eyes are dark brown, or black. The mouth is large and coarse. The skin is an olive brown, of a coarse and rusty appearance. The difference, however, in complexion is great. When the body is protected from the sun, and particularly in the case of women, the skin becomes soft and much fairer than in the state of nature. It is said that girls and young women of this race have a

Color of hair and skin; complexion of women.

pleasing expression of countenance—that their eyes have a soft expression, and that their manners are graceful and not unattractive.

In what manner ethnic qualities diffuse themselves.

We here reach a fact in connection with the Maori race which suggests generalization. The ethnic qualities of the different races of mankind, including those institutions which men have created, seem to proceed from certain centers wherefrom the quality or the institution in question widens and spreads like a wave on the water. It spreads, and at the same time becomes less active in its manifestations, until in some distant parts it sinks to the level. It spreads, but the progress is likely to be not in all directions, as from a pebble thrown into the lake, but in certain directions only. Here the cosmic force comes in, and we notice the progress of the ethnic quality, or given institution, from place to place in one course or a few.

Thus, for example, the manners and customs of various races have proceeded from certain original spots and conditions. Such institutions as those of religion and society have likewise spread over the surface of the earth. In New Zealand we seem to find the origin of the disposition of human beings to tattoo their bodies. This trait, passion, or whatever it is, is here manifested in great intensity. From this place the *disposition* to tattoo extends with many modifications and exceptions northward through Polynesia, until it finally touches vaguely both Asia and the two Americas.

Tattooing seems to have begun with the Maoris.

Of course, we can not say certainly that the institution of tattooing, as such, proceeded from New Zealand, that it was copied and carried from island to island through a large part of the bigness of the earth; but the disposition, the ethnic desire or passion, seems to have spread from this center. Here we find it universal and intensive. No other race of men have tattooed themselves with so much zeal and pride. The art as practiced among the aborigines of the islands has had two applications: the one to the face, called *moko*, and the other to the body, called *whakairo*. These are native names which the Maoris employ to designate the tattoo. The face, the hips, and thighs of men, and the upper lips of women, are the chief seats of this disfiguration. The work done, as shown in the uniformity or diversity of the figures, is intended to designate the tribe to which a given man or woman belongs.

We are able in the case of the Maoris to note the aboriginal methods of tattooing. The pigment which they use to produce the permanent discoloration of the cuticle is prepared from charcoal, skillfully mixed with gum and certain vegetable extracts, which give it permanency and beauty. This coloring matter is pricked under the skin with little hardened needles of bamboo. The figures are carefully delineated. Perfect symmetry in the outlines, as for example, on the two sides of the median lines of the face or body, is preserved. In some cases the figures are geometrical, or, as we say, pure arabesque, in character; in others, they are of the likeness of birds or animals. The figures produced are at first quite dark, but they become blue as they attain permanency, and the color grows lighter with the lapse of time.

Method of tattooing; figures imitated.

The custom of tattooing was universal among the Maoris, and was one of the habits against which the European missionaries set themselves. The influence of the latter has prevailed more and

more, and the natives no longer tattoo themselves so extensively or uniformly as they did in former times. The passion for picturing the body, however, remains, and is still much practiced, especially by the tribes that are least under foreign control.

Polygamy yields to the law of single marriage.

The social institutions of the Maoris were anything but admirable. Polygamy and miscellaneous union of the sexes prevailed. The family was very imperfectly developed. The institution of taboo was common. The code of morals was so weak as to permit almost universal license. The married women, however, were required to be faithful to their husbands. Against these native customs Christianity made an easier progress than might have been expected. Single marriage, legally solemnized, was substituted for that law which permitted promiscuity, even among the young women of the race, and for that other law whereby the man might divorce his wife at will. Another influence was the introduction of clothing and the beginnings of education. This work has gone on until the greater part of the natives are now able to read and write, and the most of them belong, at least nominally, to either the Catholic or to some branch of the Protestant Church.

Population and division into tribes.

When Europeans came into New Zealand they found the islands populated by races numbering, according to estimates, more than a hundred thousand souls. There were eighteen tribes, or nations. These were subdivided into smaller groups. Each tribe had its own chieftain, and the chieftains held allegiance in a loose way to some superior, who may be regarded as the king of the island. The organization was very similar to that of the Indian races of our Atlantic countries at the beginning of the seventeenth century. The chieftainship among the Maoris was generally hereditary. The subordinate chiefs held a check of authority on the absolutism of their superior, and the people of a given district had a like indefinite restraint on their chief. It was in this manner that war was made. Each tribe sent its warriors into the field under command of its own chief, who was at the same time a priest of the tribe.

Characteristics of the Maori language.

The language of the Maoris indicates clearly the ethnic relations of the race. It is a Polynesian tongue which has proceeded from the monosyllabic into the dissyllabic stage. Grammatical relations are indicated for the most part by prefixes and affixes which do not affect the pronunciation of the words with which they are associated. Such facts as declension of nouns and pronouns and the conjugation of verbs are accomplished by the juxtaposition of several independent parts which, taken together, have a periphrastic force like that of a compound word or conjugational form in one of the Aryan languages.

We need not enlarge upon the peculiarities of Maori. The language is sufficiently evolved to become the vehicle of a literature. The people of this race have been found to be weak in both reason and imagination. Their perceptive faculties and the memory are better. They are also capable of wit and humor. They have a keen notion of the ridiculous, but at the same time are unable to comprehend the spirit and intent of pictorial representation. The literature of the race consists of songs, fables, traditional stories, proverbs, and a peculiar kind of prose elegiac, or lament, for the dead. The national mind has not

Beginnings of a Maori literature.

reached as high as epic or dramatic poetry. It has not even attained to rhyme. The poems have meter and harmonious arrangement, but no rhyme. The fables and traditions which constitute the body of literary products are tedious and childlike. Travelers have been struck with the abilities of the Maoris to get by heart long narratives which they recite without the loss or variation of a word.

PROCESS OF TATTOOING.

It appears that the Maoris had originally no conception of a supreme God. They worshiped spirits, and also to a certain extent the powers of nature personified. They reverenced natural objects, and sacrificed to inferior spirits. It would seem that the people had no images of their deities. Heroes and ancestors became gods after death. The popular belief ran to the doctrine of immortality and a spiritual state superior to life on the earth. In communication with the gods priests were necessary. These had the ability to know the will and purpose of the invisible powers. They had a share in the divine nature, and might accomplish the same wonders as the gods themselves.

Religious beliefs and worship; stoical courage.

Practically, this paganism had a certain effect on the moral character of the people. Courage was enjoined on all warriors, especially on the priests. Self-restraint was also taught as a quality of greatness. The doctrine of the stoical

endurance of pain—even of torture—was insisted on. The brave man would suffer himself to be consumed by fire and utter no word. This disposition was coupled, of course, with the spirit of revenge—in all of which qualities and theory of life the likeness of the Maoris to the North American Indians is sufficiently distinct.

Ceremony of pagan christening.

Among the natives of these islands there were aforetime many customs, the origin of which might be difficult to discover. One of these was the priestly ceremony which was performed for infants in the first month of life. The priest of the tribe, either the chief or some other, must come to the house where the new-born was and perform a ceremony of christening. This was effected with a kind of baptism. The priest would sprinkle the infant, or sometimes immerse its body in water. This done, he compelled the infant to swallow some pebbles, for by this means the heart of the child would be made enduring, hard, capable of the great virtue of revenge!

ENGRAVED CHESTS OF NEW ZEALANDERS.

Condition of the Maoris when discovered by Europeans.

On the coming of Europeans into New Zealand the inhabitants were found to be of a warlike spirit. The tribes were in constant broils and hostilities. The feuds among them were deadly, and persisted in from age to age. The tribesmen had each their fortified villages, which they built in defensible situations, and to these they retired as to strongholds. When European influence became predominant, and when Christianity rose over the native paganism, the wars of the islanders were abated and the people lived more at large through the country. We should not fail to note that the two principal motives of carrying on the fierce wars which formerly prevailed in the islands were the desire to reduce the enemy to slavery or to capture his braves for the man-feast.

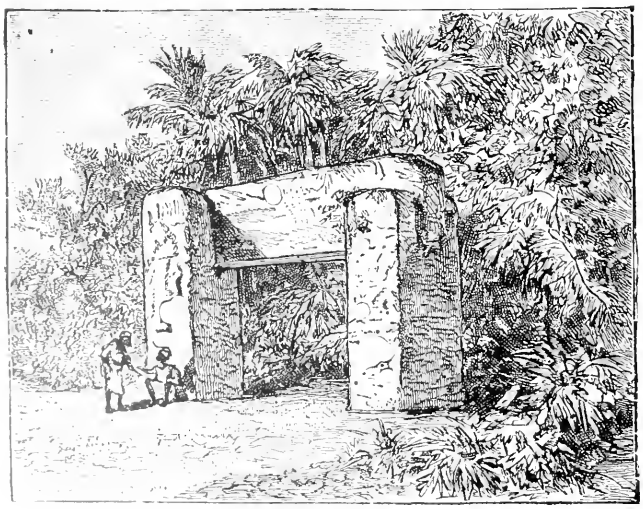
Within the last half century the modification in the life and customs of the Maoris has been well marked. The race itself, however, has not been greatly changed by the advent of Europeans into the islands. There are probably at the present time about fifty thousand native inhabitants in New Zealand. The tribes have wasted a good deal, perhaps one half, in the presence and under the

The race modified and reduced by conquest.

invasion of the superior races. Of foreigners, there are certainly more than half a million, gathered principally from England, Scotland, and Ireland. There are thus about ten of Europeans and their descendants to one of the aborigines of the country. The latter stand off with ill-concealed repugnance from the progressive race, somewhat as the Indians of our West do from the White man's town and emigrant train.

Point of observation transferred to the Americas.

It is fitting, perhaps, that we should conclude our survey of the Polynesians with this extreme part of the earth. We have now followed the Brown races of mankind not only throughout Central, Eastern, and Northern Asia, not only through the Indonesian parts and dependencies of the Asiatic continent, not only through the extreme northeast, where Asia reaches out in broken fragments and peninsulas, to America and America to her—but also through the vast extent of that oceanic region where the Polynesian Mongoloids have distributed themselves. We thus complete our survey of the Brown races so far as Asia and the Pacific are concerned, and are ready to advance upon the westernmost parts of the three Americas. Not without a sentiment of the backward look, not without certain regrets and longings with respect to the character and civilization of those peoples who have so long occupied our attention, do we at last take our leave of them, of their ancient seats and peculiar developments, to find the extreme ramifications of the same races on the shores and plains, on the mountain slopes, and by the great rivers of the New World.



RACE CHART NO. 6.

EXPLANATION.

In this Chart, the general distribution of the native races of North America is shown. The points of origin are on the west, and the dispersion is almost uniformly in a southeasterly direction. It is believed that there were at least three lines of race-life touching our western shores in the prehistoric ages. The first of these, in the extreme northwest, was the stem of the Orarians, entering the continent in the peninsula of Alaska. The second line came by way of the Aleutian Islands, and the third by way of the Sandwich Islands (Hawaii), passing, by a span of more than two thousand miles, to the western coast of Mexico.

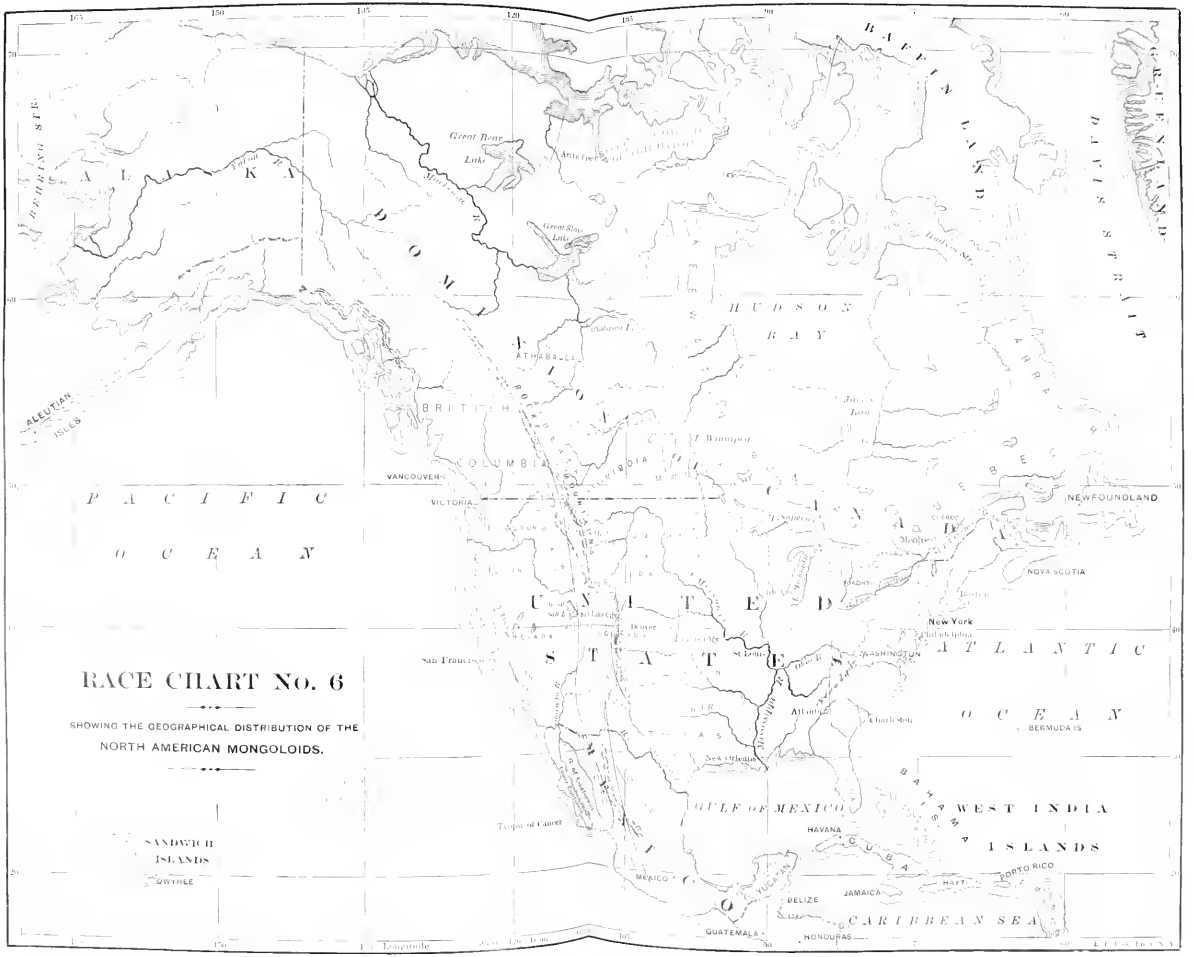
The first of these lines is that which bears the Esquimaux and their cognate races in the far northwest. This stem extends coastwise through all the northern parts of North America, the race, in its principal developments, being always near the sea. We find the Eastern Esquimaux extending into the peninsular region north of Hudson Bay, and thence through Baffin Land to Davis Strait, and, finally, to Greenland. The stem of the Southeastern Esquimaux reaches around Hudson Bay on the south, and extends, in several divisions, to the extremes of Labrador.

The Esquimau Tinnehs develop as a mixed race through Central British America, and are represented at the eastern extremes by the Athabascans of the Upper Mackenzie. Another division of the Tinnehs reaches coastwise down the west of our continent to the United States. On this stem we have the Nahuatl races; also, the Selish and the Californians.

The Nahuatl division develops, in the Central United States, into great races, such as the Osages, the Comanches, the Apaches, and, still further south, in Mexico, into the famous Toltecs, Aztecs, Ottomies, etc. The Toltec branch reaches down into Central America, and ultimately into South America, presenting, in this Chart, the Mayas of Yucatan, the Nahoes, the Quiches, the Chontals, etc. On the Osage line, we have the well-known races of Choctaws and Natchez.

On the stem of the Sawaori dispersion, we have the Chichimecs of Mexico. This stock appears to have migrated far to the north, and to have contributed the southern Tinnehs of British Columbia. From this branch, the stem bends backward into the United States, contributing the great races of the Dakotas, the Sioux, the Ojibways, the Winnebagoes, and, in general, the Algonquin Indians.

Our natives of the old Eastern United States were all developed on the Algonquin stem. Such were the Iroquois, the Six Nations of New York, the Abenakis, the Delawares, the Cherokees, the Creeks, the Chickasaws, the Seminoles, the Miamis, etc. In many parts, these distributions are still somewhat conjectural; but the leading ethnic dispersions were as indicated on the Chart. (For the connection of this Chart with the general scheme of mankind, see Race Chart No. 1, at "Stem of the North American Mongoloids.")


RACE CHART No. 6
SHOWING THE GEOGRAPHICAL DISTRIBUTION OF THE
NORTH AMERICAN MONGOLOIDS.
PACIFIC OCEAN
ATLANTIC OCEAN
HUDSON BAY
BAFFIN LAND
DAVIS STRAIT
GREENLAND
BEHRING STR.
ALASKA
DOMINION OF CANADA
BRITISH COLUMBIA
ATHABASCA
ALEUTIAN ISLES
VANCOUVER
VICTORIA
NEWFOUNDLAND
NOVA SCOTIA
New York
Philadelphia
WASHINGTON
Charleston
BERMUDA IS
UNITED STATES
San Francisco
Denver
St Louis
New Orleans
Atlanta
GULF OF MEXICO
BAHAMA IS
WEST INDIA ISLANDS
HAVANA
CUBA
PORTO RICO
HAYTI
JAMAICA
BELIZE
GUATEMALA
HONDURAS
MEXICO
YUCATAN
CARIBBEAN SEA
Tropic of Cancer
SANDWICH ISLANDS
OWYHEE
Great Bear Lake
Great Slave Lake
Anticosti
Mackenzie R.
Yukon R.
Hudson Str.
Ohaguan I.
Winnipeg
Jacques Bay
Mississippi R.
Ohio R.
Missouri R.
Rio Grande
Longitude

IV.—American Mongoloids.

BOOK XXVII.—NORTHERN ABORIGINES.

CHAPTER CLXX.—THE ESQUIMAUX.

IN the following pages we are to consider the native races of the American continents. There is hardly any longer doubt as to the ethnic relationship of these races and their connection with the peoples of Asia and Oceanica. The testimony of many sciences—linguistics, archæology, traditions, and especially ethnology proper—points uniformly to the Asiatic and Pacific derivation of the ancestors of those widely distributed races extending northward and southward from the Arctic archipelago to the straits of Magellan, and westward and eastward from the Alaskan peninsula to Pernambuco.

Asiatic derivation of the native American races.

The space which we shall devote to these American races is relatively less than that already given to many other divisions of mankind not more populous and, perhaps, not more important in the general scheme of the human family. But we are here upon ground already traversed to greater or less extent by American readers. The Indian races of North America and the natives of our southern continent have received a large share of attention at the hands of historians, antiquarians, and ethnologists. The increasing learning of the age does not add greatly to our information with respect to our aborigines. Since the pictured pages of Schoolcraft and the profounder investigations of Morgan have been given to the English-speaking race, not much remains for subsequent inquiry relative to the institutions, manners, character, and life of the North American natives. The wide dissemination of the works of such writers, and the presence in the western parts of our country of great numbers of the aborigines who may be visited, known, and

Reasons for brevity in considering our natives.

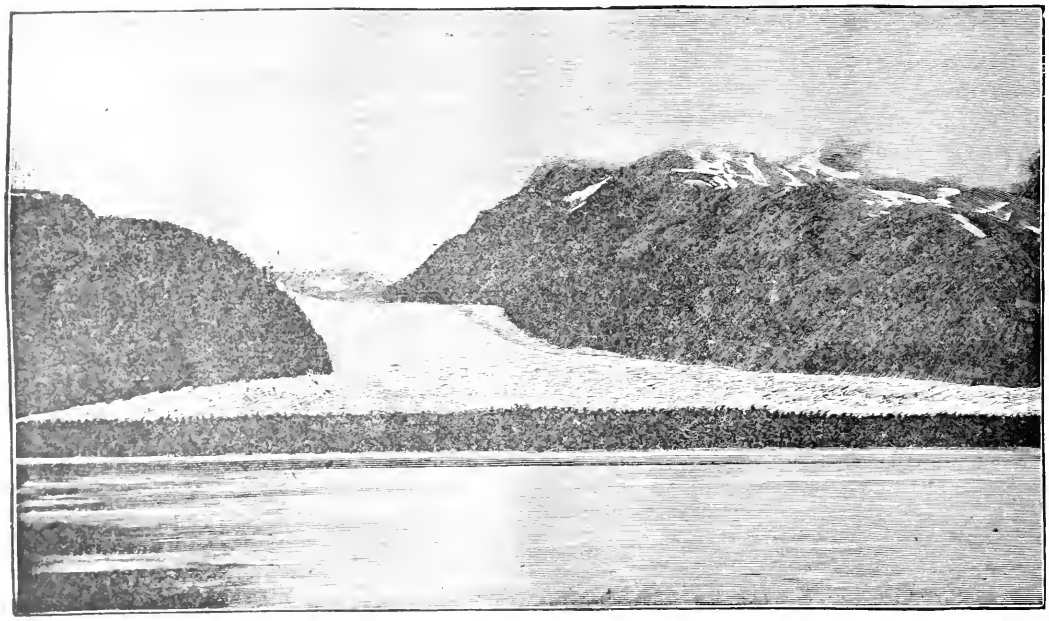
studied by travelers, soldiers, and scholars, has made it unnecessary to bestow upon the Indian races so large an amount of attention and criticism as the subject would otherwise have demanded.

The American distribution from west to east.

By common consent the ethnic history of our American continents should begin from the West. It is evident that the American Mongoloids—for so we may designate the aboriginal nations of the New World—are connected by race, affinity, and descent with the Asiatic and Polynesian Mongoloids whom we have considered in the preceding book. It is from our western shores that we must follow inland, even to the Atlantic coast, the lines of that race dispersion by which our aborigines were distributed to the places in which they were found by the European adventurers of the sixteenth and seventeenth centuries.

As we have frequently indicated in preceding parts of the present work, the routes by which Asiatics and Polynesians came to America in the prehistoric ages were two in number, or, at most, four. One of these was Siberian and the other Polynesian. The Siberian lines appear to have gone the one by way of Behring strait, and the other through the Aleutian islands. The Polynesian line seems to have divided, sending one branch through Lower Polynesia against the central western coast of South America, while the upper, or western branch, was directed by way of the Sandwich islands to Mexico and Central America. Our western coasts having thus been reached by branches of the Mongoloid stock, the rest may be easily apprehended—easily, because the distribution of barbarous tribes through our continents from west to east was in no wise difficult after they were once well established along the western shores.

Routes of ethnic progress to the Americas.



ALASKAN LANDSCAPE.—The Davidson Glacier.—Drawn by Ruffe, from a photograph.

It is, perhaps, a matter of little importance from which part of our continents we begin our inquiry. On the whole, the peninsula of Alaska furnishes the

Point from which to consider the Indian races.

most rational point of departure. The student and reader should remember in this connection to what a surprising reach Alaska extends westward toward the Siberian projection of Asia. It is only necessary that this be impressed upon the attention of the inquirer, with the statement that the westward stretch of territories now belonging to the United States is as great from the meridian of Lower California as is the eastward stretch from the same meridian to Cape Cod!

Let us then take our station in the extreme northwestern part of North America, and begin our inquiry respecting the native races of the continent. We here come into contact with two branches, or divisions, of mankind. The most northernly are the Esquimaux, while those to the south, approximating the 60th parallel of north latitude, we may call by the general name of Indians.

In the classification of races the name Orarians, or Coast peoples, is applied to all the Alaskans of whatsoever stock. This ethnic term has been coined to indicate the disposition of the Esquimaux, and of the Indians as well, in this part of the world to dwell on the ocean *shores* rather than in the interior. The general name for the Indian races of the north, lying between Hudson bay and Lower Alaska, is the Tinneh. Of these, we shall speak more at length in the following chapter.

Classification into Orarians and Tinneh.

For the present we confine our attention to the Esquimaux. These are the most widely distributed aboriginal people in the world. Their domains extend from Eastern Greenland, westward through the whole of the Arctic region of North America, and as we have seen, into the adjacent parts of Asia. The length of the distribution—though the breadth be narrow—is fully three thousand two hundred miles.

Wide distribution of the Esquimaux; the name.

ALASKAN CHIEFTAIN—TYPE.
Drawn by Thiriat, from a photograph.

The name Esquimaux was given long ago to the people under consideration by the Indian races of North America. The Indians were accustomed to name people and things according to fitness. The Ojibwas called their northern neighbors the *Askimeg*. The Abenakis pronounced it the *Eskimatsic*. Perhaps all of the Indian tribes of the north thus described the Orarians as the "people

who ate their meat raw;" for such is the meaning of the term. As to the Esquimaux themselves, they took the name of Innuit, signifying men, or people. It has been the wont of nearly all the barbarians to assert their dignity by calling the people of their own tribe, as if by preëminence, *the men*.

We may here glance at the distribution of the Esquimaux. Of these there are at least three great groups. First, we find in Alaska, far to the north and west, and extending eastward along the shore of the Arctic to about the 125th meridian W. from Greenwich, the Western Esquimaux. Beginning at the point just named, and running eastward with the entire Arctic shores and across the Hudson bay somewhat southeastwardly to Labrador, we find the Eastern Esquimaux.

Divisions and emplacement of the Esquimaux.

The territories of this division extend through about seventy degrees of longitude. As we journey eastward the race dips somewhat to the south. In the far west the southern border of the Esquimaux dispersion is about the sixtieth parallel of latitude, while on the coast of Labrador the people of this race are found as far south as 53° N. This difference, however, represents very little divergence in the isothermal lines, for the northeastern coast of America is colder by much than the northwestern. It has been found that the southern range of the Esquimaux is coïncident, or nearly so, with the range of the seal; that is, as far as the ocean ices permit the seals to collect in colonies.

Besides the Western and Eastern Esquimaux, belonging to the northernmost parts of North America, we have the third division, or Greenland Esquimaux, covering the western coast of Greenland as far north as human habitation is possible, and extending sparsely to the eastern shores of the peninsula. This, however, is the uttermost dispersion of the Esquimaux to the east. Europe knows them not. Northeastern Asia, as we have seen, knows them to a certain limited degree. The race as a whole is emplaced from the land of the Chuk-chees and the Koriaks to the coasts of Greenland, and southward to the point from which the explorer in northern Newfoundland looks over into Labrador.

Out-parts of the dispersion: the seven groups.

Ethnologists have subdivided the race into seven groups of tribes. Three of these belong to Greenland. The fourth includes the Esquimaux of Labrador. The fifth group lies around Hudson's bay. The sixth extends from this region to the westernmost parts of Alaska, while the seventh includes the Asiatic division of the race.

The Indians in naming the Esquimaux the eaters of raw meat spoke not more wisely than modern ethnology in calling them the Peoples of the Shore, or Orarians. This attribute of character defines them equally well, for it is the peculiarity of the race that it confines itself to the coast lines of the North. The Esquimaux shun the interior. Their manner of life limits them to a narrow strip along the Arctic ocean and other seas bordering our continents toward the pole. They hardly wander beyond this limited range. Even when trade and adventure carry them to short distances from the shore they quickly return to a habitat which is as natural to them as certain waters are to certain kinds of fishes. The breadth of the coast occupied by the race is no more than twenty or thirty miles, and yet this narrow serpentine strip of frozen coast extends from west to east through a distance of

Strange configuration of Esquimau territories.

SCENE IN ESQUIMAU LAND.—HANS DISCOVERING THE VESSELS OF HAYES. Drawn by A. de Neuville, from a description.

more than three thousand miles! Certainly the territory of no other division of the human race has so remarkable an extent and configuration.

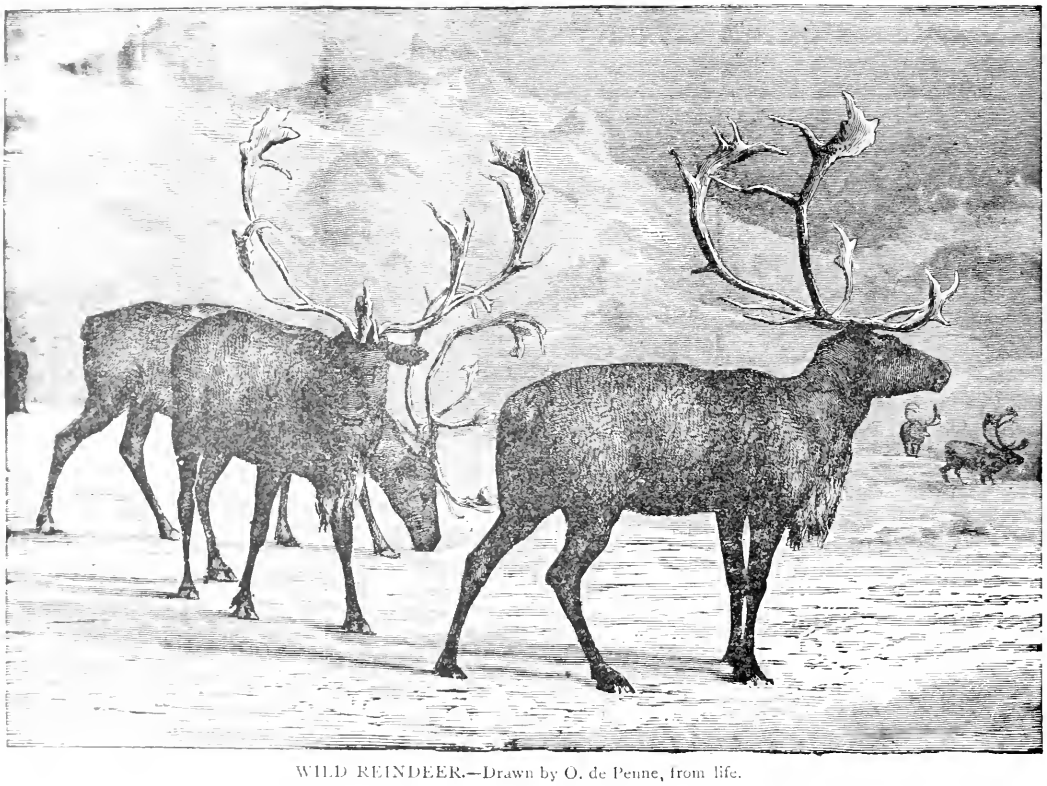
The resources of this long, crooked ribbon of Arctic shore are well known. First of all, there are the gifts of the sea—the Arctic fishes that frequent this coast, and the seals which are really the great resource of the Esquimaux. As to vegetation, that is so meager as to be almost disregarded. No other people depend so little upon the resources of the earth for food. As to land animals, the reindeer is the great resource and reliance of the Esquimaux. Finally, we should mention the blubber of the whale and the flesh of that animal, which the people regard as best to the taste and most desirable of all their food.

The sea furnishes the means of subsistence.

It will readily be seen that to procure a supply of these articles the race depending upon them must confine itself to the coast. The prehistoric races of Denmark, who left behind them as the evidence of their existence the kitchen middens and shell mounds, were not more limited to the range of a few miles from the sea than are the Esquimaux.

Coast habitat determines subsistence and government.

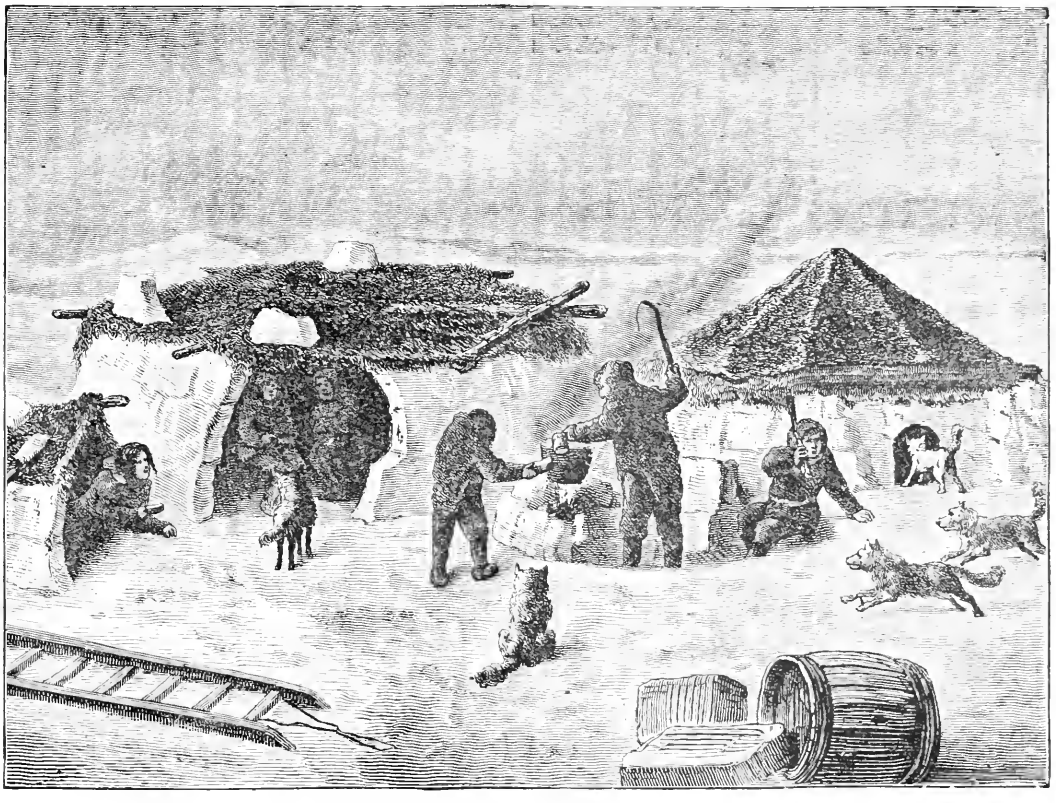
Several peculiar features of barbarous life have arisen from the anomalous geographical situation of the Esquimaux. The first of these is the absence of civil or tribal government. It would appear that the distribution of the people sparsely along the coast through a great distance has prevented organization under chiefs or kings. It may be said that the country is too much attenuated to admit of civil order. Consequently the family organization is the only one recognized. Sometimes a strong man,



WILD REINDEER.—Drawn by O. de Penne, from life.

or leader, will gain the ascendency of his village, and many will rely upon him and to a certain extent acknowledge his authority. This generally happens during the winter season, when the inhabitants from a considerable distance gather in a single village. With the return of summer the establishment breaks up and the "government" disappears.

monogamous, but polygamy is permitted. The reader will understand that words defining the relations of society among a civilized people lose their distinctness when applied to barbarians. Thus, for instance, marriage and divorce among the Esquimaux stand for facts very different from the legal and definite institutions of civilized



WINTER HOUSES OF THE ESQUIMAUX.

Another feature which depends upon the Esquimau situation is the absence of war. The extent of territorial line between one community and the next is so narrow as scarcely to permit of tribal quarrels. It would appear that the warlike disposition is not wanting, but this temper is not favored or inflamed by the conditions which in the open interior give rise to hostility.

War impracticable from situation; the marriage laws.

The Esquimau family is generally

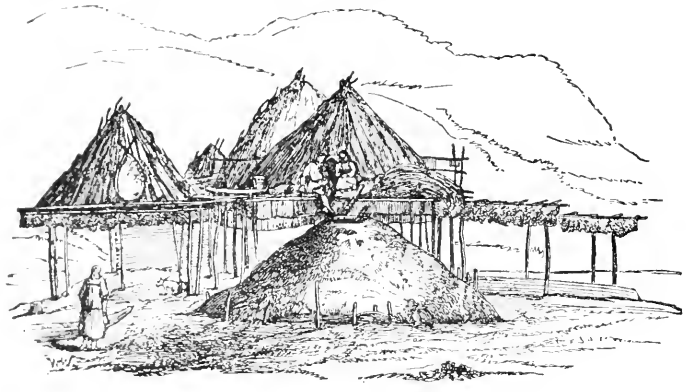
society. With the Esquimaux the man may put away his wife and take another at will. It is also evident that an ancient usage of polyandry still infects the social life of this people. There is a disposition to establish the laws of descent on the female side, though the other usage prevails.

The young Esquimau, having selected his wife, begins to live after the manner of his father. If it is the summer season he makes for himself, of the skins of

animals, a conical tent, and there he establishes his abode. With the approach of winter he must, however, have a house or den of a more substantial character. He selects for this purpose a place in some village near the coast and there makes an excavation in the earth. He walls this up with stone, and on coming to the surface extends his structure somewhat above it. He then covers the exposed parts with a thick layer of turf and earth.

Houses and housebuilding; animal food essential.

The summer abode is constructed of a framework of light timbers or of whalebones, bound together with thongs and set up in the form of a circular tent. The Esquimau hut differs in shape from that of the North American Indian in being convex on the top instead of conical. Over the framework is spread and fastened a layer of hides, stripped from the arctic animals. Toward the south or the southeast an opening is left for a door, and the Esquimau family is gathered within. Here during the summer months they pass their time sallying forth to fish and to hunt. Perhaps no people, savage or civilized, take a larger per cent of animal food. The exigency of the situation makes it so. Nature, regarded as the mother of vegetation, is here sterile. There are small fruits and berries of quick growth and a few varieties of stunted vegetables, but the great resource is the animal life which may be drawn from the waters or taken from the rocks.



HOUSES OF ASIATIC ORARIANS.

Of the winter abodes of the Esquimaux there are several other varieties. The first of these is the snow house, or ice dwelling, which the inhabitants enter at the beginning of the season of rigor. It has the same general form with the summer hut above described, but instead of skins for an outer covering the conical wall is made of snow or ice. The former is said to produce the warmer inclosure, but the latter is more substantial and durable. In building a snow hut, the snow is heaped up and molded into a wall by the builder until it is brought to a compact arch at the top. The ice imployed in like manner is laid up in blocks until the structure is complete. The hut thus produced is exceedingly picturesque. It gleams in the low, slanting arctic sunlight. The wall is generally transparent, and the movements of the inhabitants within can be seen with perfect distinctness from without. The huts have the shape of the straw beehives formerly in use throughout Europe. They are of different sizes; for the Esquimaux are a sociable folk, and much disposed to live in groups. Several families frequently combine in the making of a hut large enough for the accommodation of all.

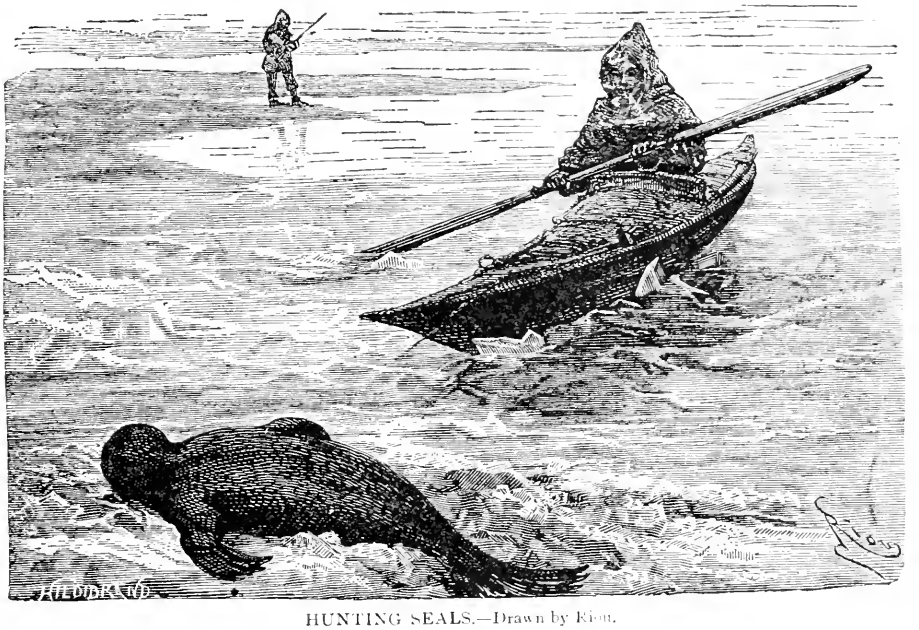
Method of building the snow houses.

In the New World, within the arctic circle, and even far below that line, the same manner of life is pursued as in Greenland and Northern Asia. The

Innuit habitations of arctic America are like those described above, at any rate as far west as the Rocky mountains. It has been observed, however, that west of this meridian the Innuit habitations take another form. The inhabitants in the extremes of Northwestern North America prefer to build their houses in the ground, or at least to construct them of earthy materials. In Kamchatka this plan of structure is, as we have seen, almost universal. A square cavity, some six feet in depth, is excavated in the earth. Wooden posts are set in the ground, in the bottom, and on these joists are laid to support the roof. A wicker work of reeds and twigs is then used for thatch between the beams, and over all a thick layer of turf is spread. This roof is above the surface of the ground, so that the hut presents the appearance of a mound, having an aperture in the center, out of which issues the smoke of the subterranean abode, and through which a small amount of light is admitted below.

Innuit habitations of the Northwest.

The entrance is effected at one end, or side, by means of a trench, or sunken passway, which approaches the floor of the hut on a level with it. Nearly all of the Esquimau abodes west of the upper spurs of the Rocky mountains are of the pattern here described. Those east of this meridian are built of snow or ice above ground, and most of them melt away with the coming of spring.



HUNTING SEALS.—Drawn by Rion.

It has been noted by travelers that the inhabitants of these abodes take little pains to relieve them of accumulating filth and waste materials of the family. As a consequence, the residence by the beginning of spring has become exceedingly contaminated, and would be intolerable but for the rigor of the climate.

The house of the Esquimau is scarcely provided with any means of ventilation or for the admission of light. Everything depends upon the arrangement within. At one side of the den is set a broad bench. Here the occupants of the hut sit, eat, and sleep by turns. The manner of life would be intolerable to human

Interior arrangement of Esquimau dwellings.

beings accustomed to a plentiful supply of fresh air. The Esquimaux, however, are able to dwell in their unventilated abodes and to live on animal food for several months together—this, with only occasional sallies into the open air.

Such is the climate to which they are exposed that great quantities of heavy food must be taken in order to support life, and it is the common manner of the Esquimaux to gorge themselves to utter repletion. Especially do the chief men keep themselves, by the hands of servants, actually filled with fatty substances derived from [illegible] and hot-blooded animals. Adventurers from the South among the Esquimaux have been astounded at the extent of their eating. It is not an uncommon thing for a man of this race to consume *ten pounds* of animal food in a single day! Dr. Kane has recorded his astonishment at the coarse gluttony by which the fires of life are kept a burning.

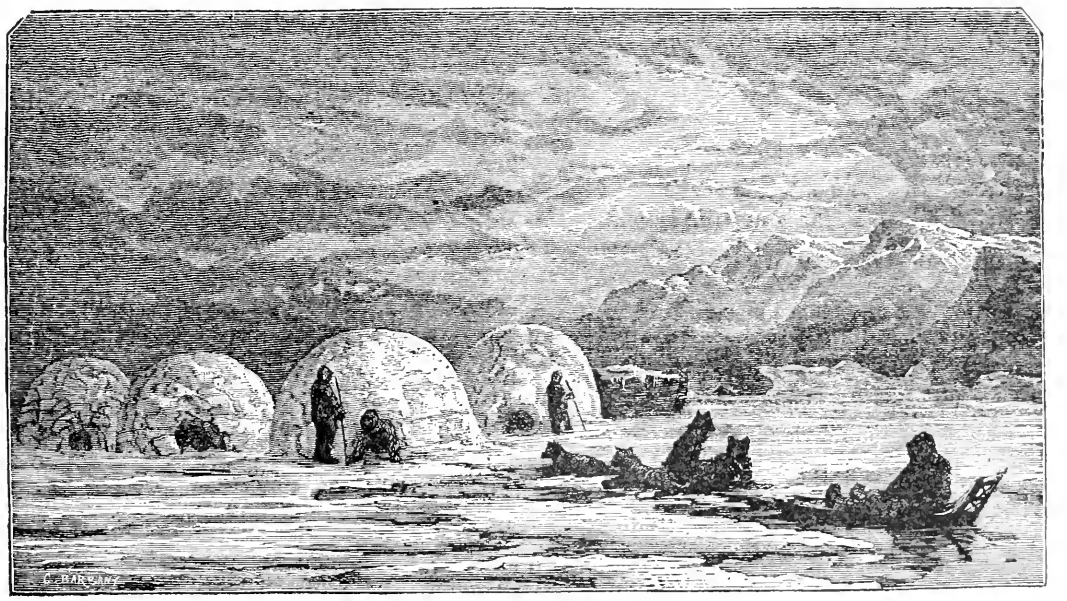
Necessity for heavy food; eating fat.

Cooking, in so far as it is practiced among them, is of the filthiest, lowest order. Fire is not usually applied to the pots which contain the food. Stones are heated and thrown into the water where the flesh or fish is to be boiled. Otherwise the meats are broiled in the fire. No pains are taken whatever as to cleanliness. Soot, ashes, and dirt are mixed with everything that has passed through the semblance of cooking. Nor can the traveler, until he has long been schooled to the disgusting ceremonial of the hut, induce himself to eat at all.

Filthy cookery; stuffing with blubber.

INTERIOR OF ESQUIMAU HUT.—Drawn by Stahl, after Dr. Kane.

Nothing is more common than to see one of the principal men in an Esquimau hovel, sitting inclined backwards, in a state of beastly torpor from excess of food. He partly wakens at intervals, but his wife or the servants, who are observing his comfort, immediately begin to stuff into his jaws great masses of raw fish or fat meat. This he half-unconsciously chews and swallows as fast as his stomach will admit more. Thus, for a long time together, he sleeps and wakes, grunting out his satisfaction at the constant stuffing to which he is subjected. All the surroundings of the hut are filthy in the last degree, and a true notion of the bestial manners of the inhabitants, especially in the manner of eating, can hardly be conveyed by language.



ESQUIMAU SNOW HUTS.—Drawn by Riou.

Great is the difficulty of obtaining water sufficient for the purposes of life in these high latitudes. Ice and snow are abundant, but the artificial heat necessary for reducing these to the liquid form is with the Esquimaux the great difficulty. It might even constitute some excuse for their filthiness, that the water necessary for washing is not easily obtained. Something, of course, must be had for drink, and this is produced by melting in the huts. But the drinking of blood is by no means an uncommon method of slaking thirst.

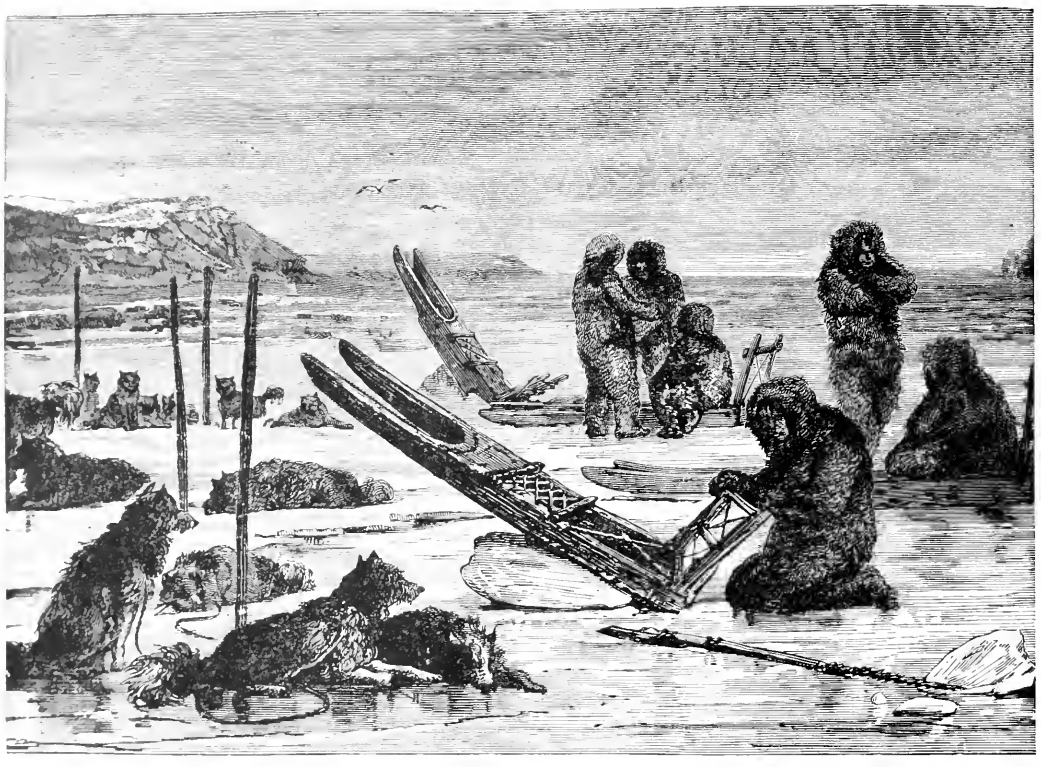
Water hard to obtain; ice aggravates thirst.

It has been noticed in all countries having a rigorous climate that the use of ice and snow, in the attempt to alleviate the natural want of water, is rather an aggravation of the trouble than otherwise. Dr. Kane and all other arctic explorers have found it necessary to forbid their men to eat snow or ice in the hope of assuaging thirst. The natural reäction of the organs under the touch of anything so cold as ice creates unnatural heat, and aggravates the very evil which it would allay.

We remark the good fortune of the Esquimaux is in having a plentiful supply of oil with which to replenish their lamps and produce such artificial heat as the actual purposes of life require. As

Methods of heating, natural and artificial.

a rule, however, the Esquimaux do not use artificial warmth for their bodies. In this respect they trust wholly to the natural heat of the body and the protection afforded by their clothing and the walls of their huts. It appears from correct observation that no rigor of the climate is too great to be withstood by these people so long as they are able to fill themselves with the tallow of reindeer or the blubber of walrus, and to keep themselves within their hovels.



ESQUIMAU SLEDGE PARTY (PORT FOULKE).—Drawn by A. de Neuville, from a description.

The Esquimau hut abounds in implements. The manner of life provokes the invention and use of all kinds of weapons, and of many kinds of tools. The bow and arrow is in universal use. In the combat with the walrus and the seal the harpoon and the spear are the weapons employed. The people use fishhooks and nets, but the latter are not of much avail in waters generally frozen. Nearly all varieties of fish are taken singly, by means of the hook and line, or spear. A good many of the Esquimau implements have respect directly to the climate, such as snow-knives, ice chisels, snow shovels, and the like. In the manufacture of their implements the people employ both stone and metal, though the latter is only sparingly used. Meteoric iron is the principal metallic resource. Knives and adzes and drills are generally of stone. Bone needles and scrapers and spoons of horn are found in almost every hut. The water vessels are made of seal-skin. In rare instances ivory and some other of the finer materials are used in the fabrication of tools and ornaments. In an Esquimau house which was visited and examined by Dr. Kane the following articles were noted: a sort

of bucket, made of sealskin; a lamp, formed of the shoulder-blade of a walrus; a flat stone, used for melting snow; a lance head, fastened to a line, for use against the walrus; a rack for supporting clothes; and the skins and furs worn by the family.

Training and working of sledge dogs.

The taming and training of dogs by the Esquimaux is a well-known circumstance of their common life. The dog is almost the only domesticated animal. He is taught to draw the rude sledge of his master, and is lashed and whipped into action, after the manner employed with oxen or horses in other countries. The animals are hitched to the sledges by means of a collar about the neck and a rude rope which passes down therefrom and between the legs to its attachment with the sledge. The dogs work abreast, and are able to make considerable speed when not overloaded. They thus subserve the double purpose of draft animals and hunters. The dogs so employed are large and strong, and if allowed to suffer from hunger become dangerous, even to their masters. The Esquimaux have not been able to substitute any other motive power, and a half dozen dogs are essential to every householder who owns a sledge. During the winter months dogs crowd down into the passage way leading to the interior of the hut; but in summer time they come out and may be seen lying in the cold sunshine on the roof.

Materials of Esquimau clothing and style of dress.

The clothes of the Esquimaux are fabricated almost exclusively of native materials; that is, of the skins of reindeer, seals, and birds. Textile fabrics are almost unknown. The skins used for clothing are cut into shape and stitched together with the sinews of animals. The great desideratum is warmth, and, fortunately, for the people, the abundant furs and thick skins of the arctic regions furnish the best materials for protection. The under-garments are made of birdskins or the skins of smaller animals, with the feathers or fur turned next to the body. The outer garment of the man consists of an overcoat, almost as long as the person wearing it, and having a sort of hood at the top, which may be drawn over the head in place of a cap. The legs are incased in breeches made out of skins, with the fur turned inward. In the more rigorous weather the garments are doubled. Leather made from sealskin is manufactured into smooth, coarse boots.

Woman's dress and manner of life; ornaments.

The general attire of the women is like that of the men. In inclement weather, when the hunters are abroad, they have a kind of leathern coat, made from sealskins, to protect them from the blast. With an abundance of carbonaceous food and a reasonable amount of exercise people once inured to the arctic climate, and clad in such garments as are here described, can hardly perish by freezing. To the dress above described the Esquimaux add certain rude ornaments, some of which are worn in the lips and others in the cheeks. For this purpose it is customary to bore holes through the lips and cheeks in infancy, to receive and hold the barbaric jewels with which, in adult life, the people are expected to adorn themselves. The ornaments thus worn are generally of polished stone or bone. Sometimes, however, bits of parti-colored fur or the teeth of wolves and foxes are inserted instead of the more elaborate ornaments.

So far as the industrial arts exist among them, the same are carried on by the Esquimau women. The dressing

of hides, the preparation of clothing and food, and generally the gathering of wood, timber, and whalebone is their work. In the underground Esquimau houses there is frequently a kind of cellar beneath the principal apartment, which is packed full of meats and fish. It is allowed to freeze in packing, and fish frozen down therein at over seventy-one thousand pounds. It does not appear that the Esquimaux share with their fellow-barbarians of the North American woods that improvidence and neglect of preparation, on account of which whole tribes of the latter have been frequently brought to the verge of extinction by famine.

Industrial arts; treasures of the basement.

ESQUIMAU FAMILY—TYPES AND COSTUMES.—Drawn by A. de Neuville, after Captain Graah.

is mixed with snow for this purpose. All kinds of flesh, blubber, and fish are packed together in this apartment, which is made as large as possible, and filled for the exigencies of the winter. A [illegible] door opens into the basement, through which the woman of the house enters to take out enough of the frozen meat for current uses. One of these subterranean meat houses was examined by Sir Edward Belcher, who estimated the [illegible] meat and

As to family economy, the Esquimau goes no further than the law of necessity. What he must, he does. Necessity compels him to provide for the coming winter. This he must do or perish. Accordingly, in the summer season, he plies his vocation as hunter and fisherman. If he has the good fortune to slay a reindeer or take a seal he puts away, by rude preservation, a portion for his winter supply. The

Esquimaux more provident than American Indians.

capture of a whale is the great event of Esquimau adventure. Upon this not only the food supply partly depends, but more particularly the supply of fuel and light. These must come from the blubber of the whale. In every winter den large lamps are hung up and supplied with wicks made out of moss. The lamps are fed with whale oil, and by this means the apartment is both lighted and warmed. To the wants of the family must be added those of the voracious dogs.

If the Esquimau race be excluded from Europe, so also is the language of that race set off from all Aryan affinities. The dialects of the Orarians, extending through so vast a distance from east to west, are clearly but so many varieties of the common tongue. It has its affinity and derivation exclusively with the Asiatic branch of human speech. The language was originally monosyllabic; but the agglutinative process has gone on until a highly polysyllabic character has been developed. No other variety of speech, indeed, better represents the process of juxtaposition for the purpose of expressing compound ideas. There is scarcely a limit to the formation of words in Esquimau, many of which are of prodigious length. The parts, however, retain their original meanings, so that the result is virtually a periphrasis, having the force of a sentence. Travelers and scholars are astonished at the facility with which the natives combine many single words into compound expressions. In such forms of speech there is also the Asiatic inversion which places the modifying part after the part modified, and reserves the verbal parts for the end.

Esquimau language developed into polysyllabic form.

As to literature, the Esquimaux have not advanced beyond the stage of folklore and legend. In Greenland the natives have been taught the rudiments of learning by the Christian missionaries, and the mental products of the race are beginning to be reduced to writing and critical examination. The Danish scholars have made several publications of the native lore, including the works of two or three recent Esquimau authors. Such works are partly narrative and partly biographical, relating to the explorations of White men in the northern regions.

Folklore and legendary premonitions of literature.

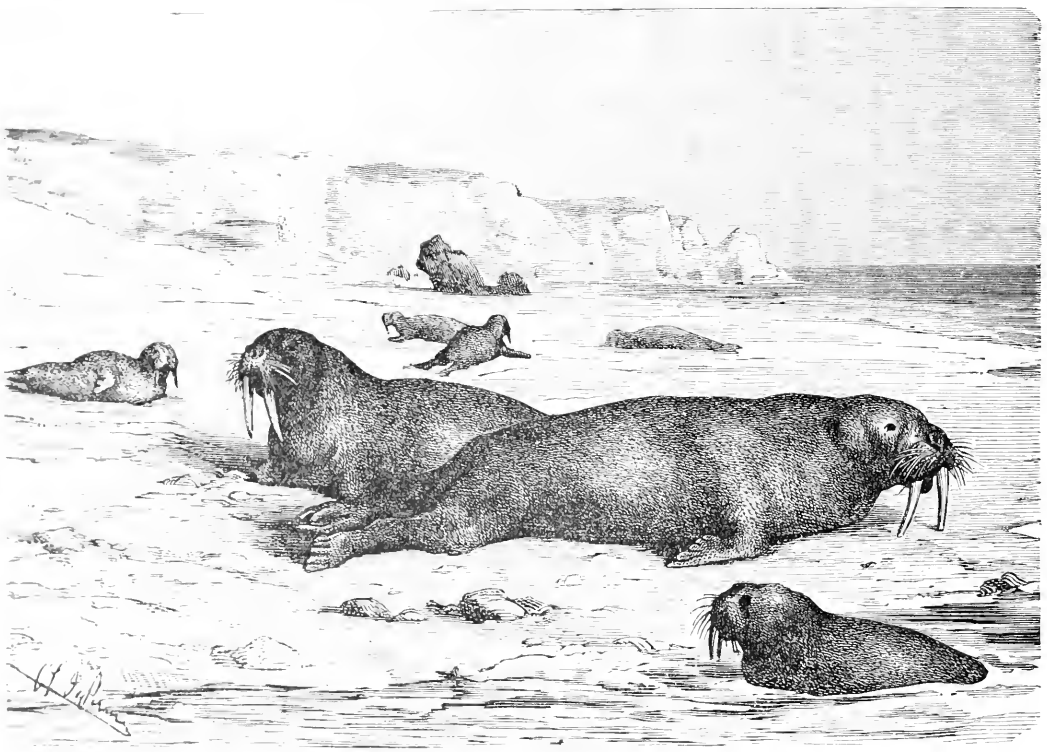
On the whole, the intelligence of this people is superior to that of most of the barbarous races. They are not equal in natural endowments to the better classes of Polynesians, but are greatly superior to North American savages and such oceanic peoples as the Fijians and the Maoris. The Esquimaux have an aptitude for music. They sing many plaintive songs and indulge in spirited dances. They have the barbarian passion for games of chance, but are not given to gambling to any great degree. They are little disposed to restraint, and enter into contracts with great reluctance. There is much native honor among the people. They have their usages, which have taken the force of law. He who gathers simple property, such as wood or game, lays a stone upon it, and that secures his right. Where several hunters take the same animal the game is equitably divided among them. As a rule, he who first sights the prey has priority of right.

Intellectual and moral characteristics.

As for the rest, the morality of the race is of a low order. The people are given to lying and deceit. The social virtues hardly exist among them. There is a certain public code which protects the rude society, but the private life of the

[illegible] corrupted with all manner of [illegible] and vice. The Esquimau women are hardly subject to shame. They expose their persons, and have little regard for that modesty which may be considered the first requisite of womanhood.

The Esquimaux believe that the world [illegible] governed by spirits. These are localized, and are known by the name of *Innas*. Each [illegible] belongs to a certain [illegible] of that place and [illegible] prevails that the world [illegible] and that there [illegible] of which the [illegible] Thither the [illegible] death. Mythology [illegible] mind. [illegible] where the [illegible] which the [illegible] This sport makes the sky shine: the aurora borealis! The seers, or wizards, are they who mediate between the prevailing spirits and men. The wizards are wise, and know how worship and sacrifice ought to be conducted. They are able to deliver in times of famine and pestilence. As to rewards and punishments, that belongs to this life. After death all alike go to the land of spirits.



HERD OF WALRUSES ON ICE FIELD.

Physical features of the race; mirthfulness.

The ethnic characteristics of the Esquimaux have been many times described. They are a people of low stature, but among some of the tribes men of the average height are seen. As we have remarked in describing the Finns and Lapps, the manner of dress gives to these people a short and stocky appearance. Though the stature of the men does not greatly exceed five feet, they are, nevertheless, strongly and firmly

ESQUIMAUX OF LABRADOR—TYPES.

ESQUIMAUX OF HUDSON BAY—TYPES.

built. The shoulders are broad, and the cheeks are full, protuberant, and fat. rock stout and round. The head is of The nose is low and broad at the bridge. that middle form called mesocephalic. The eyes are black, and are placed obliquely in the visage. The hair is coarse and black. The beard of men is scant, or altogether wanting, though the mustache grows to considerable length. The complexion is a reddish brown, grading off toward that of the White races. In the case of young people, and girls in particular, the flush of the blood may be seen under the cuticle. The countenance as a whole is not displeasing. The people universally are given to laughing, and this with little provocation to mirth. Hardly can the stranger have any communication with the natives without exciting them to a broad and somewhat mechanical smile.

ESQUIMAUX TYPE.

Fortunately for the Esquimaux, nature has provided them with the means of abundant clothing. The reindeer, the bear, the fox, and especially the seal, give up their hides for the protection of the bodies of the hunter and his family. An abundance of warm clothing drawn closely to

the person and over the head is a necessity of the arctic situation. The apparel of men is not much different from that of women. The latter, however, ornament their garments with the feathers of the eider duck, and color the leather which they use for boots, jackets, and trousers. In making garments, the same are manufactured partly with the fur inside, but for summer wear the skin is reversed, putting the fur outside. Great skill and not a little taste are manifested by the Esquimau women in the manufacture of garments; but the appearance of either sex in full dress is heavy; the dress gives a dwarfish look to the wearer. The person appears of the same size from head to foot.

Materials and styles of clothing.

ESQUIMAU INDIAN KALUTUN—TYPE.

As we have said above, the Greenland Esquimaux are superior in character and attainments to those of the North American continent. The former, under the auspices of the Danish government, have made greater progress in the arts and learning, and have risen to a higher level of character. In the northern parts of our continent the race shows but little disposition to depart from its old-time manners and customs. It is believed that the Esquimaux have occupied the arctic coast for fully a thousand years, and that during that period they have changed but little in any of the essentials of their ethnic character.

Superiority of the Greenland Esquimaux.

No definite statistics have been produced covering the numbers, resources, and distribution of the Esquimau population. In Greenland a census was taken in 1870. From this it was found that the Esquimaux in that country numbered

Estimates of population; outlook of the race.

about ten thousand. Estimates have been made of those in North America, giving an aggregate of about thirty thousand. The population is comparatively stationary. The manner of life does not permit of the formation of great communities. Diseases peculiar to the arctic regions also tend to reduce the natural increase. Philanthropy can hardly discover in the race the evidences and promise of a great development. While there is no retrogression there is little progress. We may look upon the Esquimaux as the residue of one of those forms of human development which in process of time will doubtless be replaced by other forms of man-life more progressive and better calculated for the promotion of the interests of a general civilization among mankind.

CHAPTER CLXXI.—ALASKAN TINNEHS.

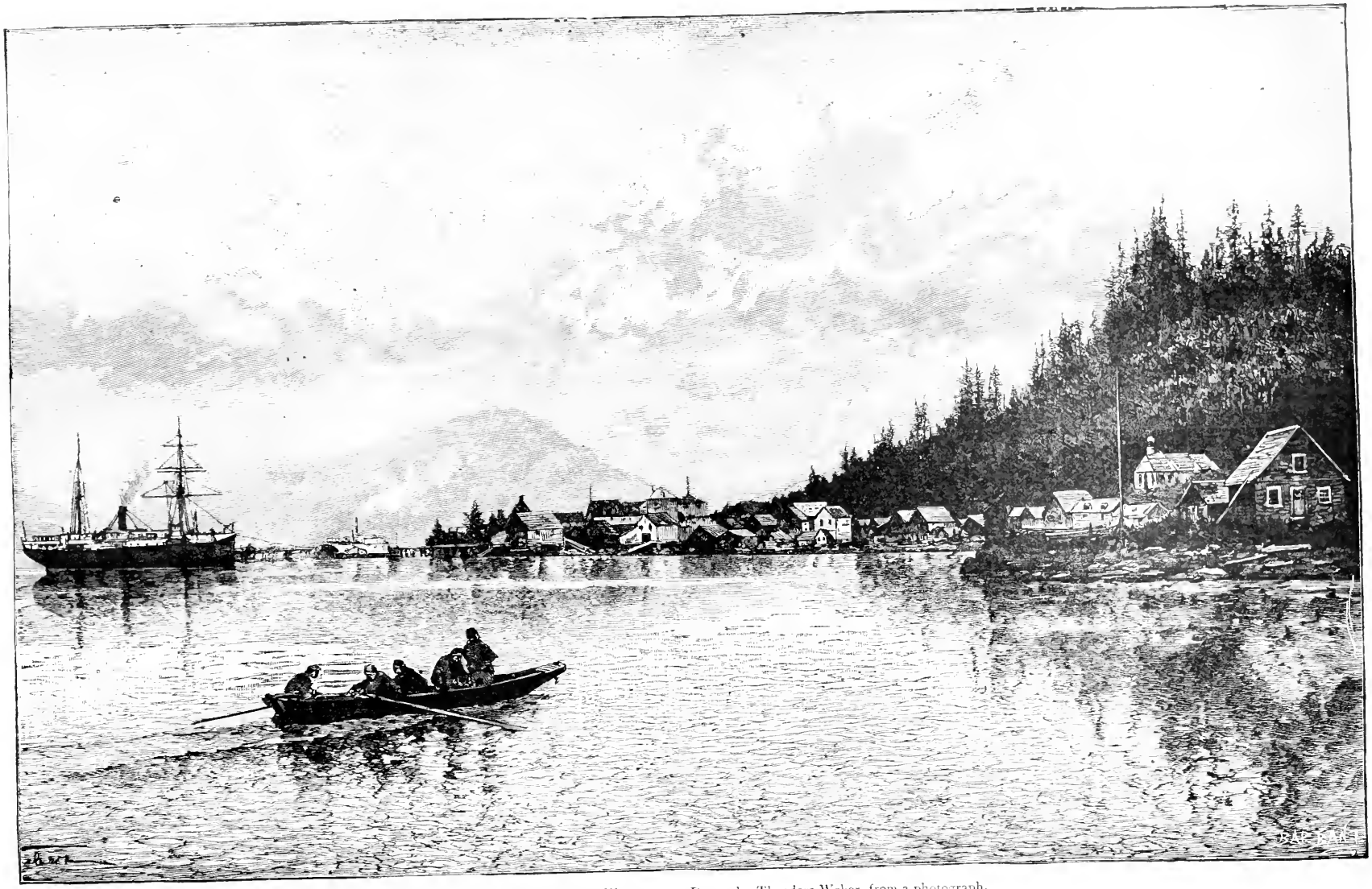
HAVING glanced thus briefly at the Esquimau inhabitants of our American arctic shores, we may now return to our position in Alaska and consider from that point of observation the adjacent Indian tribes spreading from the Aleutian peninsula eastward to Hudson bay. These are known by the general name of the Tinnehs, or Athabascans. Alaska, the western division of their territories, is of vast extent. The area is almost six hundred thousand square miles. The river Yukon carries to the sea a larger volume of water than any other stream in North America. The native name of the country is *Alas Shak*, signifying Great Land; for thus the Indians of that region designate their country. The men they call *Innuit*, or the People.

Distribution of the Tinnehs; the three groups.

The aborigines of Alaska, that is, those of Indian derivation, are estimated at thirty thousand. They are closely related to the Esquimaux and to those Asiatics who possess the opposite peninsula of the Eastern Hemisphere. The Alaskans of the Indian race are divided into three groups, who are known as Innuits, Aleutians, and Sitkans. Each of these is subdivided into tribes and families. The Innuits belong to the valley of the Yukon. The Aleutians inhabit the peninsula bearing their name and the outlying islands. The Sitkans belong mostly to the Alexander archipelago, and these are divided into tribes and families, each with its own totem and territory.

Since the great peninsula of Alaska was transferred, in 1867, from Russia to the United States, our information relative to the natives of this region has been vastly extended. We now understand their resources and manner of life. Both the means and the methods of living have been determined strictly by the environment. The occupations of the people are suggested by nature and followed in the primitive manner. For six weeks in early spring the tribesmen give themselves up to hunting the sea otter. This is the breeding season of that animal. After that comes the salmon season, extending from June to September. Late in the autumn the men give themselves to the collection of fuel and other supplies. In no

Nature suggests occupation and means of living.



ALASKAN LANDSCAPE.—Fort Wrangell.—Drawn by Theodore Weber, from a photograph.

other country have the Indians learned more of commerce and of the means of maintaining their interests in competition with White traders.

The productions of Alaska are far more extensive and valuable than were supposed to exist until recent date. The timber resources are of themselves sufficient to attract and develop a large civilization. No other country has larger or more valuable forests of spruce, hemlock, cedar, pine, etc. There are also many varieties of less important woods, some of which have industrial or commercial value. The agricultural resources are considerable, extending to quick-growing vegetables. The summer season, however, is too short for any enlarged and profitable industries based upon the productiveness of the soil. Climate impedes the plow and dulls the pruning hook. It is from the animal re-

ALASKAN PINE FOREST.—CATHEDRAL MOUNTAIN.—Drawn by Taylor, from a photograph.

sources of the country that the greatest values may be most readily derived.

It were hard to say in what other part of the world the distribution of fur-bearing animals is more extensive than in Alaska. In the maritime parts we find the fur-bearing seal in great abundance; also the sea otter, which, though not gregarious, is nevertheless widely distributed and profitable to the trapper. Then follow many other fur-bearing animals, such as the silver fox, the cross fox, the

Prevalence and value of fur-bearing animals.

red fox, the marten, the mink, the land otter, the beaver fox, the fisher, the wolf, the lynx, the black, the brown, and the cinnamon bear. Though the abilities of the Indians to take these animals are limited by their ignorance and the imperfection of their weapons, the annual yield of furs brought in by the natives amounts to at least a hundred thousand dollars.

The fresh and salt waters of Alaska greatly abound in fish. The cod predominates, and is most valuable of all. After this the salmon should be mentioned, of which the abundance in the great rivers is practically inexhaustible. The halibut fisheries have not been greatly developed, but there are few parts of the earth where fishes of this variety can be taken of greater weight or abundance. But we need not dwell upon facts now well known to the reader.

Fisheries of cod, halibut, and salmon.

It could hardly be expected that the soil of a country lying above the fiftieth and for the most part beyond the sixtieth degree of latitude should yield abundantly of agricultural products. Nevertheless, the warm vapor which whirls shoreward over this country has a great effect in modifying the climate. This is especially true of the maritime parts. Farming and gardening can here be followed with success, but at the disadvantage of short seasons. In the insular regions things grown from the soil can be raised more easily and successfully. The river bottoms are not beyond the reach of agriculture. Nature in such situations shows her power by sending forth a profusion of wild flowers, red and white clover, many varieties of berries, and wild barley. In these regions game abounds, including herds of deer, flocks of grouse, and the like.

Possibility of profitable agriculture in Alaska.

ALASKAN TYPES.—Native Merchants of Sitka.—Drawn by Thiriat, from a photograph.

In such conditions the Indian races have risen to a considerable degree of activity and half-barbaric industries. The Tinneh peoples are clearly superior to the average of our American Indians.

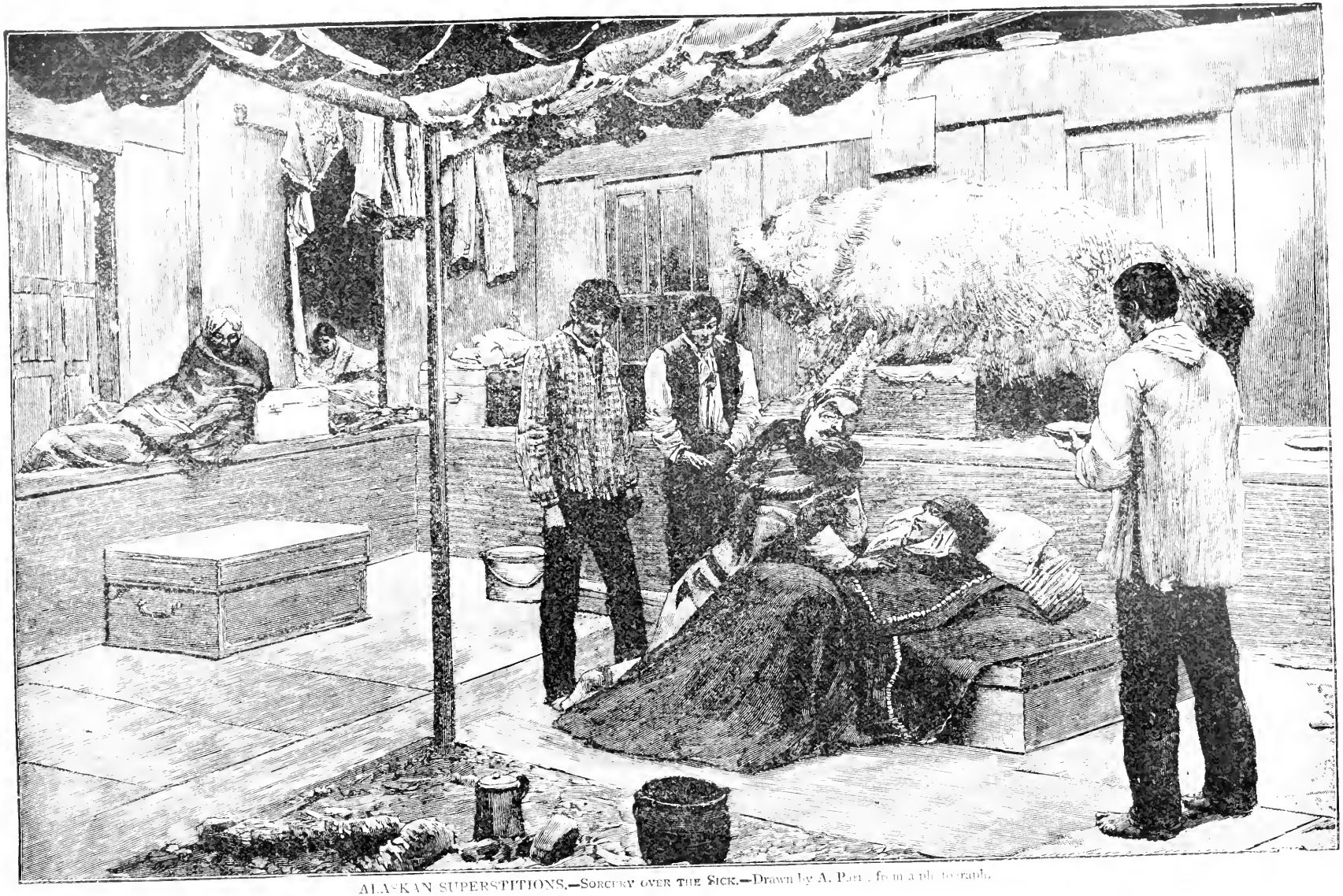
Superiority of the Tinnehs to other Red races.

It is the opinion of travelers who have entered these regions that all of the tribes are of a common origin and of Oriental derivation. Captain Beardslee, resemble the Ainos of Japan far more than they do our North American Indians." He thinks that some of the tribes, as for instance, the Kootznoos, are of Chinese origin, while the Hydhas, who are regarded as superior to all others in intelligence and skill, are the descendants of a race from the south whom perhaps Cortez drove out of Old Mexico.

[illegible] TYPES.
[illegible] photograph.

If we examine the domestic relations of these people we find many customs which point unmistakably to Asiatic relationships. Thus, for instance, polygamy is practiced; but it is not in high repute. Generally the rich and noble only indulge in the luxury of multiple marriage. A second feature of society is the rule which exacts perfect fidelity from the wife, giving to the husband the power of life and death in case she is unfaithful. A third peculiarity is a manifest derivative from a former polyandry. For the degree of relationship in the family is determined on the mother's side. By this rule a nephew, as for instance, the son of a sister of a chieftain, may inherit to the exclusion of the son of the chieftain or the son of his brother. Still

of the United S[illegible] ells of the
traditions which t[illegible] of their
migration from t[illegible] In every
respect," says he, [illegible] Thlinkans]



ALASKAN SUPERSTITIONS.—SORCERY OVER THE SICK.—Drawn by A. Parr, from a photograph.

another feature of the social code is that which permits prostitution to unmarried women without the loss of their standing. These, as the corresponding class in Japan, may follow the life of the bagnio for a while, and then return without disparagement to good society.

Laws of marriage indicate race affinity.

Among the Alaskan Indians women have a far better lot than was the case among the primitive tribes of our United States. They have great influence with their husbands and brothers. They are treated with much respect and are well clothed and fed by their husbands. The women, indeed, dress well and wear many ornaments. They are not converted into drudges; the domestic rule requires the husband to share with the woman such duties as even the civilized generally assign to the women only. It is no uncommon thing to see the man engaged in caring for the children, ministering to their wants with attention and regard.

Rank and influence of Alaskan women.

The principal article of Alaskan clothing is the blanket. This, however, now yields to the civilized apparel and the greater conveniences of the costume of the Whites. The blanket continues to be the unit of money and account. The exchanges of the Indians are effected on this basis. The blanket is worth about three dollars, but this is reckoned as *one* in accounting. Canoes, furs, and even slaves are priced at so many blankets.

The blanket represents and measures value.

The vices of the people are many. The race is dirty to a degree. The climate is too cold to encourage bathing, and long habit has entailed indifference as to cleanliness. The result is much sickness and many infections; pulmonary disease, rheumatism, and the like, prevail. To this must be added the evil results of drunkenness. The Indians have a drink called hoo-che-noo, which produces a mad intoxication, and under its influence the drunken victim attacks his family and friends. Many of the Indians die by violence. In case of a quarrel one of the participants may challenge the other by shooting himself, whereupon the enemy must do the same —a repetition of the Japanese hara-kiri.

The dirty habit and the drink hoo-che-noo.

Among the customs of the people which may well attract our attention is the cremation of the dead. When death enters the household a pyre is built in the rear of the house. When everything is in readiness a hole is made in the roof and through it the body of the dead is taken. The corpse is laid on the wood and covered with a blanket. Beside the body are laid the arms of the deceased and many of his personal relics. Then the pile is fired. Meanwhile a company of masked men gather around the pyre, beat on a board with their staves, and chant a requiem.

Incineration of the dead; tribal organization of the Tinnehs.

We have already, speaking of the Esquimaux, cited the fact that they have no general system of government. The same thing may be noted among the Indians. Each tribe is independent. The tribe is divided into families. Each family has its head man, and each tribe its totem and its chief. The authority of these is regarded as binding on the tribe; but insurrections frequently occur, and new chieftains appear as successful revolutionists.

The actions of the tribe are determined at a council of the head men, called a pot-a-lach. At this even the women are permitted to appear, and their influence frequently leads to a declaration of war. At such conferences the laws of the tribe

The pot-a-lach determines tribal policy.

are declared. Much rude justice has been observed in the doings of these councils, and the sense of right and wrong sometimes prevails even over passion. It has been found that an understanding of the customs and opinions of these races is necessary to an easy and successful government of the country.

As among nearly all the Turanian races, the religious opinions of the Tinnehs, or Athabascans, include a sort of dualism. It is doubtful whether they have a knowledge of a great spirit, but they recognize the existence of many local spirits, and these are divided into good and bad. It is believed that the evil spirits are much more important from a religious point of view than are the good. This is but natural when we take into consideration the hard conditions of life in these high latitudes. It is easy to perceive that the evil in living would seem to the native mind to predominate over the good. The good would appear only as a fitful and transient sunshine, while the evil would recur and recur again as shadow, darkness, storm, night, disease, suffering, conflict, cold, and death.

Reasons for worshiping the bad spirits.

Therefore the people frame their theory of the gods. In religion it is necessary, first of all, to propitiate with worship and sacrifices the evil spirits that so largely control the destinies of life. These opinions are very hard to disturb. Missionaries and white teachers have, however, penetrated the country, and

TOTEMS AND IDOLS AT WRANGELL.
Drawn by A. Slom, from a photograph.

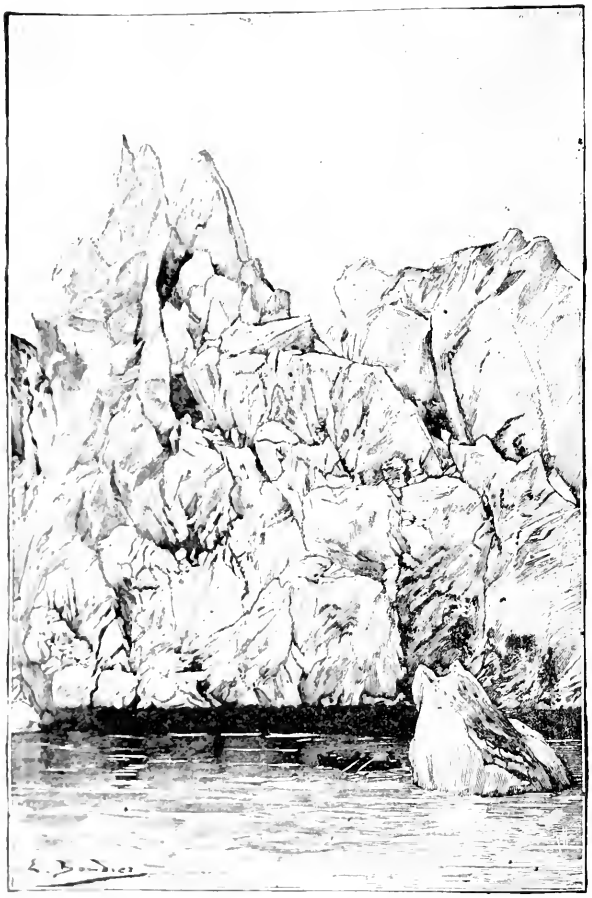
many of the tribes, such as the Chilkats, have nominally accepted Christianity and instituted schools. The Indian mind is sufficiently receptive to admit the superiority of the new ideas over the national superstitions.

It is not needed that we should dwell at great length upon the subdivisions of this widely dispersed Athabascan, or Tinneh, family of peoples. Some ethnographers have subdivided the whole group into four subordinate

Subdivision of the Athabascan family.

races. The first of these belongs to the basin of the Mackenzie river, the second is called the New Caledonian group, and the third the Oregonian. These follow this division include as its fourth group certain of our southwestern tribes, such as the Apaches and the Navajos.

It is only necessary for us to repeat the geographical distribution of these peoples which comprises most of Alaska and of the Canadian dominion from the Esquimau territories to the river Churchill on the south, and from the shore lines of mountains, next to the Pacific, to the Hudson bay. One of the chief subdivisions of the Tinneh family is the Thlinkets, a maritime people, lying next the Pacific under the 60th parallel, and from that line southward through several degrees. These seem to be the parent stock from which the Nasses, the Hydhas, and the Sitkans are derived.



PINNACLES OF THE MUIR GLACIER (ALASKA).
Drawn by Bunker, from a photograph.

We should repeat in this connection our statement relative to the affinity of the Alaskans with the Esquimaux. This is a fact which has a large ethnical significance. In recent times a disposition has appeared among ethnologists to draw a strong line of demarkation between the Tinnehs and the Esquimaux. Such writers are of opinion that the last-named people are of Asiatic derivation, but that the Indians of Alaska and throughout the whole Athabascan region are of an American derivation.

Affinity of Alaskans and Esquimaux asserted.

This must necessarily lead to a belief in the polygenetic origin of the races of mankind. The theory is openly and strongly advocated. It lies at the basis of several recent treatises on American ethnography. In the present work the opposite view is entertained. It would seem that those who hold to an American origin for our Indian races neglect the manifest fact of the close affinity of the Tinneh Indians with the Esquimaux,

the Aleuts, and finally with the Chukchees of the Asiatic peninsula. That such an affinity and grading off of race characteristics do actually exist can not be doubted; and this is true not only of ethnic characteristics proper, but of languages and institutions. What, for instance, can be more manifest than the fundamental identity of the domestic and social estate among the Tinnehs and the Japanese? How should we account for such identity except on the ground of an Asiatic derivation of the Alaskan races, or at least of a common derivation of the peoples inhabiting the approximate parts of Asia and America?

ALASKAN CHIEF KANIT'L—TYPE.

Though this conclusion of the ethnic kinship of the Tinnehs and the Esquimaux seems to be warranted and almost necessary as a deduction from our existing knowledge, we should not overlook certain facts upon which the opposing theory is based. Perhaps the strongest consideration supporting the latter view is that of the diversity in the skull formation of the two peoples under consideration. The Esquimaux are a long-skull and the Tinnehs a short-skull race. It is claimed that among the former the dolichocephalic character is as strongly developed as among any other people of the world. The Tinneh tribes, on the contrary, are at most mesocephalic, or middle-headed, with a strong tendency toward the brachycephalic, or short-head, type. The diversity in character is admitted—as all facts are admitted by every candid inquirer. But the question is whether the deduction of a totally diverse race origin for the two peoples under consideration is warranted by the facts.

Facts tending to support opposing argument.

In deciding a question of this kind we should take into view the habits of the races considered; also, the length of time during which the forces of the environment have been playing upon them. We have seen the strict limitation of the Esquimaux to the arctic *coast*. No race was ever more distinctly and emphatically Orarian. If we admit that certain occult conditions peculiar to this manner of life, influencing the race subject thereto for a thousand years or more, are sufficient to set up a dolichocephalic, or long-head, tendency in the development of the race, then the presence of this strongly marked characteristic in the Esquimaux is easy of explanation.

Effects of habit may determine ethnic traits.

For a like reason we may conceive of different forces, material and social,

playing upon the migratory and inland Indian tribes. These also have immemorially occupied the regions in which they are now present. Consider the effect of the hunting habit as contradistinguished from the fishing habit upon the physical as well as the mental development of a given race or races. Is it not clear that large and conspicuous bodily features, as well as activities, would be evolved, more especially under the unobstructed laws of nature to which barbarians must needs subject themselves?

Both material and social forces modify races.

Reasoning such as this may well countervail against the daring hypothesis of a separate continental origin for the Indian races of America. It should be remembered, however, that the one view or the other is in our present state of knowledge held tentatively, and must of necessity, under the law of free inquiry, be subject to revision and modification by possible additions to the present store of human knowledge.

CHAPTER CLXXII.—ALGONQUINS AND CALIFORNIANS.

AS we proceed with our inquiry into the character of the native races of the three Americas, we become impressed with the fact that the peoples in question are a melange of tribes and nations. It has been found impossible to arrange these races into satisfactory ethnic groups. The migratory habits which have prevailed among nearly all of the Indian tribes, and the large modification of character which has followed as the result of their habits and distribution, have confounded the inquiry and left us in the presence of a chaos.

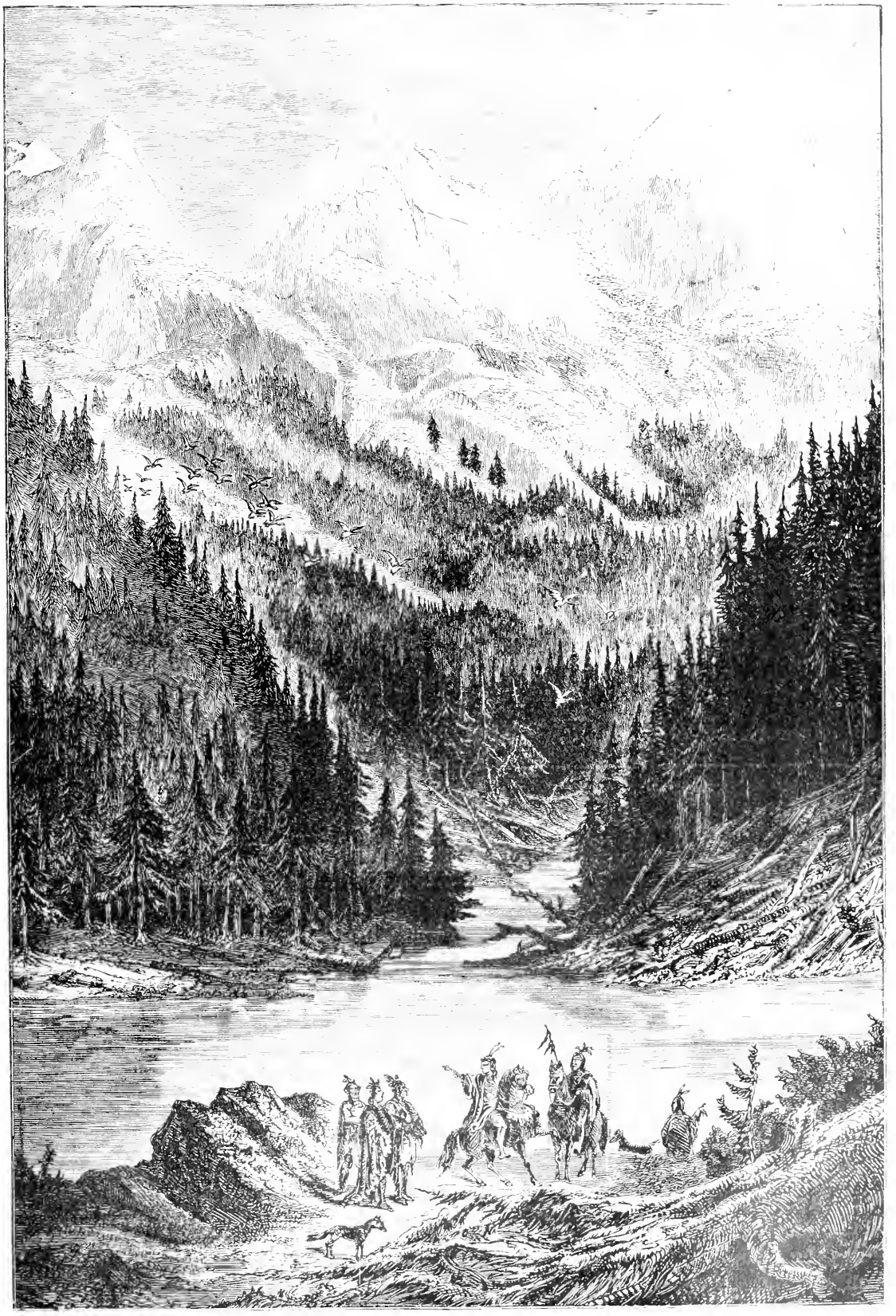
Our aborigines a melange of races.

The former classifications of these peoples have been swept away and renewed from time to time, until it is now wellnigh impossible to present the race as a whole under an orderly arrangement. We shall therefore be obliged to approach the question partly on ethnic principles and partly on merely geographical lines.

One of the most widely distributed of the North American Indian families is the Algonquins. These have a wide reach of territory from east to west, and no narrow band of country from north to south. We can observe in their distribution the same phenomenon which has already been noted in the Esquimaux, namely, a tendency of the tribes with the eastern spread to drop further and further to the south. This movement, conforming to the isothermal lines, brought the Eastern Algonquins into the countries south of the Great Lakes as far as Carolina, while the West Algonquins, lying far off against the Alaskan Tinnehs, reached up as high as the 55th parallel of north latitude.

Distribution of the Algonquin family.

Eastward and westward the distribution extends from the Rocky mountains to the Atlantic. It is needless to remind the reader that the Eastern Algonquins, as far west at least as the 90th meridian, have almost totally disappeared before the pressure of the White race, and have obtained a new and precarious footing either with their western congeners or in the Indian Territory.



LAND OF THE ALGONQUINS. Rocky Mountain Landscape. Drawn by Pete[illegible]

The attempt has been made to divide the whole Algonquin family into four groups, or tribes. The first of these, and the one immediately before us from the point of our observation in the North-

Division of the Algonquins into groups.

DAKOTA-SIOUX—TYPE.

west, is the Northern division of the race. This includes all of the Indian tribes south of the Ti[illegible], and stretching from the Rocky [illegible] to the Hudson bay. In this [illegible] they are included such nations as the Knisteneaux, between lakes Winnipeg and Athabasca; the Ottawas, in the valley of the Ottawa river and around lake Huron; the Chippewas, of Upper Canada and Northern Michigan, and the Montagnais, of Southern Labrador.

The second division, known as the Eastern branch, includes the Mikmaks, of Nova Scotia and New Brunswick; the Abenakis, of Eastern New England; the Penobscots, the Mohicans, the Pequods, the Manhattans, and the Leni-Lennappes, of Delaware. The next division, which we may call the Southern branch, included aforetime the historical nations of our parent colonies, such as the Powhattans, of Virginia; also the Accomacs, the Rappahannocks, the Panticoes, of Carolina, the Shawnees of our Central Western States, etc. Lastly, the so-called Western branch included the Illinois tribes; the Miamis, of Ohio and Indiana; the Pottawattomies, of Michigan; the Kaskaskias, the Michigamies, the Sacs, the Foxes, the Cheyennes, the Arapahoes, the Blackfeet, and the like.

The reader will perceive at a glance that many of these races, or nations, have in the historical vicissitudes of the times migrated to foreign and remote situations, where their descendants are found at the present time. Thus, for instance, the Cheyennes, now occupying

Displacement of the Red races by civilization.

territories on the upper Plattes, had their country originally on lake Winnipeg, while the Sacs and Foxes from the middle Mississippi are now found only on Nebraska reservations or in the Indian Territory.

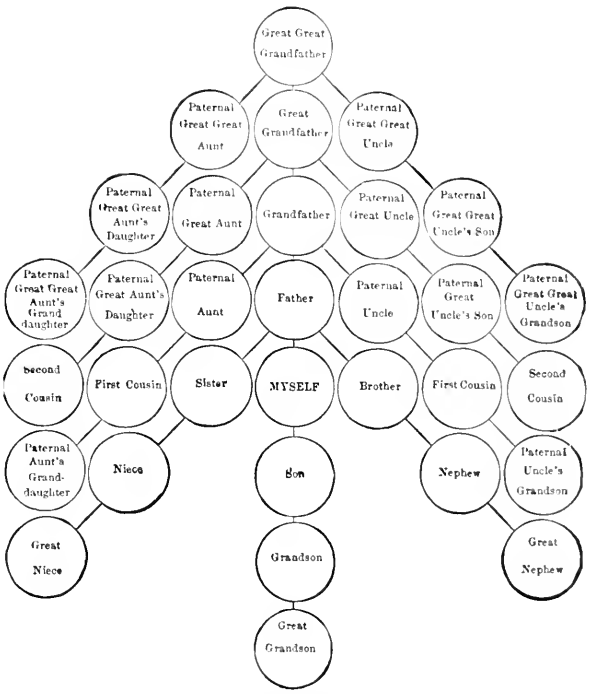
Notions respecting Red races derived from the Algonquins.

It is with these widely distributed Algonquin nations that the Whites have had the largest historical acquaintance. The progress of the Anglo-Saxon race through the central belt of North America has brought them constantly into contact with Algonquin tribes. The acquaintance has extended over nearly three hundred years of time. It is probable that the popular estimate of Indian character has been more largely derived from the features, manners, and institutions of the Algonquins than from all other sources whatsoever. We may, therefore, properly offer some brief general comments upon the character of the race—comments which may suffice (since the subject-matter is so familiar to American readers) for the greater part of the Indian races of North America.

Morgan has determined the domestic estate of the Indians.

The social system of these Indians has now been thoroughly investigated, and the general opinions of the world corrected about the domestic life of our aborigines. Professor Lewis H. Morgan has left little for future inquiry relative to North American Indian society, and in particular to the conditions on which the Indian household was founded. In general, it may be said that the native American system of marriage was polyandry. Perhaps in no other part of the world has that system been more amply and fully illustrated. In fact, the legal and approved method of sexual union among the majority of the native American races was hardly a marriage at all. It was the establishment of a family, and in a larger sense of a tribe, by the joint husbandry of the men of that family or tribe with the consequent fixing of the lines of progeny and descent on the female side. The mother, instead of the father, became the source of the tribe.

The results of this system are not readily apprehended by those who have been accustomed to monogamous marriage, and to the establishment of descent in the male line. It requires an effort of the mind to apprehend the reversal of this rule and to see clearly its consequences. The establishment of the line of descent through the woman rather than the man produces, first of all, a miscellaneous and, therefore, indeterminate fatherhood of all that are

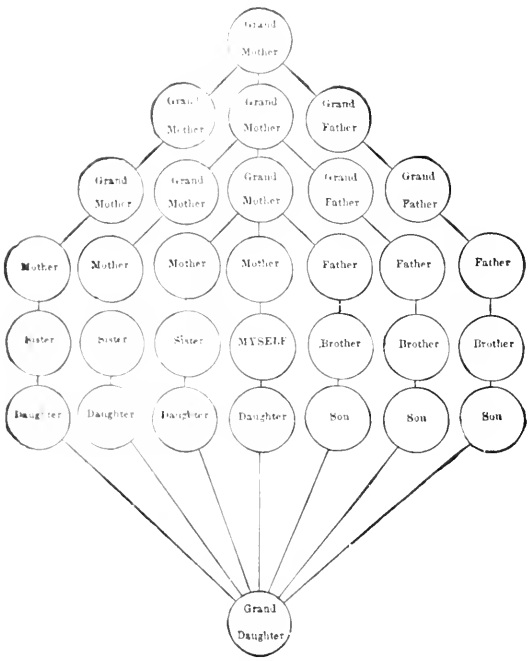


THE MONOGAMOUS FAMILY.
From Ridpath's *History of the United States*, after Morgan.

Effects of polyandrous marriage on descent.

born. Under such a system it is impossible that any child may claim a particular father as his own.

The mother is a fact whose relation to her offspring can not be disturbed by any fictitious device or social complexity; but in polyandry, fatherhood becomes at once obscure and indiscriminate. Even if the domestic relation require that one man rather than another shall



THE POLYANDROUS FAMILY.
From Fidpath's *History of the United States*, after Morgan

be regarded as the woman's husband, that does not give any authentic paternity to the child. Indeed, the father himself is no more than an uncle. He was born, not as one of a family of brothers, but rather of a family of cousins. So also of the grandfather, who is not a grandfather in fact, but only a granduncle. The line of motherhood, however, stands fast; for the child can not have one of several mothers, but only his own. Motherhood, but not fatherhood, is thus determinate and fixed.

The theory upon which this polyandrous usage seems to have been founded, was that the men of the tribe should, as it were, be *jointly* the fathers of all the children born. This being true, each child becomes the child of *the whole tribe;* that is, on the father's side. Each has the mother and the mother's name; but for fatherhood he must look to the tribe.

Theory and philosophical results of polyandry.

With a little reflection we may apprehend how under this system the tribe becomes more and more centralized. Indeed, there can be nothing but the tribe in the social system. If a man go out of his own tribe for marriage he does not bring the woman into his tribe, but goes over into hers. His individuality can at most be maintained only during his life. His blood merges with that of the tribe of his wife. His children are necessarily of that tribe, but since polyandry is the rule his children, as a matter of fact, may not be his own, but another's!

Doubtless this prevalent polyandry of our aborigines was the bottom cause and explanation of the intense tribal individuality which existed among them, and if of that, then of their wars and of a large part of their history. No feeling could be more intense than that which bound each warrior to his own clan. This was but natural, for he was the son of the whole clan. The clansmen were his fathers. It might be said that he had no uncles, but all fathers, since his uncles were his fathers! A peculiar tribal solidarity was thus attained among the Indians, and was intensified from generation to generation.

Another effect of the same institution was the intense development of Indian characteristics. The system of mar-

riage led to a kind of inbreeding, very peculiar in its results. It was as though the peculiarities of the whole tribe, rather than of any particular father, were concentrated in each child born. The system did not tend to ethnic differentiation, but rather to integration, and to the development and fixing of every tribal characteristic in a form which could hardly be disturbed by any subsequent changes. At the present time the obduracy of Indian traits, against which civilization flings itself only to be broken into foam, may be explained and understood as a result of the system of polyandrous marriage.

The system tends to integration of race.

We shall not here enter at length upon the further results and tendencies of the multiple marriage of the woman —the gathering to herself of several tribesmen in the relation of husband. Our limits forbid the development of any subject to its details and consequences. We must aim rather to make the outline with distinctness and truth, leaving the inquirer to supply for himself its minor parts.

The system of polyandry prevailed almost universally among our North American tribes. Of its origin no man knows anything with distinctness. It was one of those forms of recognized sexual union which sprang up and became prevalent in the unconscious ages of prehistoric barbarism. The Indians of our historical epoch received and practiced it from their ancestors. For a long time the character of the Indian family was not at all understood. The early missionaries, captives, and adventurers among our aborigines did not apprehend the system in accordance with which the family and the tribe were constituted. That system was mistaken for miscellaneous union and polygamy. Indeed, the domestic life of the Indian races, as well as their languages and political economy, was never explained in more than a fragmentary way until Morgan and other recent scholars investigated Indian institutions in a scientific manner.

Universal prevalence of polyandry in America.

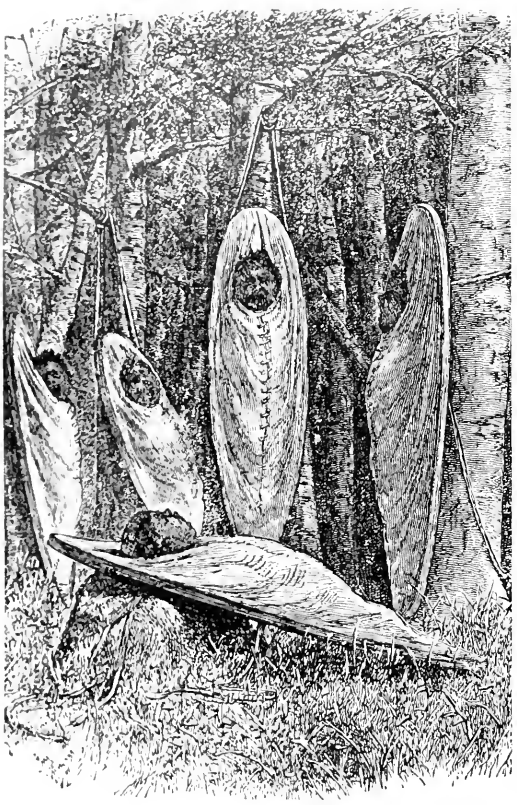
In the relations of men and women under the social system of our tribes, two tendencies appeared which are difficult to understand in their causes and persistence. The position of woman among the aborigines gravitated in two directions: one toward equality with man and influence in the community, and the other toward complete degradation. In the Northwest, as we have seen among the Tinnehs, woman attained a respectable rank. Travelers in Alaska have not found her condition to be at all abject or below the level of man. Among the races, however, inhabiting the central and lower parts of the present United States the case was very different. This, too, is contrary to expectation; for we should suppose that the polyandrous tribes, having the family established and the line of descent fixed on the female side, would hold women in high esteem. But this was not the case.

Consequences of the system on the women.

The Indian women among the Algonquins, the Huron-Iroquois, and others, the best of the tribes, sank to a level of slavery and social degradation. They were not held in honor, but were contemned and despised by the men, who showed them neither regard nor commiseration. Not only the rude domestic cares of the family were put upon them, but also those kinds of outdoor and heavy labor which, by the common consent of even half-civilized races, fall to the part of men.

The Indian men were totally averse to all kinds of labor. It was a matter of social pride among them not to work at all. It is difficult to discover whether this disposition was the result of an innate laziness and inaptitude for exertion, or whether a sentiment of the degrading nature of all laborious effort had possessed them. At all events the work of the tribe fell to the squaws. The latter were virtually slaves. Notwithstanding the fact that the Indian woman was the central idea in the family and tribal systems, she was nevertheless a drudge and creature of burden. She must care for the wigwam of her lord, and nurture his papooses by inserting them in cases from which they could not escape. In most instances it was expected of her that she should build it, or at least collect the material therefor. Only in cases where her strength was insufficient for a given work would the warrior join her or lend a hand. As for him, his part in the household economy was simply to provide the game which was needed for subsistence. This he did, however, hardly as an economic pursuit, but rather as an incident of his life as a hunter, or more rarely a fisherman. His calling had little respect to profit.

Scorn of labor by the Indian men.



INDIAN PAPOOSES.

All the other work, with the possible exception of the making of garments, was left for the women. For some reason the warrior did not regard it as degrading to make moccasins or leggings, or even to tan the hides from which those articles were produced. As to agriculture, that was altogether the work and duty of the squaw. The squaw's life was toilsome and full of hardship. The improvidence of the aborigines was proverbial. They rarely provided anything for special exigencies. The approach of winter demanded a supply of provisions, but the supply was rarely larger than the supposed necessities of the season.

The brave might make his clothing; improvidence.

Famine was ever in sight. The hard experiences of starvation and disease could not drive the tribesmen to provide in any large sense for the future. The Indians never amassed property. They did not care to do so. To the present time, and in their most civilized estate, it is rarely the case that the Indians feel the ambition of acquiring estates and wealth. Their theory of land occupation rather than land ownership tended to intensify their improvidence. Even the sense of personal property was not distinct or definite among them. In a general way each man owned his personal

Weakness of the sense of property.

BUFFALO CHASE OF THE DELAWARES.—Drawn by Gustave Doré, after George Catlin.

possessions; but these were merely sufficient for his present wants and contingencies. Beyond that his desire for property did not extend.

Effect of the hunting habit; sparsity of population.

The inaptitude of Indian men for labor was intensified and fixed in a hereditary trait by the prevalence of the hunting life. The area occupied by our aborigines was generally wide, unlimited.

NIGHT-AND-DAY DANCE.

The population, considered with respect to the territory, was sparse in the extreme. The whole Indian population of the present United States was hardly sufficient for the peopling of our smallest commonwealth. The Indian warriors and hunters plunging into the woods would immediately lose themselves in solitude. Their pursuits were ever such as to withdraw them from the social and domestic life to the life of solitary wandering.

Isolation of Indian existence.

It is difficult for the reader to apprehend the profound stillness and isolation which were the perpetual conditions of Indian existence. For days together the warrior pursued his hunt without seeing his fellow. For hours he sat alone in solitary places with the hush of nature around him. His disposition became as solitary as his situation, and his domestic traits, whatever they may have been, were gradually obliterated.

Life in the village and the wigwam.

We have spoken above of the tendency of polyandry to produce an intense clannishness, with the accompanying dissolution of the ties of the family proper. This was seen in the manners of the Indian warriors. With them everything depended on the strength and solidarity of the tribe, and very little on the integrity of the family. The social life of the Indians was, therefore, tribal rather than domestic. The Indian village was always a center of interest and of excitement, but the wigwam itself and alone was as solitary as the pine tree that sheltered it. The warriors returning from the chase or from battle might well look to the village as a center of interest and tribal amusements, but the brave would hardly look to his own wigwam, with its exhausted squaw and sick papooses, as a place to be desired.

The tie between the Indian and his own home was thus rendered indifferent and of

BOSTON UNIVERSITY
COLLEGE OF LIBERAL ARTS
LIBRARY

AMERICAN MONGOLOIDS. Indian Weapons and Designs

no effect. In the village there was some hilarity. There were games and sports. There were the running contest and many games of chance. There especially was the dance. The dance was always tribal, never domestic. Music was a tribal amusement, and even racing on foot or with ponies was a tribal sport. If the Indian competed with his fellow for the prize in marksmanship, it was a tribal rather than a neighborly contest.

Addiction to village sports and games.

All of these consequences flowed, if we mistake not, out of the peculiar character of marriage and family organization. Still another result would appear to be the low educational ambition among our aboriginal nations. Education—the desire to educate—flows mostly from the strong affection of the father for his own child. This tends to a desire to see the child promoted to a better estate than that of his father. It leads to exertion on the father's part to ameliorate the physical and intellectual conditions under which his child is to live. But this feeling among the Indians must be weak and indefinite. One half at least of the force and, perhaps, more than a half of the results of paternal affection must be removed under polyandry; for every man's son is at best no more than his nephew. Every child has a father who is no more than his uncle. This fact weakens the interest in fatherhood and childhood. It leaves the one to wander off into solitude to the neglect of his offspring, and the other to seek in an indefinite tribal paternity the strong interest which he should otherwise find in a single and unmistakable father.

Absence of the educational instincts.

CHAPTER CLXXIII.—WRITING AND LANGUAGE.

OF education, in our sense of the word, the Indian races knew nothing. We are not aware that before their contact with the Whites such a thing as an Indian school was known. It is doubtful whether the most enlightened of the American races, such as the Aztecs, the Central Americans, and the Peruvians ever conceived of the development of the intellectual life by means of educational institutions properly so-called. Of the intellectual life there were certainly the beginnings, and of teaching there must have been at least the rudiments; but the teaching was doubtless an incidental circumstance, and grew more out of the natural desire of the Indian youth to learn the knowledge and arts of their fathers than of any desire on the part of the latter to instruct their offspring in such limited knowledge as they themselves possessed.

Beginnings of the intellectual life.

For this reason the education of the Indian youth was the education of instinct and observation. He learned to do what his fathers did, and in so doing learned also the limited range of his father's thought and imagination. This included the practical arts of building, canoe-making, weapon-making, garment-making, and also the art of writing. The latter art some of the Indian tribes possessed, but it existed in the hieroglyphic stage.

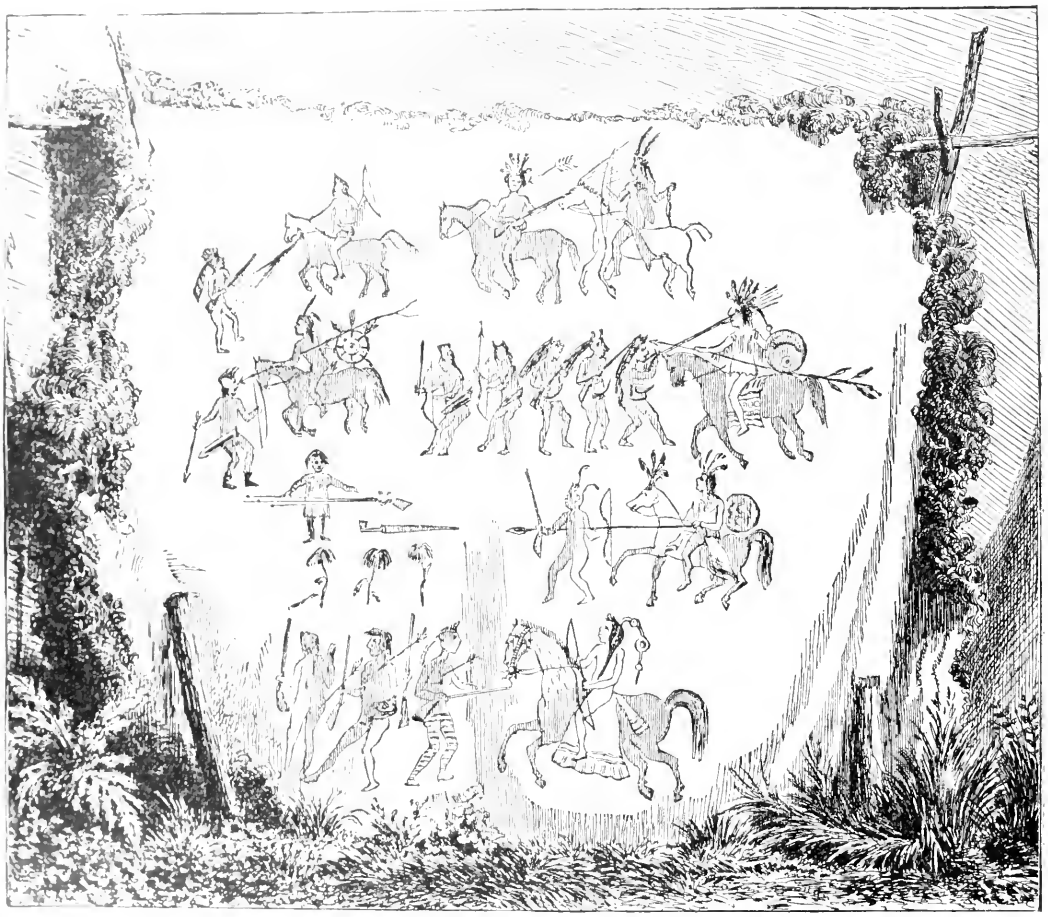
An education of instinct and experience.

Perhaps no other people have pos-

sessed a truer picture writing than that practiced by the Indians. It was wholly pictorial and allegorical, and therefore universal. The acute perception of the White man, without a knowledge of the conventional system of the Indian scribes, is able to grasp at least the outline of the sense of the pictorial symbols employed.

Indian skill in production of picture writing.

The Indians were not without skill in inventing and making the symbolical characters of their system. They discovered those substances, chiefly the barks of trees, on which the writing might be most easily executed. The Indian scribes might readily trace on the outer or inner bark of a tree the hieroglyphics in which information, rather than thought, was conveyed. In the nature of things the allegory would run to fact. The exigencies of Indian life required that the writings employed should relate to facts and events, with only an occasional symbol of a truly ideal character. The delineation was generally done with a rude but significant skill which the reader could hardly mistake. Many conventionalities were introduced, some of which had respect to the particular tribe employing the system and others of a more general character, significant to all Indians, and, indeed, to all men.



DESIGNS AND HIEROGLYPHICS ON BUFFALO ROBE.

It was not difficult for White adventurers among the Indians to learn the meaning of their writings and to execute such writings themselves; but the Indians had a certain hereditary expertness in these particulars. The stoical man of the woods had only to glance with a little attention at the pictorial symbols which his fellow-tribesmen had executed on a tree or stone, or even on a leaf, to understand the sense of the thing intended.

Easiness of understanding the hieroglyphics.

It would appear that writing and language are necessarily associated; but this depends upon the nature of the writing. There is no necessary connection between hieroglyphics and speech. This would be to say that words *look like* the objects which they signify—a preposterous thing! In the case of picture writing the relation is to the things expressed, and in no respect to language; that is, to spoken language. Some of the more advanced Indian nations, such as the Creeks of Georgia, had systems of writing which had passed by evolution from the pictorial into the linguistic stage; but the true barbarians of our continent had not proceeded so far. Their writing was simply a representative art, and had nothing to do with speech proper.

Philosophy of the system of writing.

But language these races had. Of all the intellectual products of the Indians, their speech was best developed. There is a sense, no doubt, in which the language of every race of men is adapted to themselves—exactly balanced with their mental habitudes, their desires, and their range of thought. This general principle applies to the Indian tribes of North America. Their speech was as their intellectual mood and compass. It was perhaps capable of expressing all that the race could think in its native state. After contact with the Whites, the Indian mind to a certain extent reacted and moved into another

High development of Indian languages.

TREE PICTURE-WRITING AND MISSIONARY.

sphere. To this degree new intellectual demands were felt, and the native language was put to strain in its resources.

A survey of the Indian languages of the Americas brings us face to face with a fact as vast and complicated as the races themselves. There are, however, threads of unity which we may follow—general likenesses which may be developed—until we gain a fairly adequate notion of the whole. There is a sense in which we may speak of the Indian language of the three Americas. Of a certainty this language is vastly differentiated. It was a common circumstance, when the old tribal estate of the Indians was still undisturbed, to find two [illegible] hunting-grounds whose [illegible] could not understand the [illegible] of the other; but a like discrepancy does not appear when the [illegible] submitted to [illegible]. There are, [illegible] unity which [illegible] of the Esquimaux [illegible]. Of course such lines run tortuously. They spread and divide and diverge with as great complexity of evolution and apparent caprice as do the wild pea vines of the summer stubble.

Threads of unity bind all Indian languages together.

We are here to look more particularly at the language of the Algonquin tribes; but since we shall not speak in detail of the speech of the various North American aborigines, we may notice these Algonquin tongues in a somewhat general way as typical of all.

ROCK HIEROGLYPHICS OF THE ALGONQUINS.

The Indian languages were not poor in nominal and descriptive words. These two elements constituted the strength of such speech and gave it its picturesqueness. The intensity of the Indian tongues proceeded from the narrowness and specialization of the sense of the words. Time and again we have spoken of the absence of the power of abstraction and generalization in the Turanian mind. This was true in particular of the Indian mind. It could not generalize; but its power of specialization was correspondingly intensified. This intellectual peculiarity was reflected in the Indian languages. For this reason—when our Red men have been subjected to foreign culture, and their intellectual horizon has been widened by information and discipline—they have found the abandoned linguistic shell able no longer to contain the form and substance of the new reason and ideality.

Rich in descriptive elements and intense in meaning.

The result was that Indian words have a very narrow, acute, and special signification. Thus, for instance, particular trees or kinds of trees would be named, while the general notion of *tree* and the corresponding term would be wanting. It was easy for an Indian to name a tall white-bark tree by the spring; more difficult for him to name birch trees; most difficult for him to name forest trees in general; impossible for him to name the vegetable kingdom.

This disposition in thought and in speech runs through every avenue of Indian mentality and every department of his language. It was true of noun and adjective and verb. The Indian could easily speak of killing-a-buck-with-an-arrow, of taking-a-fish-with-a-hook, of cutting-a-burnt-sapling-with-his-hatchet, of setting-the-beaver-trap, and hundreds of other specific actions, but he could not say *to hunt*, *to fish*, *to chop*, *to trap*. Nor could he readily express any abstract verbal act. All words were *narrow* and *intensified* to a remarkable degree. The avenues to abstract reasoning, to broad generalizations, were closed alike in Indian thought and in the forms of that speech in which the thought sought expression.

Illustrations of the specializing method.

These linguistic peculiarities manifested themselves in many ways. The tendency to specialization extended to particulars which it were impracticable to enumerate. The more the words of these Indian languages could be specialized the better satisfied was the speaker with the results of his expression. There was a general unwillingness that the different classes—so far as such classes existed among the Indians—should use the same forms of expression. Communication by language implied, of course, that each class should *understand* the speech of the other; but not that each should *use* the other's language.

There was thus a language of chieftainship. The chieftain had a certain "noble tongue" which he used, and which his tribesmen and squaws understood, and to which they responded, but not in like terms. Correlatively the chieftain understood the language of his braves and women, but used it as little as practicable. There was also a

Caste asserted itself in Indian languages.

ᐅᐢᐋᑊᑭ ᐊᑭᑊᑉ᙮ ᑭᔭᒪᑐᑋ ᐊᑎᑭᓂ ᑲ ᑭᑊᑲᑊᑭ ᒉᑉ᙮ ᑲᐯᓴᑯᐢᒪᙆ, ᐊᐃᓴᔨ ᖃᐞᐯᓄᓴᒪᖁ ᐯᑲ ᑭᕮ ᗰᓴᐊᐢᙆᑎᓄᓴ, ᒪᒃ ᑭᕮ ᐊᔨ᙮ ᐞᑭᖁ ᐱᒪᓴᐞᐢᓂ.

ΘϖΥ$Z ιλ$:Υ ΟᵒΛΙWΟ-Ϡ ΟᵠᓚᏀRΥ RGϠ, $Οᵠϩ-RΥ ΟᵠΓ$ Οᵒϖιᵠ ΘϖΥ ΟϾRϠᏀ ΟᵠϩΛϖϠ, ΥᏀ ΘϖΥ ϩΑϠᏀᔑϖ$ ΟϩΓϠϖϠΛϩ ιᵠΡΘ, ΕιᵒᵠᵒϖΥιᵠ ΟϾᗰΛ.

ᗰᑦᐁ ᑦᑎᐡᐯ ᔑᓄ ᓗᗰᑐᑊ ᐯᑦᑕᑊ ᑌᓴᓗ ᐃᐢᑎᗰᑎᑊ, ᑕᑊ ᑎᔭᑘ ᑦᔭ ᐯᑎ ᓭᑘᑭᑦ ᗰᑘᑊ ᐯᑘᑊᓄᑦᐢᑭᐯᑊ ᐃᑐ ᑦᑎᗰᑎ, ᐯᑦᑦᑭᑊ ᐃᔨᓗᑊ ᑦᔨᑕ ᑦᐃᗰᗰ.

SPECIMENS OF INDIAN ALPHABETICAL WRITING.
(1) Creek, (2) Cherokee, (3) Tinneh.

brave language as well as a squaw language, and to a certain extent a papoose language. The squaw and her husband in communicating did not use the same vocabulary, or used it only in parts. The brave spoke in the brave speech, and the squaw replied in hers. Of course, the division or differentiation was not complete. The noble language was only in part, and the low languages only in part. The speech of each man indicated, to all who heard it, his place in the social and tribal scheme.

In many preceding parts of the present work we have spoken incidentally, or systematically, of the tendency of the Turanian languages to agglutinative development. This refers to a disposition

on the part of such languages to form long periphrastical compound expressions in which each monosyllabic or dissyllabic part retains its radical and unmodified sense, but which, *taken altogether*, develops an idea, notion, or thought which would be expressed in any of the Aryan languages by a poly-

Tendency to agglutination; examples from Esquimau.

◁ a	▽ e	△ i	▷ o	ı p
< ba pa	⋁ be	⋀ bi	> bo	ı t
⊂ ta da	⋃ te	∩ ti	⊃ to	ı k
⊔ ka	⊐ ke	⊏ ki	⊐ ko	– ts
⊍ tcha	⌒ tche	⌒ tchi	⊍ tcho	ɔ n
⊂ la	⊍ le	⊓ li	⊔ lo	c m
⊔ ma	⊐ me	⊏ mi	⊔ mo	∽ s
⊓ na	⊍ ne	⊍ ni	⊓ no	+ y
⊍ ra	⌒ re	⌒ ri	⊍ ro	ɐ r
⊂ sa	⊂ se	⊂ si	⊂ so	ı f
⇂ ya	⇂ ye	⇂ yi	⇂ yo	∘ w
◁ · wa	▽ · we	△ · wi	▷ · wo	ı aspiration
◁ · pwa	⋁ · pwe	⋀ · pwi	> · pwo	ı syllable longue

CREEK ALPHABET.

syllabic word with terminations and connectives, or a complete sentence.

This agglutinative character is one of the leading features of the native tongues of the American races. Beginning on the north, we find it most highly developed among the Esquimaux. The language of that people is capable of forming a periphrastical compound expression, or word, which, in its sense, is equivalent to a whole complex or compound sentence in English. Thus, for instance, the Greenland Esquimaux are accustomed to give to inquirers one of their favorite long words, as follows: Savigiksiniariartokasuaromaryotittogog. This is equivalent in sense to the English sentence, "He says that you also will go away quickly in like manner and buy a pretty knife"! Out of one example the whole nature and genius of the thing may be discovered. It is well to add, in order that the reader may further understand the spirit of the above expression, to give the order in English words of the parts of the original expression. The order is as follows: "A knife-pretty-buy-go away-hasten-wilt-in-like-manner-thou-also-he-says."

If we mistake not, there is a general tendency in the Indian languages as we advance from the Arctic to Central America to lose this power of periphrastical combination. The Indians of our central regions still possessed it, but not to the freedom and extent which we note in the Esquimau dialects. The Algonquin languages form such compounds as we have noted; but they were not so numerous and extensive as the long polysyllables used by the Esquimaux.

Latitude and language; peculiarities of Algonquin.

The Algonquin presents nearly all the characteristics of Turanian speech. These are, first of all, the interchangeable use of a given word as noun, adjective, or verb. The office of the word is determined by its place and relations. There is thus no grammar in the sense of that word as determined by the rules of Aryan speech. The second Turanian feature is the absence of the article and the preposition. Thirdly, we may note the want of cases and gender in nouns. In the place of these properties there is, however, a peculiar distinction by which all nominal parts of the languages under

consideration are divided into two classes, one of which we might almost define as masculine and the other as neuter. The first class of nouns comprises the names of all male beings, whether men or spirits or gods. The other class includes the names of all other creatures, whether animate or inanimate. From this it will be seen that Indian thought and its counterpart in language failed to distinguish female beings from the common mass of objects, whether intelligent or merely material—a sure mark of the contemptuous estimate placed on womankind by the race.

We may here remark upon the fact that so far as American English has been affected by Indian influences, it has been mostly from Algonquin sources.

Residue of Indian speech in American English.

The large percentage of geographical names which have remained on the rivers, lakes, plains, and mountains of our Central United States have been contributed from the Algonquin vocabulary. The same is true of those common nouns which have gained recognition as English words, such as wampum, totem, wigwam, squaw, sachem, tomahawk, etc. We are thus brought somewhat nearer to the speech of this people than to that of any other race formerly occupying our country.

It is one of the peculiarities of Algonquin that the pronouns coälesce readily with the nominal parts of the language. This is done by a series of initial changes, and also by the addition of postpositional parts. Thus, for instance, the Delaware word *ooch*, meaning father, becomes "my father" by prefixing *n*, or converting the word into *nooch*. By the same law *kooch* is "thy father;" *noochenana*, "our fathers;" *koochuwa*, "your father;" *koochewawa*, "your fathers," etc.

Peculiarities of the Algonquin grammar.

There is a good deal of evolution along the lines here indicated, so that grammatical relations are freely evolved by means that are not strictly grammatical. Sometimes the evolution tends to the recognition of sex and other properties of objects, even in the objective. For example, "I love him" is expressed by *ni sakiha*, while "I love it" is *ni sakaton*. The final syllable fluctuates in its form according to the gender of the object, or more properly according to the animate or inanimate character of that object.

The vocabulary of the Algonquin languages was tolerably abundant. All the visible or otherwise sensible objects of nature and all the common actions of animate and inanimate things were freely named. Only at the threshold of the abstract and the general did the language begin to fail. In what may be called the upper sphere of reason, it failed altogether. The Indian speaker could proceed in a picturesque and highly figurative way to discuss such questions as might arise at his council fires; but he could proceed no further than the fundamentals of right and wrong, and the consideration of specific facts and instances.

Abundance of the vocabulary; weakness in abstract terms.

It was impossible for our aboriginal orator to rise to the level of general principles, and to deduce therefrom the particular laws which ought to apply to the case under consideration. It was the wont of the Indian speakers, coming to what we should call an abstract principle, to fly into highly figurative forms of expression, using all the time those concrete and intense elements of speech which they knew so well how to handle, and out of which it was possible to catch glimpses of the higher truth

Inability of the Indians to reach syllogistic reasoning.

which they endeavored to establish. These well-known facts in the oratory and reasoning of the great men among our aborigines show at once the peculiar limitations of both their thought and their language.

It were long to follow in this sketch the peculiarities of Indian speech. We have already spoken of the Esquimau and the Algonquin dialects. We might proceed to a sketch of the languages of the Huron-Iroquois family of Canada. It is possible that the language of the tribes so named rose to the highest level attained by any of the Indian races within the borders of the present United States. The features of Huron-Iroquois speech, however, were common to all the Indian languages, with only specific developments. Thus, for instance, every noun might become a verb, or *vice versa*. The article and the preposition were wanting, and the adjectives few. There was the same absence of case and gender endings, the same involution of the pronoun with the verb, and the same fluctuation of verbal postpositions to denote whether the objects of the action expressed were animate or inanimate.

Features of the Huron-Iroquois languages.

Such features prevailed also in the languages of the Athabascans and the Dakotas. The reader must understand that there was, however, a large dialectical difference presenting itself in each of these tongues. Some had differentiated in one direction, and others in another. Even the subordinate tribes of the Dakotas could not understand each other, or understand but vaguely, without an interpreter. As the inquirer passes from nation to nation he notes a constant transformation of the vocabulary and the appearance and disappearance of dialectical peculiarities. These laws of mutation continued to operate through all the races of our continent, producing as their results an array of native dialects which none could number or define, and larger groups of languages rising gradually and coälescing on certain lines of identity along which all of them were to be interpreted and understood. Incidentally we shall have occasion in the further notice of our tribes to refer to the languages which they employed, without, however, descending to the numberless peculiarities and details which they presented.

Dialectical differences and fundamental identities.

CHAPTER CLXXIV.—ARTS, GOVERNMENT, AND RELIGION.

THE Algonquin nations rose in their industries only to the level of the practical, the necessary, the commonplace. In this respect there was a wide range of attainments among our Indian races. Some were on the level of the lowest barbarism. Others reached as high as a semicivilized estate. Tribes of the latter kind corresponded in their physical and intellectual life to the peoples of the stone and bronze ages of Europe, or, perhaps, we should say more nearly to those of the copper age.

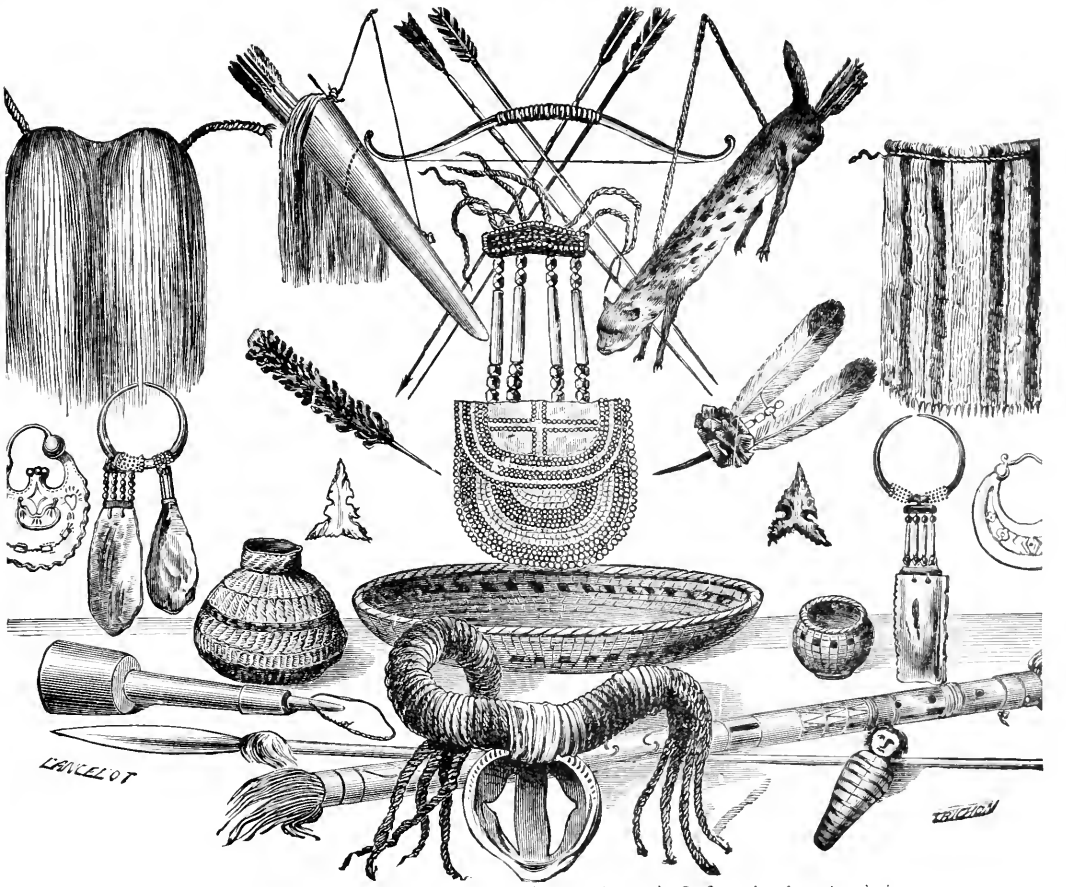
Among most of our aborigines agriculture was practiced to a limited degree.

Here we meet with our native Indian corn. Other products, such as squashes, beans, and tobacco, were cultivated with some success. Further to the south the things grown extended to plantains, cassava, etc. The reader is acquainted with the life and products of the people of the West Indies at the time of the discovery of America. There many subtropical and tropical fruits and vegetables were produced; but the agricultural life in none of these countries was vast or varied. The Indians in general were not acquainted with flax, hemp, and the like fibrous growths, which, had they known them, would have been of so great and ready value.

Agricultural productions of our Red men.

The manufacturing life was also limited. With iron our Red men were unacquainted until they learned its nature and uses from the Whites. Of copper they had a limited knowledge. Some of the more advanced tribes perhaps smelted this metal, but generally the native ore was rudely hammered into shape for weapons, and rarely for utensils. As a rule the weaponry was derived rather from the residue of the manufacture of preceding races than from the shops and furnaces of the Indians themselves.

Small range of native manufactures.



INDIAN ARMS, ORNAMENTS, AND UTENSILS. Drawn by D. Lancelot, from descriptions.

We here approach the remarkable fact of the stone weapons and implements so abundantly possessed by our Indian races. These were, with few excep-

Question of stone weapons and implements considered.

tions, the work of the unknown prehistoric peoples who had previously occupied the continent. To the present day the relics of this *former* race are abundantly distributed throughout Central North America. The plowboy of the Mississippi valley, especially in the countries to the east of that great stream, ever and anon turns with his share the arrowhead, the spearhead, the hatchet, or the hammer of a people of whom the Indians knew as little, even less, than ourselves the finders.

The Indian races inherited or took from their predecessors the remains of their civilization. These remains included a varied supply of stone implements. As we have seen in another part, the weapons and tools to which we here refer belonged to both periods, namely, the palæolithic and the neolithic age. Perhaps the relics of the Old Stone epoch were the more widely and abundantly distributed. The neolithic, or New Stone, implements and tools were abundant, but were more localized, less numerous than the other. In so far as the Indians were themselves the makers of stone tools and utensils, the same were rather of the New Stone pattern. Some of the tribes far to the south and west possessed a knowledge of the manufacture of weapons from flint and obsidian by the chipping process; but for the most part the natives limited their product to the smoothing and grinding of stone fragments into the desired shape.

Indians took or copied their weapons from predecessors.

It was optional with the Red man whether he would seek his tomahawk already made to hand by some stonesmith of the prehistoric age, or would make one for himself. The Indians chose to avail themselves largely of the relics left behind by the former races. As a rule the arrowtip and spearhead which the hunter and warrior sent flying against the enemy or thrust into the brown bear were the work of predecessors, of whom he knew nothing, even by tradition.

Out of the relics thus left by a former race the Indians for the most part devised their weapons. They were very skillful in attaching to wooden handles the stone points which they found or occasionally made for themselves. One has only to examine the manner in which the tomahawk was set to the helve, the spearhead to the shaft, the arrowpoint to the feathered reed, to discover the skill of the maker in securing lightness and strength to his weapon.

Skill of the natives in attaching fixtures to tools.

We dwell upon these considerations for the reason that the life of the Indians was the life of hunting and of war. Their implements, therefore, had reference first of all to such pursuits, and only in a secondary sense to the domestic life or the life of trade. As we have said, the whole properties of the Indian family were so slight as to be almost disregarded. All the articles belonging to the household could be easily gathered up and packed upon one of the rude brush sledges whereon our natives were wont to draw their movables from place to place.

Small aggregate of Indian properties.

As builders, there was in the native American races a wide range of abilities. We have already glanced hurriedly at the ancient structures of Mexico, Central America, and Peru. These were of a kind, as we shall presently see more fully, to fix our attention and excite our surprise. It were not far from correct to regard the Mexican, Central American, and some of the Andean races as among the great builders of mankind.

Building capacities of the native Americans.

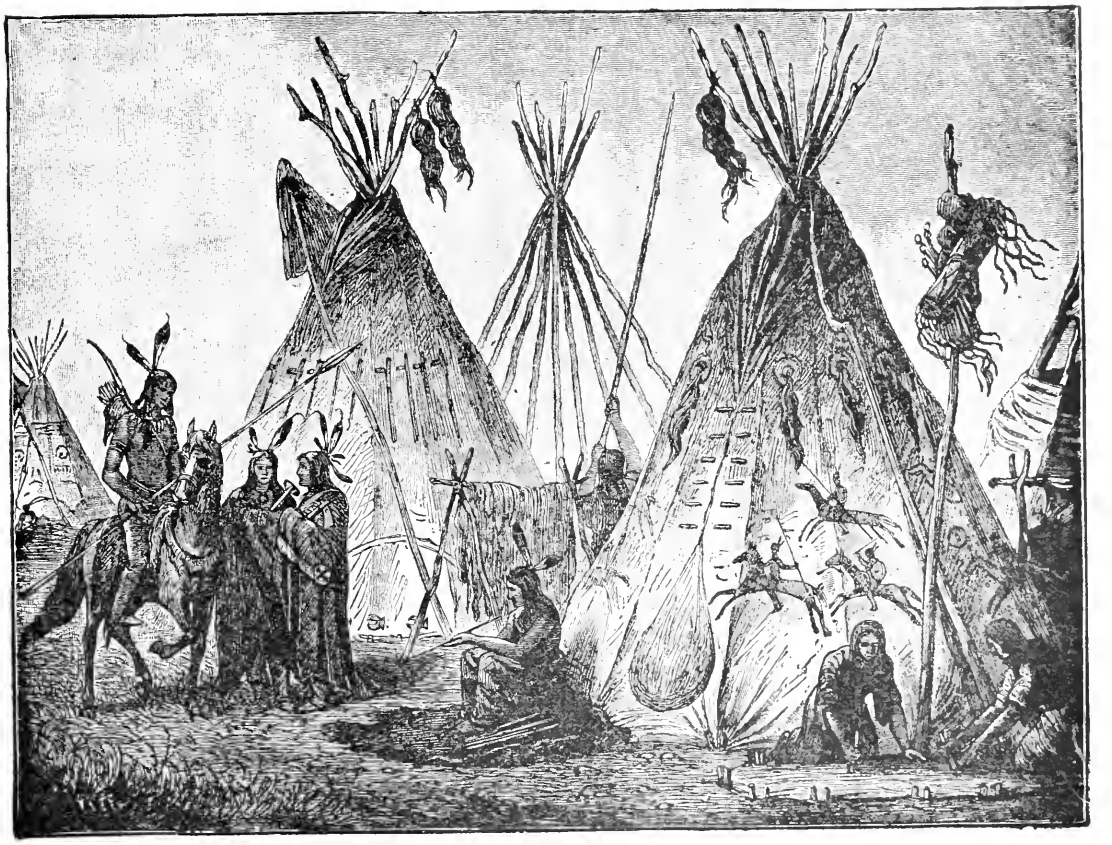
To the present day the remains which they left behind them attest the skill, strength, and persistency of the architects and peoples who produced them.

As a rule, however, the Indians were poor in structural ability, and in most of them the building instinct was almost wanting. The architectural skill of the race graded off rapidly through pre-

Grading off of architectural skill northwards.

cipitous stages till it sank to the level of the earth. So far as the races of Central North America are concerned, they scarcely built at all. The average tribesman of our country knew how to make for himself in a short time that famous conical tent which we call a wigwam. This was larger or smaller according to the needs of the family and the ambition of the builder. It was more or less durable according to the exigency. Sometimes it was built to be permanently occupied, but frequently only as a forest lodge, to be used for a short hunting season and then abandoned as useless.

The Indian wigwam was framed of poles, set at an angle in the earth in a circle and coming together and crossing at the apex. There they were bound together in some rude manner, but firmly enough to withstand the storm.



INDIAN VILLAGE OF WIGWAMS.

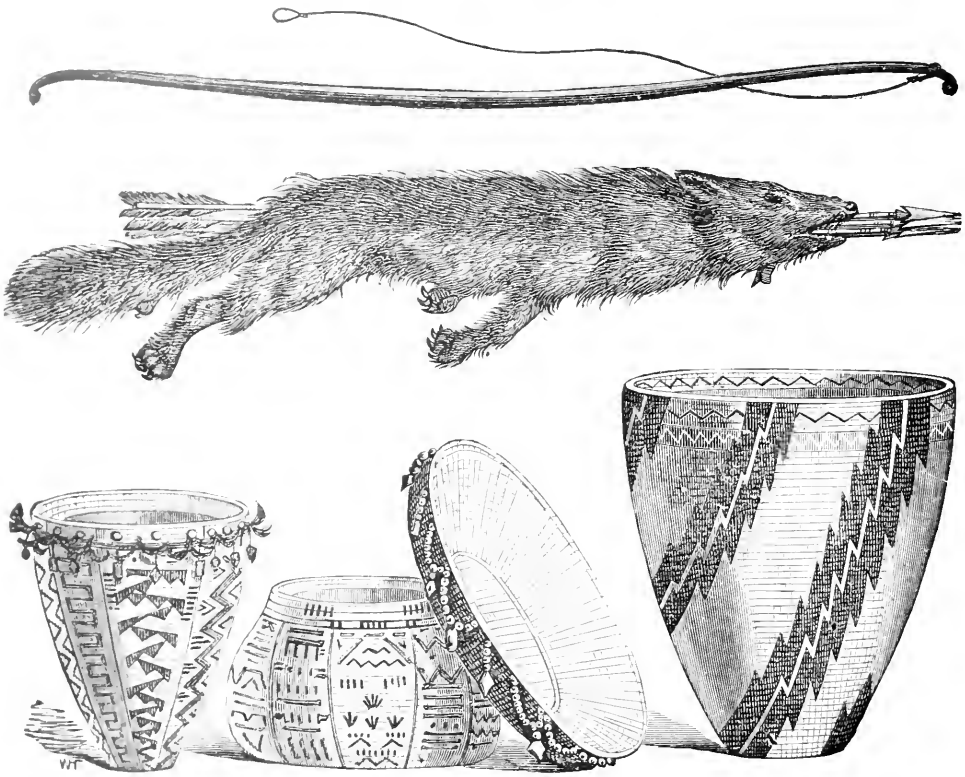
Construction of the wigwam; manner of life therein.

The solitary character of the Indian was marked in the site which he chose for his abode. The gloom of the woods was the place preferred for the wigwam. Where silence and solitude prevailed there the hunter drew his circle and set up his poles.

The covering of the wigwam was of bark or the skins of animals. Sometimes both were used. Sometimes the earth and sod were packed against the lower part of the wigwam round about. The door was the triangular opening between two of the poles. The leeward side was generally chosen to avoid the winter blast. In the opening were hung up skins or a blanket. Within on the earth were spread either the soft branches of trees, such as the pine, hemlock, or birch, or the skins of animals. When occasion required a fire was kindled in the middle on the earth. Here the squaw did her rude cookery. Around it the silent man and his children sat at night. There he smoked his pipe, saying nothing.

As we have said, the tribesmen gathered at places into villages. Some of the more advanced nations, as the Huron-Iroquois, made towns of considerable proportions. Such were found aforetime in Pennsylvania, in Northern New York, and in the Ohio valley. In the Indian town the houses were of a somewhat better character. They were built by the joint effort of several workmen. Logs were brought together and rudely notched into cabins. The Indians usually selected for their villages and towns pleasing and convenient sites. It is instructive to note in contemplating such situations the struggle which manifestly went on between the solitary and the sociable dispositions of the race. It was the custom of the Indians, after the hunting and fishing seasons were over, to gather in their villages and to celebrate there their seasons of merrymaking and jubilee.

Indian villages; struggle of ethnic dispositions.



BOW, QUIVER, AND BASKETS.

In the matter of manufacture, the

range of Indian accomplishment was very narrow. One of the arts was that of canoe-building. The Indian canoe was made in one of three ways: either the bark of the birch or some other suitable tree was peeled off and very skillfully wrought into the form of a boat, or else the tree itself was taken and cut or burned into shape; sometimes the canoe-maker availed himself of a hollow trunk, but this was rare. The bark canoe was the most elegant of all. It was light to a degree, quite beautiful in form, thoroughly impervious to water. The owner might easily carry his boat from place to place. It was not lacking in strength. The shape was such as to favor rapid motion in the water. The oarsman propelled himself either with the paddle or with a pole reaching the bottom. He had skill in boatmanship—could skim the lake or shoot the rapid without peril to himself or his fragile craft.

Narrow range of Indian arts; canoe-building.

It is hardly needed that we should dwell upon the Indian arts and industries. American readers have been familiar from their childhood with the manner of life among our aborigines. The Indians knew how to tan skins, to manufacture baskets, to make wicker work, to do rude weaving, and to make rough images of objects. Their artistic sense, however, did not rise to a high æsthetic level. Their best decorations were seen on their garments. They understood the manufacture of several varieties of paints, of which some were especially durable and brilliant. For the rest their lives were inartistic, commonplace, and barbaric.

Attainments in handicraft; making of paints.

We are here speaking of the attainments of the Algonquins. These, as we have said, were a widely distributed and somewhat typical race of Indians. In the matter of building, they were inferior to the Huron-Iroquois. The lodges of the latter were fairly respectable for a semicivilized people. Their potteries also were superior to those of the Algonquins. The Dakota-Sioux had great skill in the manufacture of stone pipes. The Pacific Tinnehs and the Selish surpassed in wicker work; they were able to produce baskets that would hold water.

Building skill of Huron-Iroquois; pipe and basket-making.

The animals of the Rocky mountains furnished to the Indians of that region certain coarse wool which some of the natives learned to spin and weave into rude kinds of cloth. Meanwhile, in the intellectual life, the Choctaws, the Creeks, and the Cherokees surpassed their neighbors on the north. The disposition to build extensively appears first in our southern progress with the Natchez and the Pueblos. Thus, with variations of a common development, we may mark the attainments and progress of the race as a whole.

Building increases southward; Indian government.

The question of Indian government and laws need not long detain us. Such features of our aboriginal life are also well remembered and to the present time may be studied in their native manifestation. Such has been the persistency of opinion and practice, the obduracy of custom, among the Indians that they have preserved their institutions intact with only limited modifications brought about by the overwhelming influence of the White race. We have here before us still the typical Algonquin nations; but our notice of government and law among them may well be taken as a sketch of the corresponding facts for nearly all our native tribes.

The government of the Indians was fundamentally a chieftainship. This is, no doubt, the first natural development of human authority above that of the father. The chieftain is not, like the patriarch, the father of his clan, but rather the leader. The system of Indian authority was not a patriarchy, but a military localized hegemony. Every tribe had its chief. He was the head of the tribe, its representative, its first man, its leader; he furnished in himself the visible bond of union and rallying point for all the tribesmen.

Philosophy of the chieftainship; hereditary influence.

As to his office, that came in part, but by no means wholly, from hereditary conditions. The son of the chief was himself a prospective chieftain, but in this respect polyandry played havoc with the right line of descent. We have seen that the Indian son was no more than a nephew, and the nephew was the son. It frequently happened that the

CHIEF OF THE BLACKFEET—TYPE.—Drawn by Emile Bayard.

son of the sister of the chieftain was regarded as the heir apparent rather than the son of the chieftain, for the latter was, perhaps, not his son, and therefore of no blood relationship to him, while the sister's son was necessarily, inevitably his kinsman.

The chief followed the mother because of polyandry.

There was thus a strong disposition to look to the female line for the prospective chieftain of the tribe. Heredity, however, was not the only consideration. The priority which came of descent might be wholly put aside in favor of merit. If a young warrior not immediately related to the chief should arise and display such courage and prowess in battle as to win the admiration of the tribesmen, he became by that fact their leader. He was chosen as if by an unconscious election to the first office, and the right of birth could not prevail against him. There was also the principle of self-assertion determining the choice of chieftain. Any one might lay claim to be the head man of the tribe. He might advance himself first by asserting and then by demonstrating his capacity to lead. If he were successful in these particulars he was recognized as chief as against all competitors, and to this extent he might be said to have elected himself to office.

It does not appear that there was among the Indians much contention for the chieftainship. Indeed, the policy of the tribe admitted of more chiefs than one. The leaders did not quarrel. Perhaps they would have done so but for the intensity of the tribal feeling, and of this we have found the cause in the peculiar in-breeding which came of polyandrous marriage.

The chieftainship of the Indians was graded through many degrees. There was a great chieftainship and a small. The former as well as the latter was determined by natural selection. There never was a race of men among whom greatness was more distinctly recognized and honored than among the Indians. They appear to have been acute and just in this particular. If a man arose of prëeminent abilities he was likely to gain the ascendency, not only in his own tribe, but also of the surrounding nations. It was not so much his tribe as himself that had the right to exercise authority and leadership in such a case.

Gradations in chieftainship; the imperial rank.

It was in this way that most of the so-called Indian emperors arose. They were regarded by their own people and certain surrounding tribes as the great men to whom obedience in national matters was due. It was a common fact among the native tribes that the greater number of them recognized a sort of indefinite allegiance to an emperor superior to their own local chieftains. This imperial sway was sometimes temporary and sometimes of greater duration. The exigency of war, calling out a league of nations, frequently led to the major chieftainship, and with the cessation of war the imperial relation would end and the old order be reïnstituted.

It were not far from correct to regard the Indian system as a democracy. The initiative of the tribe was taken at the council fire. The council fire was of greater or less importance as a greater number or fewer were invited thereto. The fundamental notion was that the affairs of the tribe should be debated and determined in council. There was much true liberty in the method of procedure. In the first place there was the question to be discussed; and this was not a factitious question of politics, but an

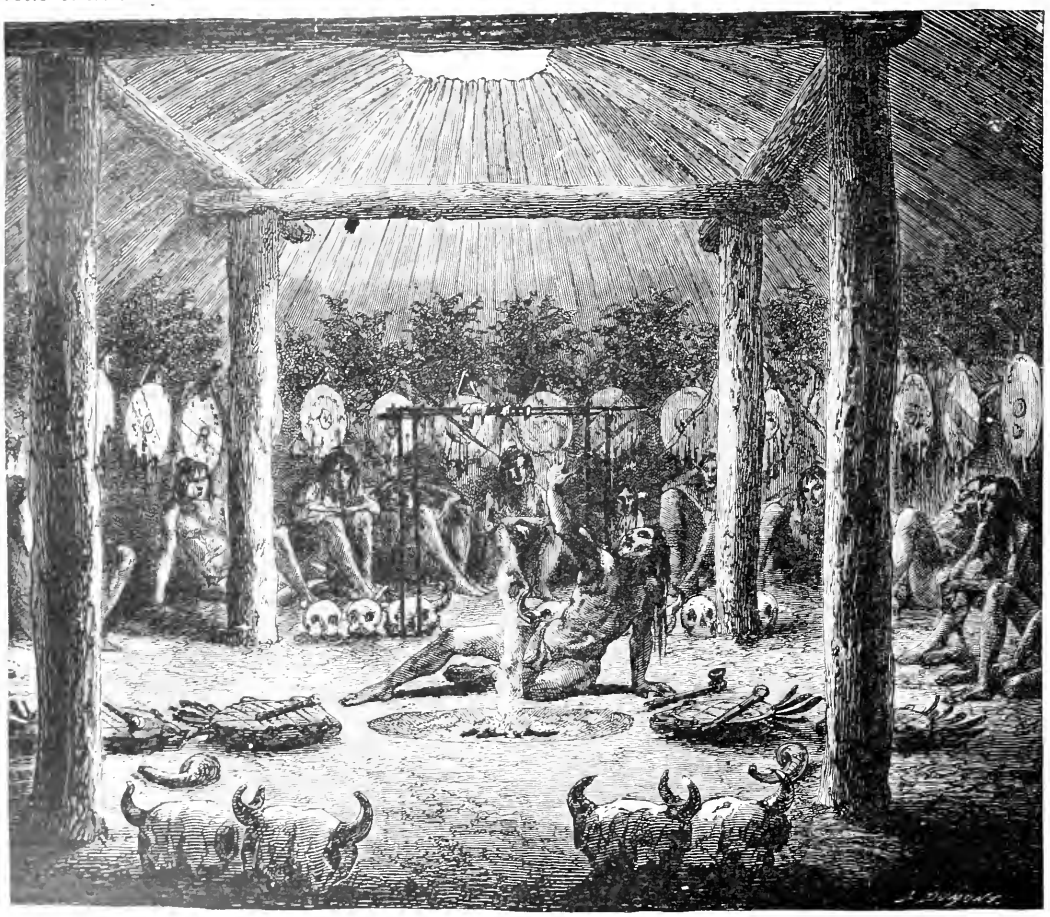
Indian democracy; initiative at the council fire.

a trial issue concerning the interests and welfare of the nation.

Almost every tribe had its council hall. It was the central seat of power and authority. There the head men of the tribe gathered to consider the policy which should be adopted. It is not clear that any brave was excluded from

Method of procedure in council; the minority.

The issue was generally simplified so that the debate was along the lines of strenuous affirmation or negation. The debate ended, the vote was taken. The right of the majority to rule was clearly recognized. The war club or some other form of ballot was passed from



INDIAN COUNCIL CHAMBER.—Drawn by A. de Neuville, after Catlin.

the council, while for the reason that each warrior might, according to his ambition and abilities, assert himself as a leader, and thus participate in the deliberations of his tribe.

The method of procedure at a council was determined by precedent and usage. The chief presided, but sat in the same circle with the other leaders. Each in his turn might speak to the question, hand to hand until all had given their voice. That determined the policy of the tribe, and of that policy the chief became the organ, the representative, the executive. It would not appear that those who opposed the measure decided on ever rebelled against the will of the majority. We have little account of insurrection and revolt within the circle of the tribe.

The laws of the Indians were many, and were nearly always supported by right reason. At least the reason of a given rule of conduct was easy to be discovered. Nearly all the laws had sprung from usage. The inability of the Indians to rise to abstract reasoning prevented the establishment of a civil code. It was the endeavor of the great men of the race to determine by the citation of precedent the ancient usage of the fathers. Tradition played the largest part in questions of this kind. The Indian orator nearly always began his harangue by referring to the customs and claims of his ancestors many moons ago.

Indian laws arose from usage and precedent.

The religion of the North American Indian races was as variable as their languages and themselves, but at the same time it had its lines of unity and community running through the whole. The Asiatic derivation of the Indian races, or at least their common descent with the Asiatics, is strongly indicated in the identical religious theory and practices of each. True, the American religions were differentiated somewhat, but the same Shamanic character which we have found in the theory and practice of the Northeastern Asiatics, and also among the Polynesian Mongoloids, prevailed in the American forests and by our rivers and lakes.

Kinship of religions with those of the Asiatics.

Nearly all of our aborigines recognized in the first place the existence of a great spirit, ruler, and possibly creator of all things and all men. To him were due worship and sacrifice. None of the tribes failed to observe religious ceremonies. The making of offerings by fire was common, though such sacrifices were generally to be witnessed only in cases of emergency. There was no priesthood. The only character approaching the priest was the medicine man. He it was who preserved the charms, amulets, and all the superstitious apparatus of his people. Such charms and fetiches, including incantations, prayers, and the like, were by the Indians called "medicine," and for this reason the person who officiated as soothsayer and superstitious practitioner for the tribe was called the medicine man. He was not so much a doctor as he was a prophet, a fortune teller, a

Cult of the great spirit; medicine and the medicine man.

MEDICINE MAN OF THE ALGONQUINS IN THE CHARACTER OF THE EVIL SPIRIT.

dispenser of charms, and a depositary of tribal idolatries and superstitions.

The Indians did not rely upon their great spirit so much as they did on charms and local deities for welfare and happiness. Their belief in minor spirits, capable of working good and evil, was regarded as the representatives of spirits. The cries of animals were thought to be significant because of the spirits of which they were possessed. The lore of the tribes had respect to the interpretation of signs and omens whereof the Indian superstition produced an innumerable array. The most courageous and large-

Belief in local spirits; signs and omens.

INDIAN SUPERSTITIONS.—RAIN MAKER OF THE MANDANS.

minded chiefs and prophets were not free from the dominion of these superstitions which entered into the whole fabric of Indian life and gave thereto its substance and color.

Of nature as a whole the Indians formed many theories, none of which were higher than the range of barbaric concepts. Many of these theories re-

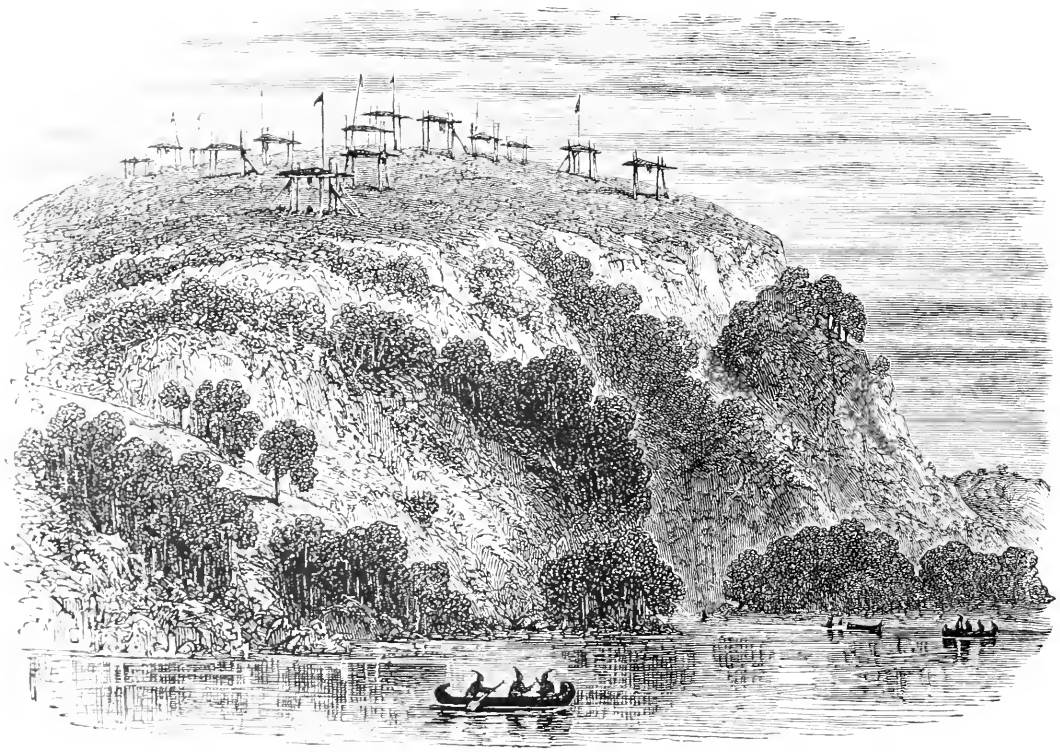
Theory of nature and the future life.

ferred the creation of the world to animals, such as the beaver, the bear, or the buffalo. The supposed possession of these creatures by unseen spirits was at the bottom of such belief. The heavenly bodies were conceived as being near the earth and of small dimensions. The sky was a roof which might be broken through. The stars were sometimes regarded as points of fracture in the cerulean roof overhead

The theory of human responsibility to the unseen powers did not carry with it a belief in retribution beyond the present life. Our aborigines looked forward to a future life of happiness and peace.

BURIAL GROUND OF THE MANDANS.—Drawn by K. Bodmer.

That life was conceived as the perfect model of present existence. Whatever was good and beautiful of the present life was to be continued to the warrior after death. The Indian heaven consisted of a vast and beautiful country of streams and lakes and summer suns, fruits and flowers, and a limitless supply of game. The notion of the hereafter was mixed and mingled with gross materialism. This was seen in the ceremonies of Indian burial, at which pains were nearly always taken to supply the physical wants of the dead on his journey to the land of spirits—the Kingdom of Ponemah.



INDIAN BURIAL GROUND (A FAVORITE SITUATION).

Like all men with whom we are acquainted the Indians had special regard for the bodies of their dead. We need hardly remark that this trait is one of the strong signs of discrimination between mankind and the lower animals. Our Red men showed their respect for the dead of the tribe by funerals and the establishment of burial grounds. The sites of the latter were chosen with care. Beauty of situation and the character of the soil were considered, and the Indian burial places are, almost without exception, in the most pleasing landscapes of America. High ground was selected; sometimes mounds were produced with special reference to the deposition of the dead. The burial place was sacred. It does not appear that one tribe in warfare with another ever violated or profaned these graves. Some of the Indians exposed their dead on platforms, though the body in such cases was generally protected from birds and beasts. The usual method was burial in the earth, and, as we have said, this act was accompanied with the deposition of relics

Regard for the dead; burial grounds and superstitions.

and such articles of weaponry and food as the departed was supposed to require on his journey into the Land of the Hereafter.

Ethnic characteristics; variations of color.

The ethnic traits and dispositions of our Indians have been many times delineated. Those inhabiting the central parts of the United States as far west as the mountains, as far east as the Atlantic, and southward to the gulf, had a general family likeness, with only slight tribal peculiarities. They were hardly of the average stature of men. Here and there were some of greater height and more stalwart physical proportions. The complexion was that well-marked copper brown which has secured for the race the rather inappropriate title of Red men. This, however, is their own word. They called the Whites Pale Faces, and designated themselves as Red Braves.

In this color, however, there was considerable variation. Sometimes, in the case of the Mandans, the Indians might almost be defined as white. The women of the nation just mentioned were fair, and the children, until they were darkened with sun and air, were still fairer. As long ago as the time of Lewis and Clark the complexion of the Mandans was subject to remark. The color of the people was not uniform as to skin or hair or eyes. The belief gained currency in early and superstitious times that the Mandans were the descendants of the imaginary Prince Madoc and his army of Welsh.

Catlin's description of the Mandans; the copper hue.

Some have alleged that the people in question are undoubtedly half-breeds, but the probability is that for some reason other than racial admixture the complexion has become variable. Catlin, in describing the Mandans, perhaps exaggerates their peculiarities, but his remarks are worth repeating. "There are," says he, "a great many of these people whose complexions appear as light as half-breeds, and amongst the women in particular there are many whose skins are almost white, with the most pleasing symmetry and proportion of features; with hazel, with gray, and with blue eyes; with mildness and sweetness of expression and excessive modesty of demeanor, which render them exceedingly pleasing and beautiful."

We have cited this description to illustrate one extreme of ethnic character in our Indian races. In other parts of the country the aborigines were so dark as to be almost black, but the generality of these races had the copperish hue, and on those parts of the body not exposed to the air and sunlight the color was that of reddish or bright copper. This may be taken as the typical Indian complexion. It was seen aforetime with considerable uniformity throughout the greater part of North America.

Hair and eyes; expression of the countenance.

With rare exceptions the hair of the Indians is jet black. As to hair dress, each tribe has had its own style. Most of them permit it to grow long and hang about the shoulders and back. One of the race characteristics is the very general disposition to pluck out the beard. In the case of the women they pluck their eyebrows, but generally take some pains to preserve and ornament the hair of the head. The eyes of our natives are almost invariably black, small, deep-set in the visage, keen and penetrating in expression. The countenance is serious, and sometimes sinister. Often, however, the expression of the face is open and agreeable.

These descriptions are applicable to a

large group of Indian nations. They are given, first of all, for the Algonquin tribes, but may be extended to the Huron-Iroquois, the Dakota-Sioux, the Knistenеaux of the north, to the Creeks and the Natchez of the south, to the Tinnehs of the far west.

The Indians are, as a rule, vain of their personal appearance. They are fairly well proportioned and of great activity, but much inferior in strength to the White men. The vanity of the natives reaches out to every possible decoration of their persons. They seek diligently to gain picturesque and striking effects. With this end in view they resort to paints, of which they have quite a number. They use ocher, white and brown earths, charcoal, and, in particular, vermilion, in making their toilets. Having exhausted the resources of color, they seek for effect by peculiar arrangements of the headdress. To this they nearly always add colored feathers. About their garments they hang many varieties of ornaments. Some of these are charms, and others are simple decorations. The teeth of animals, the rattles of snakes, the feathers of birds, and many other products of the animal kingdom they gather and use freely in making up their apparel. Finally, in wearing the blanket the warrior seeks a picturesque effect. He has mannerisms in his bearing and his speech, and is one of the most self-conscious of men.

CHIEF OF THE CROWS—TYPE.

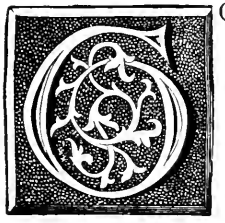
Indian vanity; methods of personal decoration.

We have thus elaborated at a considerable length the sketch of the Algonquin races, intending that the same outline may be applied with only special differences to the greater part of our aborigines. In the briefer descriptions of the races following we shall refer the reader to these more ample notes respecting the Algonquins for what is there omitted. It only remains in the present connection to point out the fact that the Wyandot nation had, in our earlier historical period, attained a kind of hegemony of all the Algonquins, and were generally placed at the head of their confederacy. This relation of su-

Typical character of the Algonquins; the Wyandots.

periority was regarded by the cognate races, and the Wyandots were generally called *Uncles* as a title of respect and honor. They had a certain indefinite right of sovereignity, and proved themselves worthy of the place which they occupied in the large scheme of Algonquin nationality.

CHAPTER CLXXV.—DAKOTA-SIOUX AND IROQUOIS.



ONTINUING our observation from the northern borders of the United States we in the next place take notice of two important groups of Indian nations. These are the Dakota-Sioux and the Huron-Iroquois. The former lie well to the north and west, occupying large territories between the Great Lakes and the Missouri valley. They extend northward between the West Algonquins and Hudson bay to the borders of the Tinneh races, and southward to the present State of Arkansas.

The Iroquois had their seats aforetime between lake Huron on the one side and lakes Erie and Ontario on the other; but their nations also lay on the south side of the last-named waters. The Hurons were the northern, and the Onondagas, the Oneidas, the Senecas, and the Cayugas the southern division of the race. These were known as the Five Nations, and afterward, with the migration of the Tuscaroras from Carolina, as the Six Nations. It is needless to remind the reader of the rather important part which the Huron-Iroquois played in our colonial history down to the epoch of the Revolution.

Seats of the Huron-Iroquois; the Six Nations.

The Dakota-Sioux are one of the most widely distributed of all the aboriginal races of America. They have been, and are, the most numerous of the Indian nations, and from many considerations one of the most interesting, though by no means one of the best advanced. Historically, they have had important relations with the Whites from the middle of the seventeenth century to the present time. Within our own day they have been able to present as formidable a front of opposition to the national authority as has any other of our native races.

Distribution of Dakota-Sioux; the race idealized.

The interest in this division of the Indian family has been intensified by a certain ideal, sentimental, and literary curiosity about them. Their manners, customs, and lore have become more fully apprehended for the reason just named than the corresponding facts in the life of any other of our aborigines. The genius of Longfellow has glorified and perpetuated the fame of the Dakotas, and has almost transferred them from the category of barbarism to the plane of an ideal life. He has accomplished for the race in his *Song of Hiawatha* what Cooper did for the Mohicans, and more largely for the Huron-Iroquois branch of the Indian family.

As long ago as 1836 the Dakota-Sioux race attracted the attention of Albert Gallatin, who, in his *Synopsis of the Indian Tribes*, gave the first ethnic analysis of this family. He divides them into, (1) the Winnebagoes, or, as the French called them, the Puants—a

Gallatin's classification of the Dakotas.

name which has disappeared from our phraseology; (2) the Sioux proper, or Dakotas, including the large division now called the Assiniboines; (3) the Minnetarees and their kindred tribes; and (4) the Osages and their congeners of Louisiana. Of this classification it may be remarked that at the present time

BLOOD INDIAN—TYPE.

the Minnetarees are regarded by some authors as a subordinate tribe, and by others as a hybrid race, lying between the Dakotas and the Appalachian family of nations.

The territories of the Dakota-Sioux extended far from the Mississippi and the upper tributaries of that stream westward to the Black Hills and the Rockies. On the north their lands reached as far as the Saskatchewan, and southward to the Red river of Texas. The center of the race territorially was the valley of the Missouri river. The successive treaties into which they have entered with the United States, and the wars in which they have engaged, have pressed them in this direction and in that until at the present time they are restricted to certain reservations and to comparatively a narrow range of liberties. Against these curtailments the Sioux have fretted and fought, but to no avail. Their protests against the bad faith, neglect, and injustice of the national government and the White frontiersmen have been disregarded, and their history during the last three decades would seem to indicate the early extermination of the race.

Outspread of the Dakota-Sioux territories.

The Winnebagoes, or first division of the Sioux, had their territories aforetime on the Fox river and the approximate parts of lake Michigan. Thence they spread northward into Wisconsin. The name Winnebago was given to this branch of the race by their neighbors, the Algonquins. The Siou name is *Hotanke*, meaning the Sturgeon Indians. The native name is Hochungara, meaning the Trout nation. They were the outlying eastern selvage of the Dakota-Siou family, and were among the earliest to meet the French adventurers of the sixteenth and seventeenth centuries. They were at an early date greatly reduced by disease and war. Their relations

Place and divisions of the Winnebagoes.

with the French were friendly, and afterwards they leagued with the British against the Americans. At the present time they occupy the Winnebago reservation in Nebraska, where, reduced to

SQUAW AND PAPOOSE.
Drawn by D. Lancelot.

the number of about fifteen hundred, they have become small farmers, and have entered feebly into the vocations and manners of the civilized life.

The Dakotas proper call themselves *Ochcti Shakowing*, meaning the Seven Council Fires. This name they gave to themselves aforetime because of the seven villages, or towns, which constituted the chief centers of the race. The territorial locus of this division was the upper Mississippi and the St. Peter's, extending westward to the Missouri. The Dakotas were divided into seven tribes, whose territories lay about their towns, as, for instance, the village of the Holy Lake; the village of the Leaf Shooters; the village of the Marsh, etc. There were four tribes lying to the east and three to the west. The former had their territories on the left bank of the upper Mississippi, extending from Prairie du Chien to Spirit lake. The western three tribes, namely, the Yanktons, the Yanktoanas, and the Tetons, belong to the country beyond the Father of Waters. The Assiniboines, or Stone Indians, had their habitat on the Red river of the North and the shores of lake Winnipeg. In this same group of nations have been included the Cheyennes,

The Dakotas proper; territories of the Seven Tribes.

CHIEFTAIN OF THE DAKOTA-SIOUX—IYTE.

but it is not certain whether the latter people are of the Dakota-Sioux or of some other stock.

Wherever the *Song of Hiawatha* has been read, there the traditions and the manner of life of the Dakotas are understood. There has been something in the race to attract the lively interest of the Whites as well as to inspire a dread of the prowess and battle skill of the Sioux. As much as a hundred years ago travelers penetrated the land of the Dakotas and wrote sketches of the people and their manners and customs. Among these the description given by Keating may be cited as authentic. "The Dakotas," says he, "are a large and powerful nation of Indians, and distinct in their manners, language, habits, and opinions from the Chippewas, Sauks, Foxes, and the Nahiawah, or Kilisteno, as well as from all other nations of the Algonquin stock. They are likewise unlike the Pawnees and the Minnetarees, or Gros Venters."

Poetical interest of the Whites in the Dakotas.

The personal characteristics of this race have been many times pointed out. Ethnographers have thought that the Sioux, more than any other of our aboriginal peoples, resemble the Tartars of Asia. Of them Major Pike says: "Their guttural pronunciation, high cheek bones, thin visages, and distant manners, together with their own traditions, supported by the testimony of neighboring nations, put it, in my mind, beyond the shadow of a doubt that they have emigrated from the northwest point of America, to which they had come across the narrow strait which in that quarter divides the two continents, and are absolutely descendants of a Tartar tribe." It appears, however, that that part of Pike's description was based on a Sioux tradition of migration [illegible].

Supposed kinship of the Sioux with the Tartars.

The third great division of the Dakota-Sioux is the Minnetarees. These are subdivided into three tribes. The first of these is called the Mandans—one of the most peculiar and interesting minor branches of the Indian families; the Crows constitute a second division, and what are called the Sedentary Minnetarees the third. These are all bound together as an allied race by the certain bonds of language, manners, customs, and traditions. The differentiation of the stock of the Minnetarees from the larger Dakota trunk is considerable, as shown in both the mental and physical characteristics of the two nations.

Place and divisions of the Minnetarees.

SIOU TYPE AND HAIR DRESS.
Drawn by D. Lancelot.

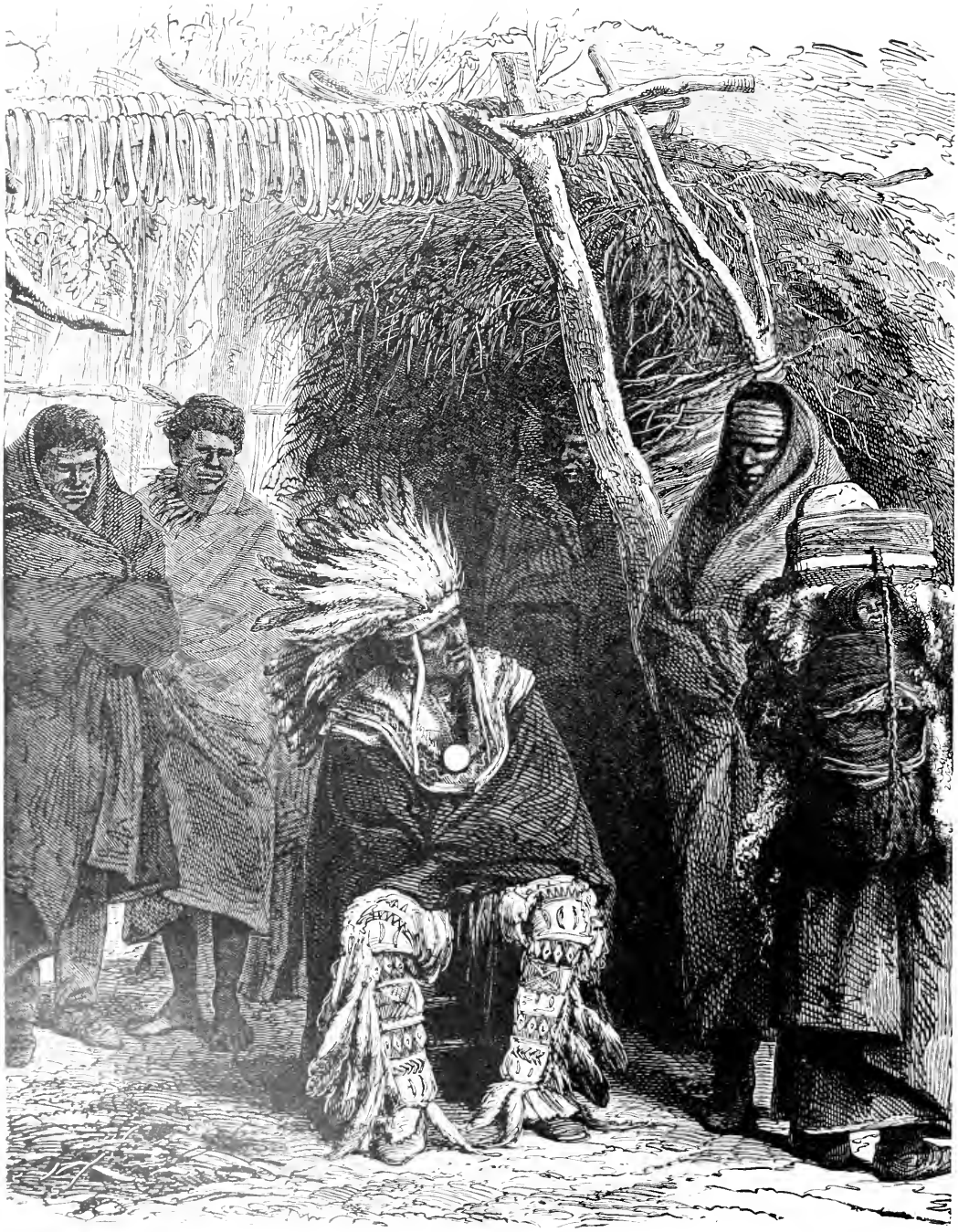
Respecting the Mandans we have already said something in the previous chapter. They have, on account of their light color and un-Indian hair and eyes, attracted much attention from the travelers who have visited them. Their habitat was on the upper Missouri. According to their own tradition they lived aforetime under the earth on the banks of a subterranean lake! From

Peculiar characteristics of the Mandans.

DOG DANCE OF THE MINNETAREES.

this deep world they escaped by climbing up to the land of light by means of a

which was left behind. Down there they dwell yet; but the rest found their



PAWNEE FAMILY—TYPES AND COSTUMES.

grape vine, which, one of their heavy women essaying to do, broke, to the dismay and ruin of that part of the tribe

home on the Missouri, where they flourished and multiplied.

Ethnographers have been disposed to

insist that the Mandans are a mixed race—that their peculiarities of complexion, hair, and eyes must be accounted for on the supposition of White blood mixing with the Red. We may accept it as unexplained, if not inexplicable, that the Mandan tribe have such striking peculiarities. Catlin declares that the diversity in their complexion and the character of their hair is most striking. Speaking of the latter feature he says: "In the numerous group of these people (and more particularly amongst the females, who never take pains to change its natural color, as the men often do) there may be seen every shade and color of hair that can be seen in our own country, with the exception of red or auburn, which is not to be found."

Comments of Catlin respecting Mandan hair.

He continues: "And there is yet one more strange and unaccountable peculiarity which can probably be seen nowhere else on the earth; nor on any rational ground accounted for, other than it is a freak or order of nature for which she has not seen fit to assign a reason. There are very many of both sexes and of every age, from infancy to manhood and old age, with hair of a bright silver grey, and in some instances almost perfectly white."[1]

The Mandans may have the Albino peculiarities.

The fourth major division of the Dakota-Sioux includes the southern branch of the race, extending southward to Arkansas. This division is known as the Osages, from the river of that name. The race includes as its other branches the Kansas, or Kaws, the Iowas, the Missouris, the Omahas, and the Poncas. Among some of these the tradition exists of a migration from the north, and therefore of a descent from the Dakotas. The Osages, however, regard themselves as aboriginals of their country, but they recognize their kinship with the Dakota-Siou races. Under the general head of Osages may be included also the Pawnees, who are divided into Pawnees proper and Black Pawnees.[1] These have their territories on the Platte, from which they extend southward to the Kansas, or Kaw. They are one of the most warlike divisions of the Siou family, and one of the most savage. They were dreaded and hated even by the French of Canada, who reduced many of this stock to servitude. They, however, did something in the cultivation of the soil, and were better builders than were some of the more pretentious tribes.

Divisions of the Osages; the Black Pawnees.

Another tribe of this general division is the Assiniboines, who have their present habitat in Manitoba and Montana. They are believed to be an offshoot of the Yankton Sioux. Their name of Assiniboines seems to have been given to them by the Algonquins. The word signifies Stone Indians, but for what reason this was given to them it were difficult to say. As early as the middle of the seventeenth century the Assiniboines were known to the French. They are divided into two peoples, the Prairie Stones and the Wood Stones. The former are a better people than the latter, whose degradation is extreme.

Habitat of the Assiniboines; Prairie and Wood Stones.

The Crows also belong to this family.

[1] Is it not possible that these peculiarities of the Mandan tribe may be accounted for on the ground that the Albino characteristics have appeared in the nation? Such phenomena we find to a limited extent among many peoples. The Albinos, if we mistake not, are not an ethnic product, but rather a freak which may, however, extend as far as the modification of a group of families or a whole tribe.

[1] Some ethnographers classify the Pawnees with the Shonshones. See *Seq.* p. 513.

The native name of the race is Absaroka. They dwell in the valley of the Yellowstone, the Big Horn, and the Tongue rivers. During the historical period they have been in almost constant warfare with the neighboring tribes. They themselves are divided into two or three groups, and number in the aggregate about three thousand five hundred. They have been historically associated with the Blackfeet and the Flatheads.

Absarokas, Blackfeet, and Flatheads; apparel of a Crow.

CROW CHIEFTAIN: TYPE AND WAR COSTUME.

They have the same general characteristics as the other tribes of Sioux, but are perhaps in their person and dress among the most picturesque of all the Indians. The Crow chieftain in full dress is an object to be gazed upon. They permit their hair to grow down to their feet. The headdress is extravagant to the last degree, and the buffalo robe and painted blanket complete an ensemble as striking as may be seen among almost any barbarians of the world.

We may here glance at the general character of the Siou nation. This has been determined largely by the environment. The Sioux east of the Mississippi, inhabiting the vast forests of our north central valleys, were savage in the extreme. They cultivated nothing, and lived by the chase and war. The buffalo and other huge animals of the plains and forests furnished an abundant supply of meat. The prairie Sioux were less savage than their kinsmen of the eastern woods. The latter added cruelty to their other barbarism. They made war in a spirit of intolerable savagery and revenge. They tortured their prisoners for the pleasure of it,

Manners and habits of the Sioux; spirit of war.

and rejoiced and danced while their captives writhed in the flames.

As to religion, these people believed in a great spirit who was the creator and upholder of the world. They also believed in immortality, but neither the one doctrine nor the other had any considerable influence over their lives. For the rest, they trusted to omens and charms. They believed in "medicine," in dreams, in soothsaying, and indeed in every form of barbaric superstition.

Belief in a great spirit; dark character of the race.

It were vain to seek for nobility of character among so savage a people. They appear to have held notions of justice, and to have accepted right and wrong as the rules of conduct. They were, however, quick and deadly in their revenges. As to social qualities, they had none, being morose and taciturn. In person they had a certain dignity of bearing, an air of haughtiness and pride which, so far as such qualities could atone, redeemed the race from its savagery and low estate.

We have coupled with the Dakota-Sioux in this chapter the Huron-Iroquois. The latter had their territories on both of the shores of lakes Erie and Ontario. They were ethnically associated with the Algonquins and the Dakotas. Their former countries extended far into the Upper Canada and southward to Virginia. They were from the first an inland race, being surrounded with the Algonquins. At no place did they reach the ocean. Doubtless their manner of life and their rank were derived in part from the superior geographical position which they occupied.

Place of the Huron-Iroquois; "they form a lodge."

The principle of confederation was

APACHES TORTURING A PRISONER. Drawn by Janet Lange.

nowhere better illustrated among our native races than in the Six Nations. The name which they gave to themselves signified, "they form a lodge." They took pride in their tribal union, and nearly always coöperated as a single nation alike in war and peace.

The Iroquois tradition pointed to Canada as the original seat of the race. Their hold south of the lakes they obtained when driven thither by the Northern Algonquins. The confederacy included the Mohawks, the Oneidas, the Cayugas, the Senecas, and the Onondagas. The last-named tribe was the center of the nation. In course of time the Tuscaroras, migrating from the south, joined the confederacy, making the sixth of the Six Nations. With them were associated the Hurons, or Wyandots, whence the nation as a whole is designated as Huron- or Wyandot-Iroquois.

A HURON—TYPE.

The Six Nations; sachemship follows the mother.

These great tribes presented the Indian character in as fair a form as might be seen within the limits of our country. The government of each tribe was a hereditary sachemship. This was established in the female line, for polyandry was the prevailing institution. That granted, a true hereditary descent could be fixed only on the side of the woman. It was a law of these nations that the warrior should select his wife from some other than his own tribe. This selection, however, amounted to a transfer of the warrior to the tribe of his wife. The children of each mother belonged to the mother's tribe. The effect of this was greatly to consolidate and establish the political and social ties which existed among the Six Nations.

As to manners and customs, the Iroquois did not differ greatly from the Algonquins; but the former were the superior people. They had larger views of life, and their customs were more the customs of civilization. They wore clothing covering the greater part of the body, including moccasins, leggings, breechcloths, and petticoats for the women.

Superior civilization of the Iroquois.

Their manner of building was better than that of most of our aborigines. The form of the wigwam was here replaced with a lodge, built arbor-like, of a frame of small timbers arched over and covered with bark. Some of the huts were of small logs notched down and supplied with bark roofs.

In war the people were brave, persistent, and barbaric. When their passions were strongly excited in the conflict they were wont to torture their prisoners, but more frequently they adopted their captives into their own tribe. In religion the Iroquois and the Hurons agreed in the worship of a great spirit whom they called Agreskoi. To him they made barbaric burnt offerings of flesh; but more particularly of such articles as they themselves most prized for food, stimulation, or clothing. Tobacco was one of the things most offered to the great spirit, and it was no uncommon thing to see the Mohawk or Onondaga sachem or warrior standing before a small fire and solemnly laying upon it handful after handful of his precious tobacco, at the same time muttering some such prayer as this: "O thou great Agreskoi, accept my offering of tobacco. Thou knowest how dearly I love my pipe, and how hard it is for me to make to thee this offering; but I burn it to please thee. I give it all. Take it, O, ho, ho, ho, great Agreskoi! Give me in return many bucks in the chase. Let me capture the fish with ease. Let my canoe be safe in the waters. Give me the victory over the enemy, and let me kill with one thrust the big brown bear as he rises before me."

Religious beliefs and ceremonials of Mohawks.

Like all other Indians the Iroquois held the belief in subordinate and local spirits. Almost every object was inhabited by a spirit. The belief in omens was based upon the notion that genii or deities occupied the bodies of beasts and birds and plants. These inner living creatures determined the conduct of animals, and gave thereto significance. The corn had a spirit. A spirit was in the pumpkin, and another in the bean vine. The analysis of the unseen powers was carried to the extreme of minuteness and localism.

Persistency of ancient Shamanic notions.

IROQUOIS CHIEF NOT-A-WAY—TYPE.

The early missionaries made their way among the Iroquois and found themselves in the presence of these superstitions. It was found almost impossible to displace the Indian beliefs and to substitute orthodox concepts therefor. In course of time many of the people of the Six Nations were converted, especially by

Efforts to convert the Iroquois to Christianity.

CHIPPEWAS MAKING CANOES.—Drawn by A. Dupuy, from a photograph.

the French Jesuits; but the conversion extended only to an expedient substitution of Christian phraseology for that of the natives. Heathenism thus gave place in part to the Christian embassy.

Present condition and prospects of the Six Nations.

At the present time the Six Nations have fallen off to fewer than half their original numbers. At the period of our Revolution they numbered eighteen thousand. At the present time the Mohawks number fewer than eight hundred; the Oneidas, over six hundred; the Senecas, Onondagas, Cayugas, and Tuscaroras, fewer than fifteen hundred. The Iroquois, in their settlements on Grand river, aggregate nearly three thousand, and this is their largest collection of tribes. Those of the race who survive have, in a large measure, adopted the manners and institutions of the Whites. Their language has been reduced to literary form; schools have been instituted, and the Protestant and Catholic forms of worship adopted by nearly all the remnants of the race.

Characteristics and manner of life of the Ojibwas.

Among the most interesting of the tribes related to the Huron-Iroquois family and the Algonquins were the Chippewas, or Ojibwas, who had their territories from lake Huron to lake Superior. These were one of the earliest nations with whom the French adventurers came into acquaintance. As early as 1642 Father Raymbaut established a Chippewa mission at Sault Ste. Marie. He found the natives at that time to be skillful hunters and faithful friends. They were warriors whose prowess was tested in many battles with the Six Nations on the one side and the Dakota-Sioux on the other. The Ojibwas were tall and athletic, copper-hued in complexion, picturesquely dressed, living in villages, and holding the common superstitions of the race. It was a populous nation, reaching an aggregate of many thousands. They it was whose god was Gitche Manitou the Mighty. They also had an evil spirit, who was Matchi Manitou. Unlike most of the

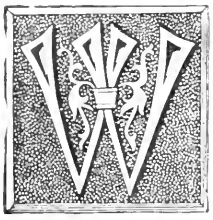
OJIBWA TYPE.

cognate races, they demanded the services of a priesthood. In the practical arts the nation rose to a respectable level of achievement.

Identity of beliefs among the Chippewas and Dakotas.

The religious beliefs of the Huron-Iroquois were virtually identical with those of the Dakota-Sioux. The intellectual life of the one race extended into that of the other. The names of the chief god and of subordinate spirits were nearly the same through a wide range of country. The *manitous* of the Chippewas were known and worshiped as far west as the Rockies and as far south as the cañon of the Arkansas. There was a like community or similarity of geographical and other names among these widely distributed peoples, and the ethnical distinctions between them are so slight as to be almost disregarded.

CHAPTER CLXXVI.—PACIFIC AND SOUTHWESTERN TRIBES.



E may now resume and follow the line of ethnic distribution southward along the western coast of the United States. We have accepted the name Tinneh as generic for the races of our far northwest, and this classification extends somewhat over the nations which we find distributed on our western shore from the Sitkas on the north to the borders of Mexico.

The first of the families which we shall here consider belongs to the basin of the Columbia river. To this group has been given the name of Selish. We find them as high up as Vancouver island, and southward to the country of the Californians. It has been found that the races in question are greatly confused in language and institutions, and the classification has been made in this way and in that by different ethnographers. Some of the latest authorities regard the grouping together of the Columbian aborigines as purely arbitrary and geographical. Some have made the Selish, or Flatheads, to be merely a cognate tribe, of which the other branches are the Hydas, already spoken of, the Nutkas and the Nez Percéz and the Chinooks. It is well, perhaps, to retain the name Selish, however, to cover in a generic way the other four nations just enumerated.

Place and classification of the Selish family.

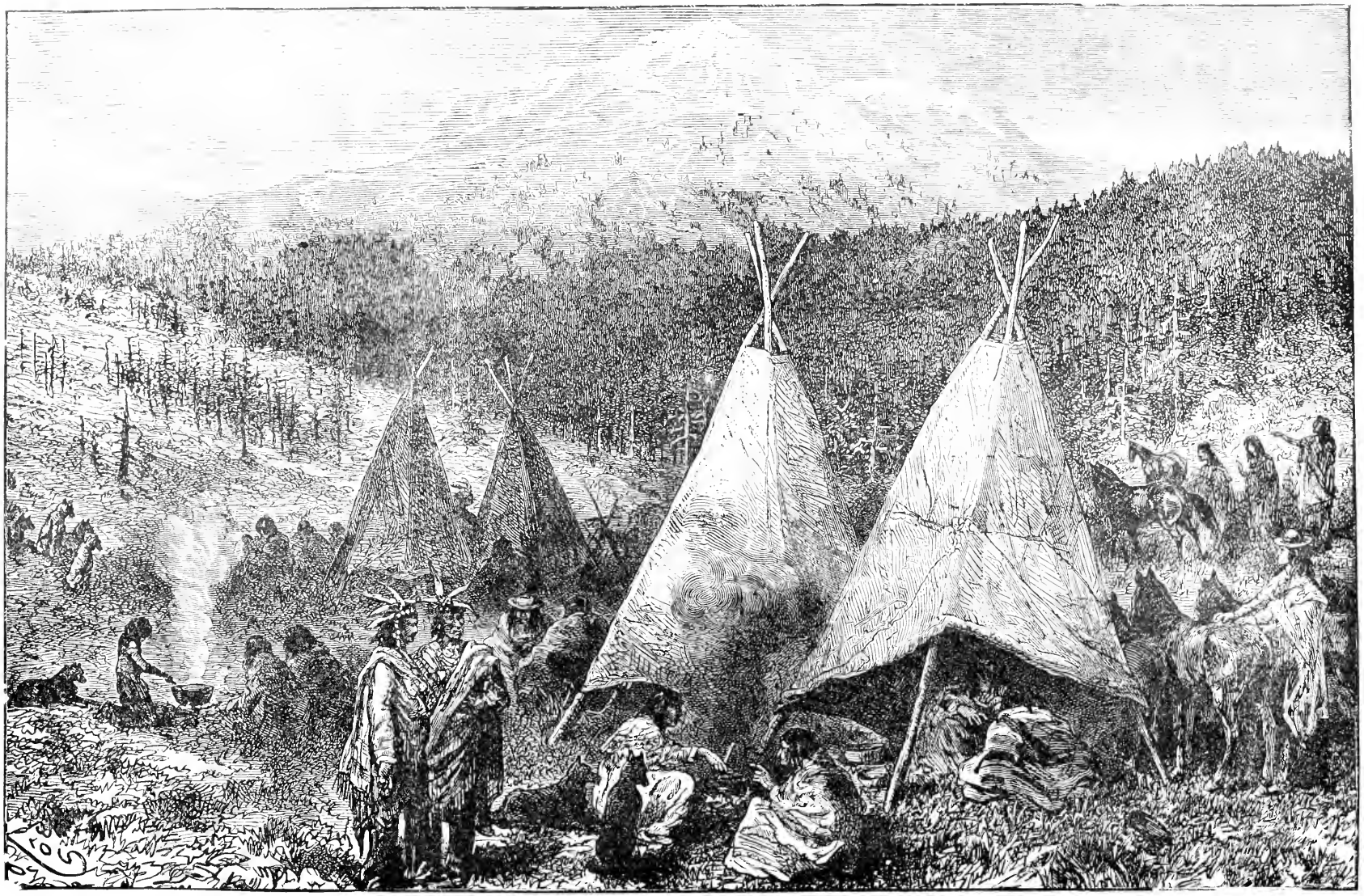
The Hydas are a Queen Charlotte tribe, and the Nutkas belong territorially to Nutka sound, in Vancouver. The Nez Percéz, known also as the Sahaptins, have their seats in Idaho, where they were found by Lewis and Clark in the first decade of our century. With them we have had alternate treaty and hostility during the greater part of our epoch.

The Nez Percéz are now reduced to reservations, and to an aggregate, perhaps, no greater than one half of the eight thousand that they numbered when they were found by Lewis and Clark. The Chinooks had their primitive seats on both banks of the Columbia. Their situation was such in the melange of tribes and nations as to convert their language into a jargon—a fact which has given rise to the term *Chinook*, to signify that mixed barbaric tongue used in common by the French, English, and Indians of the Columbia valley and, indeed, throughout a large part of the northwestern Pacific coast and British America.

Distribution and character of the Hydas and Nez Percéz.

South of these Columbian, or Selish, tribes we come to the Californian races. Of these the civilized world has known something for at least two and a half centuries. The name Californian, however, like Columbian, is geographical rather than ethnical. The races so designated divide into three branches, of which the first is the Klamath, the second the Pomo, and the third the Runsien branch. The first of these names, in its subdivision of Modoc, has in recent times attained historical importance on account of the war which the government was constrained to make upon the nation bearing it.

Divisions of the Californians; the Modocs.



ENCAMPMENT OF COLUMBIANS.—Drawn by Riou, after a sketch by W. H. Dixon.

The original seat of this stock was the valley of the Klamath river, from which the territories of the tribe spread out eastward to Nevada. The subdivisions of the Klamath nation are the Modocs, the Yakons, the Shastas, the Yukas, etc. These tribes are loosely confederated,

but not to the extent of requiring common action even in the case of war.

The Pomos also are subdivided into many tribes. They have their seats in the valley of the Potter river. Still further south, in the southern part of the present State of California, were the territories of the Runsiens. This nation appears to have had its center about Monterey bay. The Runsiens extended northward to the bay of San Francisco and southward to the islands of San Miguel and Santa Cruz. The tribes were of the coast. The names which we find in this group are the Eslenes, the Olhunes, the Mipacmacs, the Yolos, the Talluches, the Waches, the Powells, etc. There was also a group of small tribes in the Sacramento and the Napa valleys.

Seats of the Pomos and Runsiens; smaller groups.

The general condition of the native Californians was much below that of the Indian races of the central and eastern parts of the continent. The tribes were few in number and of little prowess. Their social condition was degraded, and the comparatively easy climatic conditions under which they lived could hardly compensate for the wretched estate of the races of this region. It has been noted, however, that these natives were more sedentary than most of the Indians, and that they yielded more easily to the influence of the Whites, accepting not only their domination, but also their instruction and, as far as they were capable, their institutions.

Low condition of the Californians; seats of the Shoshones.

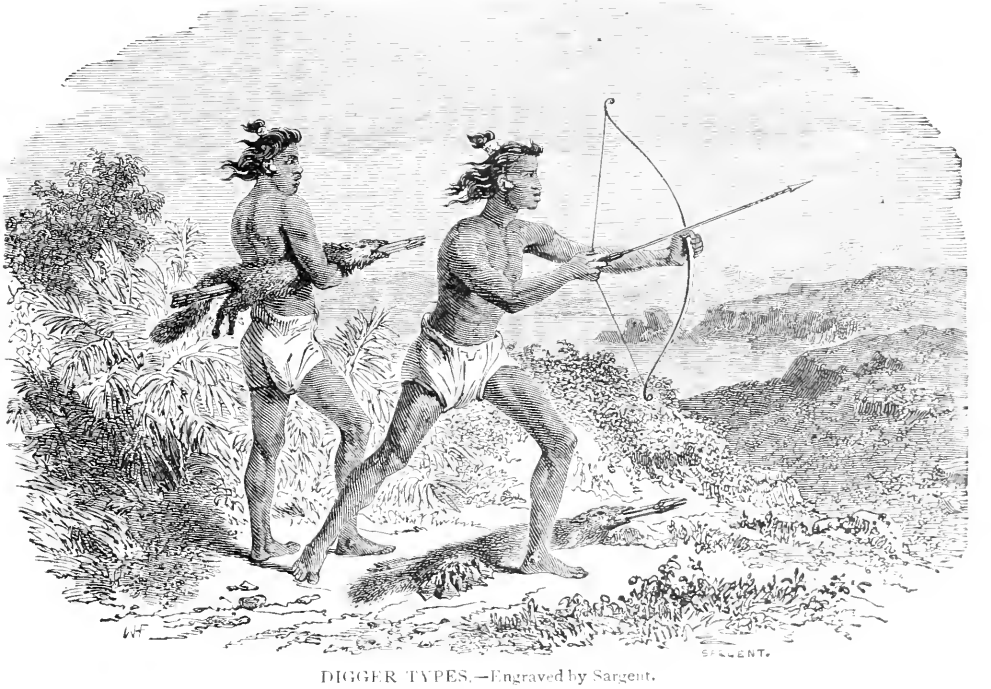
Next to the Californians on the east, and occupying a wide range of territories, were the Shoshones, or Snakes. By these the present States or Territories of Wyoming, Nevada, Idaho, Utah, Southern Oregon, Western Montana, Northern Texas, a part of Southern California, and New Mexico were inhabited. Of course this vast region was but sparsely peopled with the aboriginal races, and great stretches of plain and desert might be found unpeopled by human beings.

The Shoshones were divided, first of all, into the Shoshones proper and the Pawnee family, to which we have already referred. Of the former, there were the Western Shoshones, occupying parts of Oregon and Idaho; the Bannacks, dwelling in Idaho and in adjacent parts of Nevada and Oregon; the Utahs, or Utes, holding Western Colorado, Utah, the greater part of Nevada, Arizona, and a part of Southern California; the Comanches, in Northern Texas, New Mexico, and Northern Mexico; the Moquis, of New Mexico; the Diegueños, holding the coast in Southwestern California; together with several other obscure divisions of the race. Of the Pawnees, there were the Pawnees proper, of the Kansas and Pawnee reserves; the Ricarees, having their native seats in Texas and Western Louisiana; also some smaller tribes.

Other Californians; the Pawnees and Ricarees.

The general condition of these races, like that of the Californians, was degraded and savage. Some of them were as near the earth as any of the native barbarians of these continents. It is to many of these tribes, as well as to the Californians, that the term *Digger* is applied. This epithet, referring originally to the fact that the people so designated procured their subsistence by digging natural products, as roots, etc., from the earth, has become almost ethnic in its sense. A large number of the tribes in this part of the country are called Diggers, and the word carries with it a sense of the degradation of the peoples to whom it is applied.

Degradation of the Diggers; their means of subsistence.

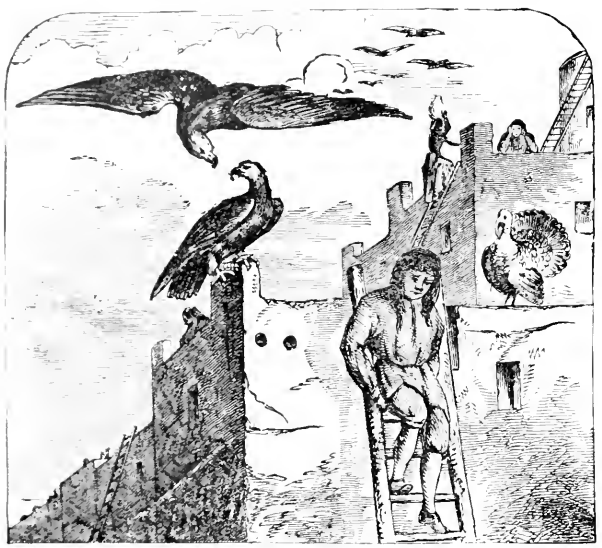


DIGGER TYPES.—Engraved by Sargent.

Than these few of the aborigines of America live a more miserable life. They eke out a scanty subsistence by gathering plants and scratching edible roots from the ravines and plains where they wander. They never have a sufficiency of food. Starvation or half-starvation is their common lot. They have little skill in hunting and fishing, and

spend the greater part of their time in those situations where the poor gifts of nature may be found. It is claimed, however, that they are in natural disposition more sociable and honest than many of the other native peoples who have attained to a higher manner of life.

Among this wide range of nations there is much variety in development. They are not all on the Digger level of existence. There were found here and there Californian tribes that had made considerable progress toward the civilized life. Their peaceable disposition was greatly in their favor. Thus, for instance, the tribe called the Zunis engaged in agriculture, and made of their territories a peaceable oasis in the midst of a more strenuous savagery. Among these people there was that same variation of complexion which we have noted with surprise among the Mandans. Major Emory has attributed this to the presence of Albinos. The Zunis made for themselves horses in the rocks, sometimes taking advantage of natural cavities, and sometimes, perhaps, adding to the excavation by their rude skill. "Many of them," says Emory, "are Albinos, which may be in consequence of their cavernous dwellings."



MODERN ZUNI.

Manner of life of the Zunis; Albino traits.

Superior even to the Zunis were the Moquis. These have been declared by some authors to be the highest type of the Californian races. They cultivated the soil, built villages, raised sheep, knew how to spin and weave, and it is said manufactured cotton cloth. They had their territories between the Little Colorado and the San Juan rivers. It was one of the peculiarities of the race to seek residence high up on inaccessible cliffs and mountaintops. They had flocks, and in some places orchards and gardens. Their disposition was of a peaceable character, and they were subjected to the constant aggressions of the Navajoes.

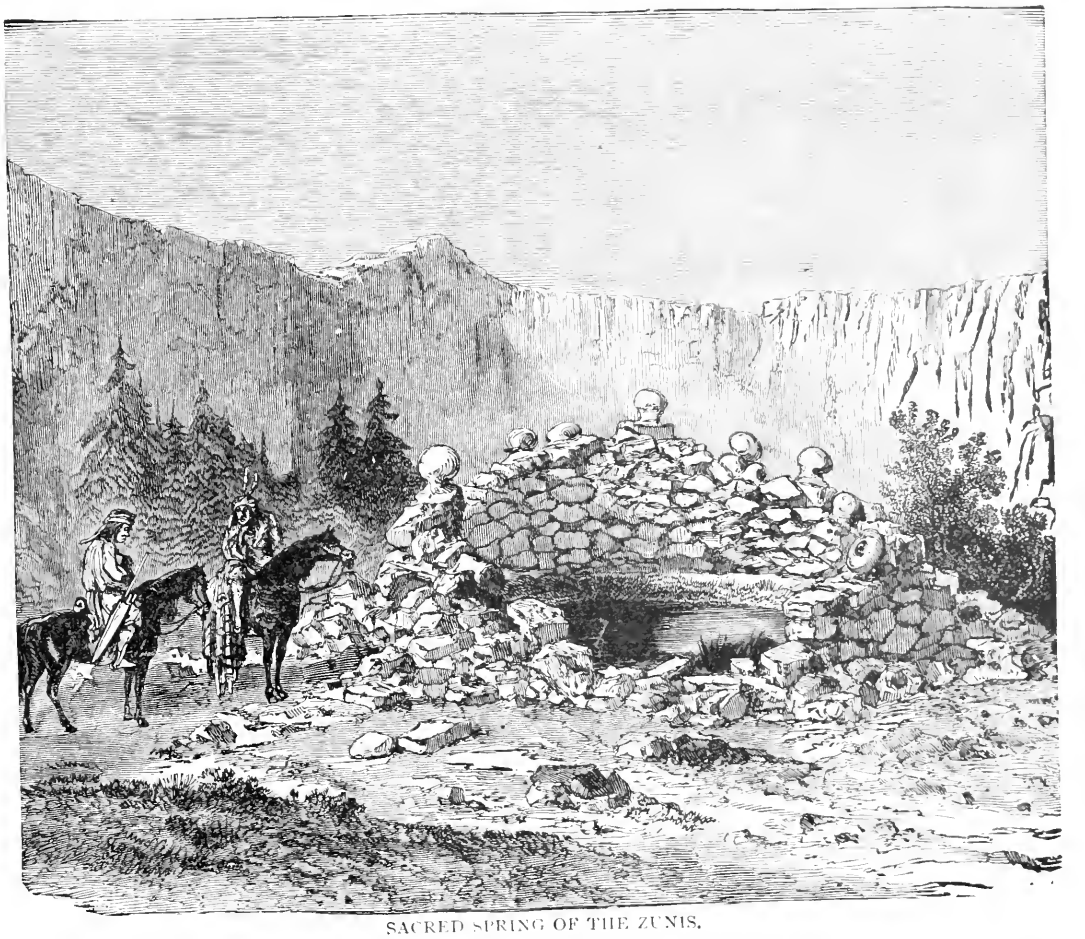
Superior attainments of the Moquis.

The last named people have their territories on the Little Colorado, stretching thence to the San Juan. The native name is Yutahenne. Their remote derivation is from the Athabascans, and of that division of the Indian races the Navajoes seem to be the strongest and most progressive. They have entered the agricultural life, and have flocks of cattle, sheep, and goats. They supply themselves with horses, and have manufactures, including spinning and the production of cotton and woolen cloth. Their country borders the territories of the Mexican races, with whom they have had immemorial wars. At the present time they occupy a reservation of more than six thousand square miles about Fort Defiance, where they are gathered to the number of nearly ten thousand.

Strength and progress of the Navajoes; their reservation.

If we glance at the general character of the Californian races we shall find much of interest. The people of this stock were of a darker complexion than most of the native Americans. They have been compared in color to the Blacks of the West Indies. It has required close observation with travelers to determine in some cases whether given examples of this race were not true Negroes. The hair, however, and some of the other features plainly classify them with their own Indian stock. They are of the average height. The forehead is low, and the eyebrows black and heavy. The eyes are deep-set and black; the nose, short and flattened at the bridge; the cheek bones protuberant; the mouth large, the lips thick, and the teeth white and large. In their mental characteristics the want of courage and intelligence have been noted. The people are indolent and without that natural curiosity which foreruns all learning. They lack something what in the symmetry and beauty of form which characterizes many of our aborigines. They move with less dignity, turning in their toes and having a tottering and infirm gait.

Ethnic characteristics of the native Californians.



SACRED SPRING OF THE ZUNIS.

In the matter of building, the style of structure which we have seen among the Mohawks is repeated in this far-off situation. The aboriginal houses of California were of a circular form, hav-

MOUNTAIN TYPES.—Drawn by Duvaux, from descriptions.

i[illegible] better class of b[illegible] twenty or twen- [illegible] The height, [illegible] no more than [illegible] feet. Since [illegible] over till [illegible] inverted [illegible] of the hut that the men could stand upright. The door was an opening on one side about three feet high. The covering of the tent was of skins or bark, or frequently of sod or a plaster of mud. The latter feature shows that we are here on the border-line of that style of building which begins to prevail as we pro-

ceed southward into Mexico and Central America.

The religious ideas of these peoples are vague and hard to define. They believed in a sort of metempsychosis. It was the opinion that the souls of the dead returned to the native seats of the race and entered into various animals. They projected the processes and manners of the present life into the after life, and imagined the chase, the village, the council, and the war in that state as well as in the present.

Belief in a future life; social customs and love-making.

Among the social customs which we note in this part of aboriginal America may be mentioned the substitution of monogamy for polyandry. The Southern Californians married each one wife, and it is said that her consent was obtained by courtship. The lover must approach the hut of the admired one and, sitting at a distance, play for her rude airs on his flute. By and by she will relent and come to him, or, relenting not, will remain unmoved until he goes away. Such is their little romantic drama of the heart.

MISSION INDIANS (LOWER CALIFORNIA)—TYPES.
Drawn by E. Ronjat, from a photograph.

We may not here dwell at length upon the races which we have classified as Californians and Shoshones. We may next note some of the characteristics of that Yuma family which has gained so much note in our southwestern parts. The original seats of this race were Arizona and Lower California. Perhaps the center of its territorial life was about the confluence of the Colorado and the Gila. It would appear that the Yuma race is

Place of the Yumas; classification of the family.

clearly differentiated from the surrounding nations and peoples. The prevailing language indicates the distinct character of the stock. The mental characteristics

people; that is, ten tribes, or clusters of tribes, all of which may properly be regarded as Yumas.

The tribes in question are: (1) the

YUMA TYPES.—Drawn by E. Ronjat, from a photograph.

of the Yumas are such as to show that before our acquaintance with the race they followed their own tribal development until an ethnic character was well established. The present ethnography recognizes about ten subdivisions of this

Yampi, who bordered aforetime on the territories of the Aztecs; (2) the Casninos, or San Franciscans, who have now disappeared; (3) the Tantos, having their territories on the Green river; (4) the Maricopas, on the Gila; (5) the

MASSACHUSETTS INDIANS AND MISSIONARY.—MAYHEW AT MATTHA'S VINEYARD.

Wallapi, between the Black mountains and the Colorado; (6) the Mojaves, who are now the principal representatives of the Yuma race; (7) the Yumas proper, at the junction of the Gila; (8) the Cocopas, near the mouth of the Colorado; (9) the Quemeyas, between the Lower Colorado and the Pacific coast; (10) the Cochinis, of Lower California.

It is not needed that we should enter into detailed descriptions of these peoples. Some ethnographers give to this Yuma race the ethnic designative of Cuchan. The Yumas have been known to the Whites for nearly two hundred years. Missions were established among them about the middle of the eighteenth century. At the close of that century the race was estimated at three thousand souls. Generally they have held friendly relation to the Spaniards and Americans, but sometimes have fallen, under provocation, to massacre and war.

Numbers and manner of life; house building.

The Yuma manner of life was greatly superior to that of the Digger races further north. They built houses in the form of rude huts, partly underground. Above ground there were posts and a roof constructed of the branches of trees. The leading pursuits were hunting and fishing; but agriculture was also practiced, including the production of corn, pumpkins, beans, and many of the commoner vegetables.

Among the artistic attainments of the race we note the ability to make pottery of rude patterns, and in particular to weave those beautiful water-tight baskets of which we have spoken in a former part. The Yumas also knew how to distill a kind of brandy from fermented beans. In addition to the dog, they had the horse as a domestic animal, and hunted and fought on horseback. They were a people rather tall in stature, having a dark, copperish complexion, very long, heavy black hair hanging down the back, but cut square across at the brows. They were an athletic people, having much of the ease of motion and dignity of manner which we have often seen and admired among the Indians of Central North America.

Domestic arts; features and bearing of the race.

At the present time the Yumas are gathered on three reservations. One of these is on the right bank of the Colorado, and the others on the Gila and in Southern Arizona. The race has not been injured by its confinement to the narrower limits, but rather improved thereby. The present population is estimated at an aggregate of about six thousand.

The Yuma reservations; promise and population.

Before we advance into Mexico and Central America we may sweep around to the eastern and southeastern parts of the United States and glance at the natives of those regions. The New England races were, if we mistake not, all of that ethnical and linguistic group which we have defined under the broad term Algonquin. The Eastern Algonquins ran out well into the old central colonies of our early thirteen republics. There was also an Atlantic Algonquin race, extending up and down our whole coast, from Passamaquoddy bay to Cape Fear. Within these limits were situated the various small tribes and nations with whom our fathers came into first contact on their arrival in America. It is not needed that the reader should be detained with an account of such races as the Penobscots and the Passamaquoddies, of Maine; the Mohicans, of Connecticut; the Massachusetts and the Pequods, of the Old Bay; the Adirondacks and Manhattans, of Upper and Lower New York; and

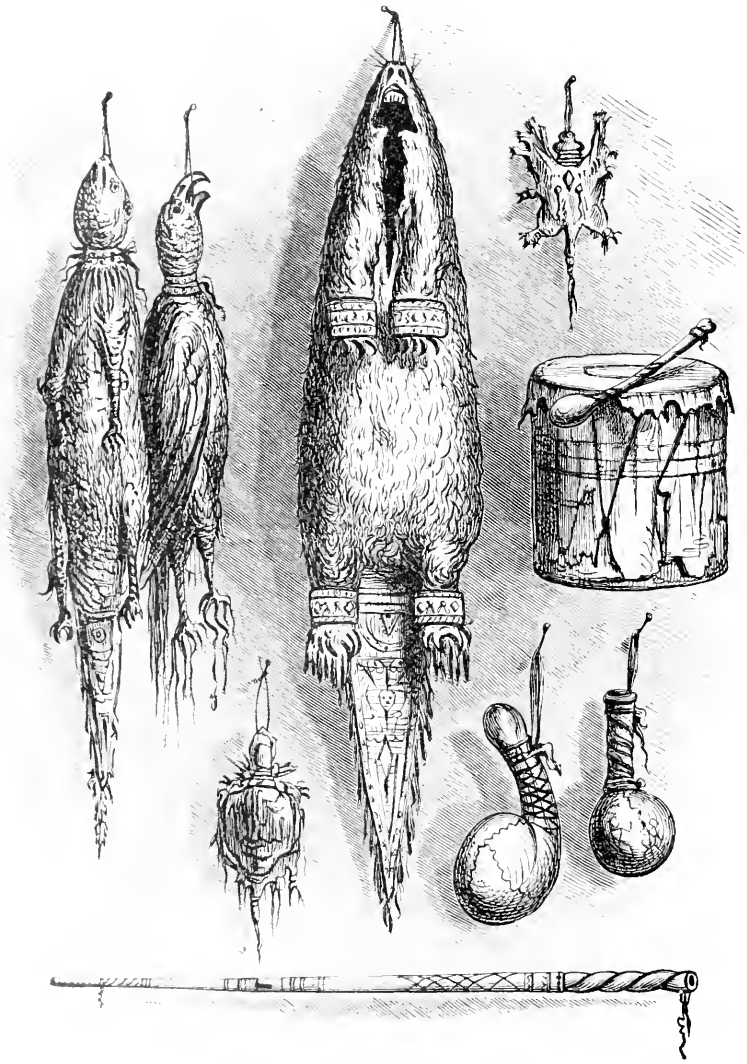
Native races of Eastern United States; distribution.

CREEK TYPES.—Drawn by Peleoq, after Paul Kane.

the various Leni-Lennappes, such as the Delawares, the Susquehannas, etc. Virginia teemed with tribes, such as the Powhattans, the Accomacs, the Rappahannocks, and the Panticoes. Besides these, we had in Pennsylvania, Kentucky, Tennessee, Ohio, and Indiana the fine race of the Shawnees; also the Miamis and other famous tribes.

After these divisions, passing to the south, we come to the Appalachian group proper. These were evidently a side development of the Dakota-Sioux. They occupied the whole southeastern division of the present United States, and spread westward to Louisiana and Arkansas. Within these limits were the strongest races intellectually and the most advanced physically of any of the native peoples of the old United States. Here were the Creeks, or Muskogees, of Alabama. This territory was regarded as central to the whole Appalachian range of nations. Here also were the Chickasaws, of Mississippi, and the Mobiles, of Florida.

Place and divisions of the Appalachians.



EAST MUSKOGEE TOBACCO BAGS, DRUM, WHISTLE, AND RATTLES.

On the Lower Mississippi the Choctaws had their domain, while the Appalaches spread out through Georgia toward South Carolina. Equally great in fame were the Natchez, of the Lower Mississippi; the Seminoles, of Florida and Southern Alabama; and the Cherokees, of the western Appalachian mountains. In South Carolina the Catawbas had their lodges, with the tradition that they were the kinsmen of the Eries of the North.

Many of these interesting and progressive peoples have perished under the pressure of the White race. Some have wasted to a handful. The great

CHEYENNES AND ARAPAHOES—TYPES—Drawn by Janet Lange.

representatives of the Appalachian stock are the Cherokees, the Creeks, and the Choctaws, occupying the eastern parts of our Indian Territory. Next to them on the west is the Chickasaw nation, and to the north a division of those Osages of whom we have already spoken. Still further west in the same Territory are the Kiowas, the Comanches, and the Apaches, lying on the left bank of the Red river. In the northwestern part of the Indian Territory are the broad domains of the Cheyennes and the Arapahoes.

Peoples of middle South; Cherokees, Creeks, Choctaws.

In the eastern part of the Territory Indian civilization has made its best display. Governments have been organized, laws established, schools provided for, and institutions founded. Land-ownership has become a recognized fact, and agriculture is the principal pursuit. Education has made commendable inroads on the original barbaric estate. Letters these nations brought with them on their removal from their old countries east of the Mississippi. The printing press and the newspaper are a part of the present native life of the country. The arts and the sciences have appeared in their rudimentary forms. European styles of clothing and of building have been substituted, at least in the ruder kinds, for the barbaric apparel and the huts of the forefathers. The Choctaw, Creek, Cherokee, and Chickasaw nations have made the beginnings of the intellectual life, and may be said to flourish.

Indian civilization in the Territory.

BOOK XXVIII.—CENTRAL AND SOUTH AMERICANS.

CHAPTER CLXXVII.—PRIMITIVE MEXICANS.

CONTINUING our progress southward into Mexico we now come to another interesting group of nations. Ethnographically we here find the mixing of two tides. It would appear that the Asiatic Mongoloid division of mankind—spreading southward through western North America—descends into Mexico, Central America, through the isthmus, and as far south as the Andean nations. It also appears that another division, namely, the Polynesian Mongoloids, coming possibly by way of Hawaii, has reached the region of Lower California and Mexico, there blending its results with the races from the North.

Asiatic and Polynesian races blend in America.

It is the opinion of Winchell that the peoples now under consideration may have a generic classification. To express this broader analysis that author accepts the ethnic term Nahuatl to designate all the races south of the Californians and the Cibolas as far as the isthmus. It may well be doubted whether such generic classification is warranted by the facts. Nevertheless, there are features common to the various races that we are now to consider, namely, the Chichimecs, the Toltecs, the Aztecs, the Ottomies, the Cholulans.

Suggestion of the ethnic term Nahuatl.

If we accept the term Nahuatl to express the ethnic relationship of the races upon which we are now to enter, we shall find the relationship extending far enough to the north to cover that race which is clearly the connecting link between the aborigines of North America and the peoples of Mexico and Central America. The race in question is the Pueblos of New Mexico and Arizona. It is clear that these constitute the link between the races of the North and the South. In almost all particulars the gradation from the northern to the southern type is discoverable in the Pueblo type.

The term Pueblo is Spanish, signifying village. It was applied by the Spaniards to the aborigines of New Mexico because the latter dwelt in villages

They were a sedentary people, and only incidentally hunters and fishermen. The principal feature of their life, namely, the village, from which they were named, was a fact sufficiently conspicuous. It is here that we note the disappearance of the wigwam and lodge of North America and the substitution of the house. The Pueblos are the first proper builders whom we find in our progress to the South. They understood and practiced construction much in the manner of some of the ancient nations, such as the Chaldees. The Pueblo house was adobe-brick or stone. In the construction of it mortar was used, but it does not appear that the burning of bricks was understood. In view of the climate, however, the baking of clay in the sun was sufficient, and the bricks thus produced have been found to be almost as durable as those of the Babylonian plain.

The Pueblos and their buildings.

The Pueblo houses were of a wide [illegible] character. The [illegible] [illegible]. Sometimes the house was several stories in height. The huts of the poorer kind were a single story high, but had the same general character as the more pretentious buildings. The larger houses were intended to contain several families. In some instances quite a number of houses were built as one around a square, thus furnishing accommodations for quite a community of people.

The villages were frequently set on the plains, but the Pueblos preferred some high and defensible situation. A cliff or mountain terrace, defended by the nature of the place, was usually chosen, and there the village or town was built. The true Pueblo house seems to have had respect, first of all, to defensibility; for the first story was without doors or windows. This feature has now been relinquished for the more convenient style of ground entrances. In the old cliff towns the inhabitants must ascend to the second story by ladders. The second story was a smaller cube set

Rock dwellings and villages.

MENDICANT INDIANS OF MEXICAN VILLAGE.

on a larger, so that the occupants of a house could walk around outside of the second story on the roof of the first.

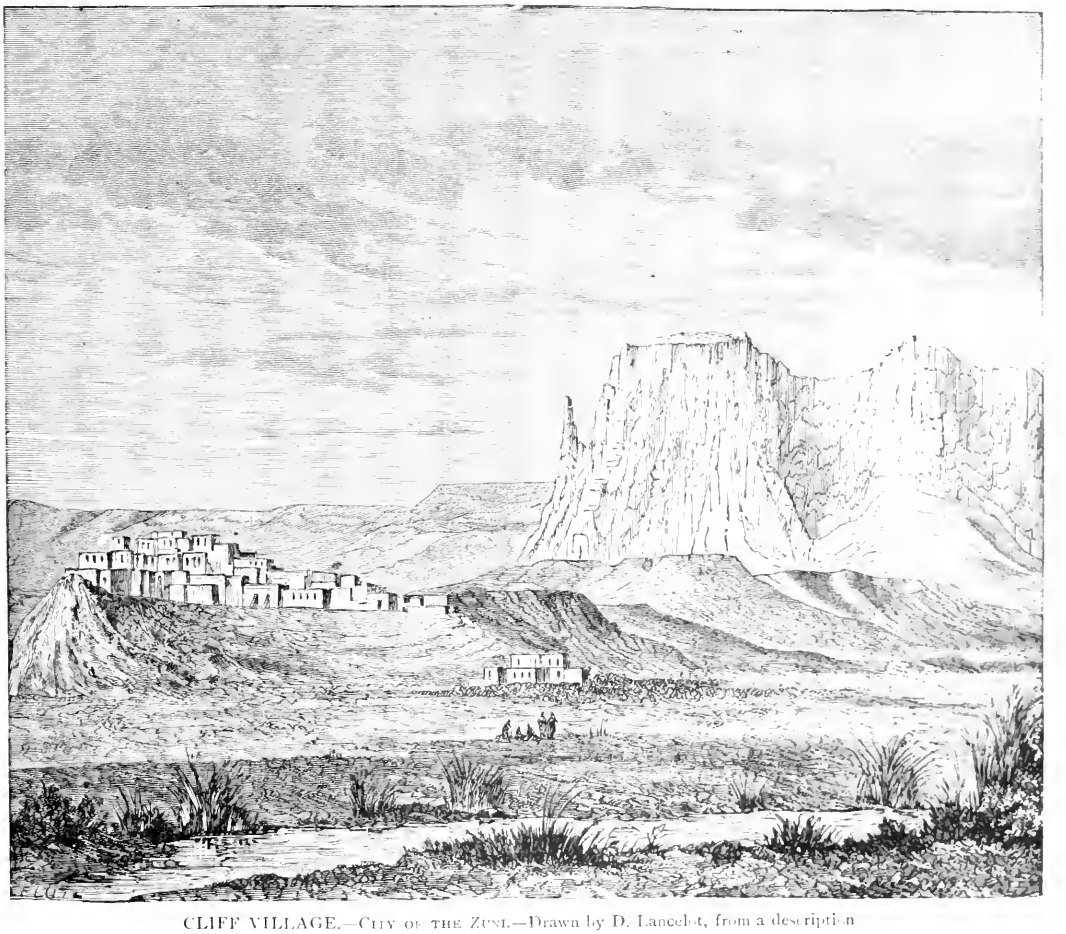
Not only did the Pueblos in their building—which is the most remarkable characteristic of their tribal life—avail themselves of defensible positions, but they frequently made their houses in the native rock. The stone formations of New Mexico and Arizona in many parts favor excavation and adaptation to human abode. The aborigines sought such localities, and their cliff dwellings were partly the result of building and partly the work of adapting the native rock to their wants.

Pueblo cliff towns carved from native rock.

The situations and the work were alike picturesque. The method of life was unique, and the curiosity of modern times has not yet satisfied itself with inquiry into this peculiar type of human existence. The traveler in the southwestern parts of the United States may still come upon the plain villages of the Pueblos, and also the remains of their cliff towns, some of which are occupied as they were three centuries ago.

The Pueblos present as their linguistic development at least six dialects of a common stock. The tribes are named accordingly, namely, the Cuares, the Teguas, the Picoris, the Jemez, the Zunis, and the Moquis. The reader will note that some of these subdivisions

Pueblo languages; civilizing art of the people.



CLIFF VILLAGE.—City of the Zuni.—Drawn by D. Lancelot, from a description

MEXICAN INDIANS—TYPES AND COSTUMES.—Drawn by E. Ronjat.

have already been discussed on the side of the Californians and the Shoshones.

In other particulars besides their building the Pueblos rise from the Indian level toward the grade of a civilized people. From the first they were found to be largely sedentary, and as a result of that life given to agriculture. They produced in their gardens the common vegetables and grains of the subtropical countries. They also cultivated cotton, and spun and wove that fiber into respectable fabrics. Their potteries excited the admiration of the Spaniards, and many other of their small arts gave promise of the greater attainments of the Mexicans and Central Americans. In almost all particulars we may note the bridge-like position and character of the race.

By way of these intermediate Pueblos we now pass to the Mexican races proper. Among the American aborigines the peoples under consideration might be called the classical nations, as distinguished from the romantic tribes of our continent. On reaching Mexico we find a type of man-life which had risen, on the discovery of America, to a high grade of civilized activity. Notwithstanding the prejudices and bigotry of the Spaniards, it is easy to see that the upper classes of the Mexican people were superior in all the essentials of humanity to the fierce and bloody-minded invaders who came against them under the cross.

Superiority of Mexican races to other aborigines.

The Mexican race three centuries ago already had a history reaching back into the Middle Ages. While the Crusades were still in active eruption throughout Europe, the Aztecs left Aztlan and arrived in the valley of Mexico. There they planted a monarchy, and for fully two hundred years pursued a development which, in many of its features, was as admirable as it was remarkable in all.

Since the Aztecs, or Mexicans proper, are the chief and most famous of these classical races of the Southwest, we may first consider them. Of all the peoples with whom the early European adventurers came into contact these were the most interesting and highly evolved. At the time of the Spanish conquest of Mexico they occupied the great plateau of Anahuac. The term Aztec was doubtlessly at the first the designative of a single tribe; but that term was widened in its application until it included many tribes. These, according to their own tradition, were immigrants from the caverns of Aztlan. Thither they had come as wanderers into Mexico where the Toltecs were before them.

High rank of the Aztecs; their national tradition.

It is not impossible that the tradition of Aztlan refers to a primitive emigration of the ancestors of the Aztecs out of Asia. The belief in the foreign origin of the race was universal; but the historical facts to which the myth referred are unknown. As we have said, the Aztec immigrants found the Toltecs in possession of the table-land of Mexico. Them they either supplanted or assimilated. At least the newer race rose in place of the elder. Strangely enough, it would appear that the Toltec civilization was equally varied and imposing with that of their successors.

The historical success and progress of the Aztec race were remarkable. They obtained a complete predominance over the Toltecs, or a union with them, and on that foundation planted their empire. The territorial area over which they held sway reached a limit of about a hundred and eighty thousand square miles. This

Historical success of the Aztec race.

MEXICAN LANDSCAPE.—Valley of Tula.—Drawn by A. de Bar. from a photograph.

wide domain of interesting and beautiful country they reclaimed and civilized. After two centuries or more the Spaniards came upon them with rapine, fire, and sword, leaving little behind but the melancholy and disastrous wreck of a peace-loving nation, worthy of both the approval and commiseration of after times.

The Mexi predominate in Anahuac.

The history of the life and manners of the Aztecs has been so fully displayed in American and English literature that the repetition of even its leading features is hardly demanded in the present work. It appears that the Mexi, or, as we should say, the Mexicans, having the rank of seventh among the tribes, gained the leadership of the race and determined its historical name. These it was who made their settlement at Chapultepec, but having conquered the Chalcos, extended their domains to include the lake Chalco, where the imperial city was builded.

We should in this connection note the peculiarities of the region in which we now find ourselves. Like it there is no other country in the world. Mexico consists of a mass of mountains thrown together and crowded until their summits constitute an upland, or series of uplands, of great elevation. Above the average level rise famous peaks to the height of sixteen thousand or seventeen thousand feet above the sea level. Among these greater elevations are the four great plateaus which constitute the body of the country. The first of these, the plain of Toluca, is lifted to a level of more than eight thousand five hundred feet above the oceans. The second is the plateau, or valley, of Tenochtitlan, containing lake Chalco, where the capital was built, and other waters of like character. This table-land is nearly seven thousand five hundred feet above the sea. The other two plains, or valleys, called Actopan and Istla, have: the first, an elevation of more than six thousand five hundred feet, and the other, of three thousand three hundred feet. It will thus be seen that the country called Mexico is really a land of mountaintops, all of which far exceed in elevation any countries of the Central United States. Most of them are as high as the uppermost parts of the Alleghanies.

Characteristics of the environment.

It was in this extraordinary situation that the Toltec and Aztec races flourished. We are here considering the latter. The Spaniards found on their arrival in this high country—the climate of which is neither temperate nor torrid, and where neither summer nor winter, in the proper sense of those words, can exist—a people as singular as their environment. They were lifted as far from the level of savage life and from the manners and customs of the average North American races as was their country above the sea. Here rudeness had disappeared before a complex civilized life, in which gentility and mildness of manners were notable in the midst of commerce and artistic activities. It must not be supposed that the intelligence of this people was without superstition and cruelty; but their superstition related to the larger mysteries of life, and their cruelty was seen only in religion and in war.

Singularities of Aztec life and development.

Among this people the primitive pursuits had given place to manufactures and the cultivation of the soil. The Aztecs discovered and worked their mines of silver and gold. They cut precious stones, wrought the metals into

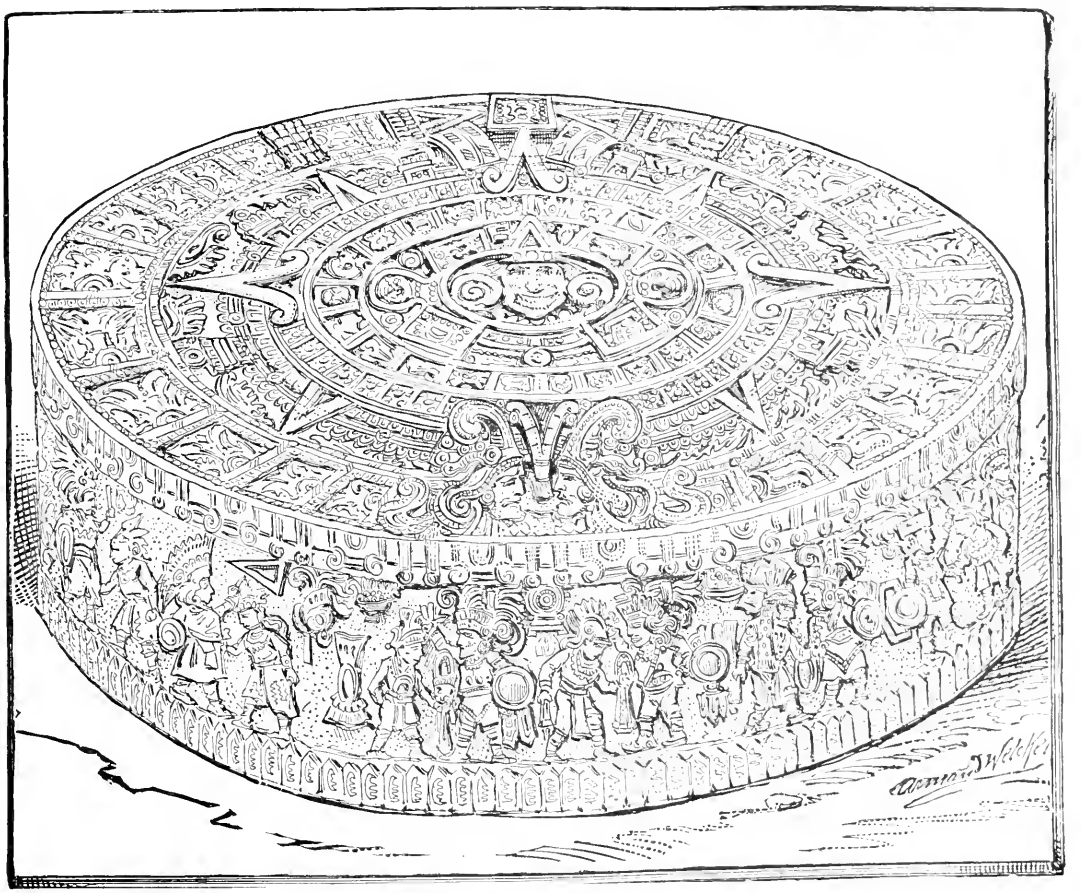
Industries and arts of the Aztecs.

Drawn by H. Chapelis, from a photograph.

artistic forms, and did much cunning workmanship, to the surprise of their invaders. As builders, they had risen to the first rank. Not six races of the human family had surpassed them in the greatness and splendor of their structures. They had discovered and invented many of the principles and contrivances most conducive to the welfare of men. They had an astronomy, and out of this had carefully deduced a calendar which surpassed in its accuracy that invented under the auspices of Julius Cæsar!

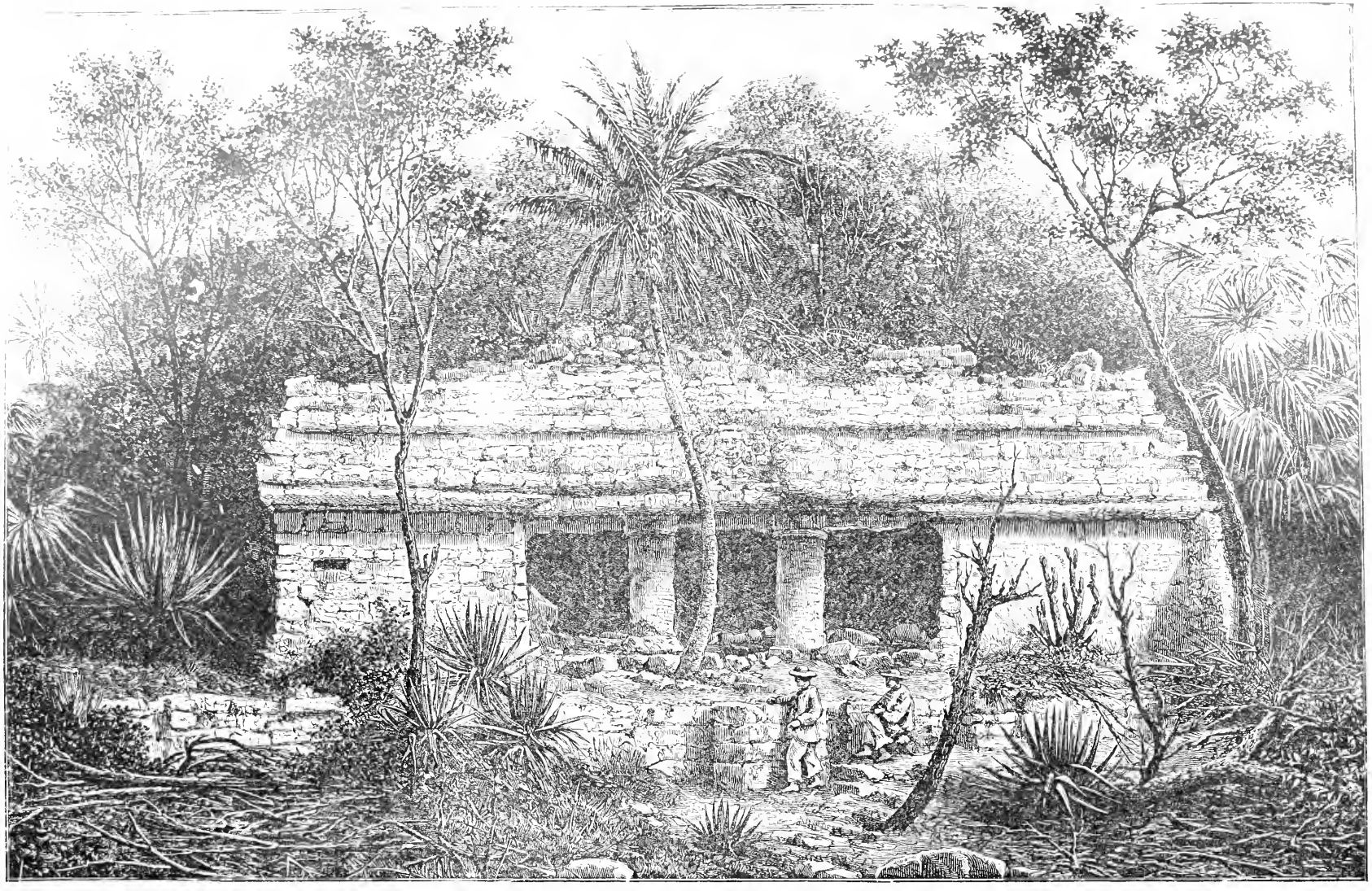
There were eighteen Aztec months, each of twenty days, and five days extra for each year. To these were added at intervals intercalary periods in such manner as to preserve the integrity of the year for ages. Strangely enough, the Aztecs had not discovered the mystery of letters. The need of such an agency for the record of thought was painfully felt by them, and they sought to supply the lack with symbolical writings and pictorial paintings, of which they had innumerable. In this way they sought not only to preserve an outline of their history and tradition, but also to record their thoughts and beliefs.

Aztec astronomy and computation of time.



AZTEC CALENDAR STONE.

It is not needed that we should enter at length into a discussion of the arts and sciences of the Aztecs. Besides their architecture, they practiced nearly all the industries common to men. They



RUINS OF AZTEC TEMPLE OF TULOOM.—Drawn by A. de Bar.

manufactured with skill, and clothed themselves with elegance and taste. Their nobles and kings were clad in splendid apparel. They gave attention to public improvements, constructed streets and highways, built storehouses, temples, and palaces, combined the effort of many workmen to accomplish

Manufactures and public enterprises.

had many, and to them they offered sacrifices by the agency of the priests, who constituted an order of the highest rank, collateral with the nobility.

The sacrifice which the Aztec priests made at stated intervals to the deities of the race was of the usual two kinds, namely, of the products of the earth and of living beings; but the bloody aspect

MEXICAN POTTERY (ONE FOURTH SIZE).—From *Magazine of Art*, engraved by J. Andrew.

given results too great for the hands of one or a few.

The religious system of this people has attracted a vast deal of attention. Their religion was one of the largest institutions of society. The temple and the priest appeared to overtop all other facts in Aztec life, and the ceremonial performed in honor of the gods was the most stately and splendid of all the public pageants of the people. Of gods they

Religious system and hierarchy; bloody offerings.

of the expiation prevailed over the other, and gave character to the whole. No people more than the Mexicans have held to the belief that it is necessary to satisfy the gods with blood. Not ancient Israel in the heyday of his rites on Moriah shed relatively a more constant stream of blood than did the Mexican priests in their temples and courts around their sacrificial stones. But the difference was this, that Israel substituted beasts for men at his altars, while the

Aztec priests insisted that only the human being was a fit offering wherewith to appease and conciliate the high gods above him.

Thus came human sacrifice. It was the common practice of the Mexican religion. No other people more than these have held an opinion of the cruelty, hardness, and relentless spirit of the deities. This was the curse of the race. The notion that the gods must be appeased by the offering of human victims on the altar reacted on the national character, and gave to it that malign, sullen, and cruel spirit with which it was permeated. Notwithstanding the high civilization to which the Aztecs had attained—notwithstanding their sociable dispositions and the amenities of the private and public life of the nation—they were, nevertheless, as cold and cruel in the center of their moral natures as were the North American savages.

The human sacrifice; cruelty of the race.

OLD AZTEC TYPE—WOMAN.

The qualities of compassion, tenderness, sympathy, and gentle and relenting habitude were unknown to this people.

Mixed with the religion of the Aztecs were their myths and traditions. They had a cult of history. There were teachers and professional seers who could give an account of the past events in the career of the race. In this they were like our North American aborigines, nearly all of whom cherished a tradition of the past. To the Spaniards the Mexicans were wont to recite extensive passages from their previous history. For them they interpreted the meaning of their historical and allegorical paintings. Fortunately this lore has been preserved, and is still an open book for scholars and antiquarians. Perhaps in course of time a systematic rendition of these documents—if so we may call them—will be made for the historical enlightenment of the inquirers of the present age.

Allegorical history of the Aztecs.

It is not intended in this connection to discuss the system of religion which prevailed among the Aztecs. It is sufficient to note that the leading features of their belief and practice, as illustrated in the great temple of the capital, were almost identical with those of Brahmanism in India. Their god Tezcatlipoca corresponded to the Indian Brahma, Giver and Preserver of Life, while the ferocious Huitzlipochtli is the Siva of the East, the deity of War and Wasting.

Similarity of the Aztec religion to Brahmanism.

The ethnic traits of the ancient Mexicans have been described by many writers and travelers. The physical and mental characteristics of the race have been preserved by both letters and

Clavigero's account of the ethnic traits of the race.

art, wherefrom we are able to inform ourselves relative to almost every trait of this ancient and famous people. Perhaps of all the writers who have studied the manners, customs, and character of the Aztecs, the Mexican historian, Francisco Saverio Clavigero, is one of the most interesting and trustworthy. He was a native of the country, born at Vera Cruz in 1720, and dying in Italy in 1793. In the prime of his manhood he spent thirty-six years in Mexico, gathering the material for his great *Storia Antica del Messico*, in which we find at least the materials of an authentic history of the race.

From this work we may gather the most marked characteristics of both the Aztecs and their successors, the Mexicans. From this source we learn that the Mexican stature was of the average, or rather below the average, and that in size the Aztec person was medium and well proportioned. The complexion, though brown, was clear and uniform. There was a depression of the forehead, giving to the profile a small facial angle, and producing an effect much like that which some of the American Indians produce by the artificial compression of the head. This low recession of the cranium was regarded as the mark of beauty, and it is evident that the Mexican artists were disposed to preserve and even exaggerate the trait which was affected as the most beautiful. The Aztec eyes were black, and the forehead narrow, as well as receding. The hair was thick, coarse, and glossy like the tails of horses. The beard was thin and straggling. The body was wanting in those symptoms of hairiness on legs, thighs, and arms which are a common feature of nearly all the races. The skin was smooth and shining, and of a brownish olive hue.

It was noticed long ago that the physical form of the Aztecs and their successors, the modern Mexicans, was fixed, and rarely if ever subject to deformity. Clavigero remarks upon the fact that among thousands it would be impossible, or at least difficult, to find a sufficient number of the lame, the hunchbacked, or cross-eyed to give a notion to the observer of the appearance of such characters. The beauty of the women has also been remarked upon since the discovery of the country. It is agreed that the attractive features of the maidens of this race are heightened in effect by natural modesty and sweetness of manners.

Uniform and perfect physical development.

OLD AZTEC TYPE—MAN.

Clavigero continues: "Their senses are very acute, especially that of sight, which they enjoy unimpaired to the greatest age. Their minds are at bottom in every respect like those of the other children of Adam, and endowed with the same powers; nor did the Europeans ever do less credit to their own

reason than when they doubted the rationality of the Americans. Many persons allow the Mexicans to possess a great talent of imitation, but deny them the praise of invention—a vulgar error which is contradicted by the ancient history of that people."

WOMAN OF TIERRA CALIENTE—TYPE.

As we have already remarked, the Aztecs, on the way to Anahuac, and on their arrival there, found the great race of the Toltecs. It is conceded that the latter were the predecessors of the people whom Cortez and his successors conquered. The native traditions point clearly to this belief. There are good grounds for thinking that the Toltecs made their migration from their ancient country, called Huehuetlapallan, into Anahuac about the middle of the sixth century of our era. This may be regarded as the beginning of Mexican tradition. Some authors think that about a century was occupied in the migration, and fix the middle or the after part of the seventh century as the date of the arrival of the Toltecs in Mexico.

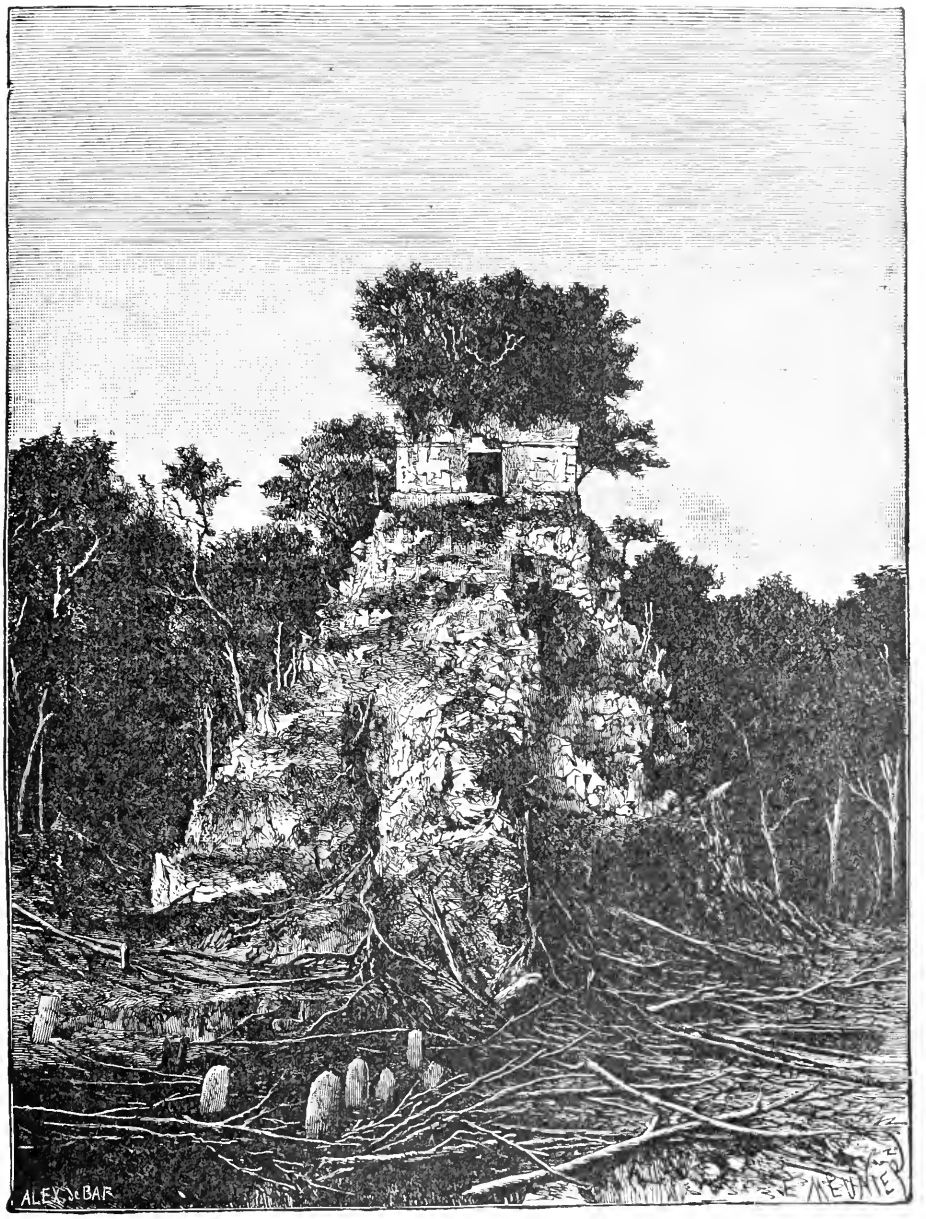
Successive race conquests of Anahuac.

It would appear that this people was the most civilized and progressive of all the early American races. We may perceive enough in their character to warrant the belief that they were superior in the civilized life to the barbarians who about this period obtained possession of Europe. Relics of the ancient work of the Toltecs are still preserved in the remains of the pyramid of Cholula, which may well be ranked with the achievements of the classical ages. The Toltecs had their seers and prophets, their historians and astrologers. It was at this early age that the religious institutions inherited by the Aztecs from their predecessors were founded. It would appear that in the primitive age of the Toltec ascendency the government was double, having a secular and a religious head—a fact in which we may catch a glimpse of probability that the Toltecs

Primacy of the Toltecs in American civilization.

were immigrants from Japan or some other northeastern Asiatic country.

The incoming of the Nahuatl tribes, who at length gave an ethnic name to the peoples of Mexico, is placed in the twelfth century. There were of the tribes so-called seven divisions, of which the last and most powerful were those Aztecs whom we have already considered. The Nahuatl appear to have come in the character of conquerors, but to have absorbed the preceding Toltecs, and converted the whole into that race whom the Spaniards found in Mexico.



ARCHITECTURE OF THE TOLTECS. TEMPLE AND ARCH AT TIKAL.—Drawn by A. de Bar, from a photograph.

Historical glimpses of the Nahuatl.

As far as we have been able to know the facts, the Toltecs were of the same general character as the Aztecs who

succeeded them. They established a monarchy, developed a clergy and nobility, built cities, constructed public improvements, made war, and suffered from famine and pestilence. It appears that at one time, before the coming of the Aztecs, there was a large emigration of the people into Guatemala, where the emigrants reëstablished themselves and founded the new empire of the Quiches.

Relations of the Toltec and Aztec races.

TOLTEC IMAGES.

Another episode in these Middle Ages of Mexican history was the incoming of the Chichimecs, of whom we have spoken in the general analysis of the Mexican races. The people in question appears to have been descended from some stock of mankind different from the division which contributed the Toltecs and the Aztecs. The Chichimecs came about a century after the Toltecs had established their empire of Tula. They were a warlike race and subordinated the Toltecs, thus forerunning and preparing the way for the Aztec conquerors. It appears that the Chichimecs had the good fortune to absorb from their predecessors the civilized life of which the latter were evidently in possession. It thus happened that when the Aztecs came into the country they found it in possession of a composite race, and with that race, having first subdued it, they combined in the formation of a new national life.

Formation of a composite race in the time of Anahuac.

It appears that in these transformations the old Toltec element continued to assert itself as the strongest and most fitting. This is said of the intellectual and civilizing fecundity of that race. Tradition indicates that the Toltec language and institutions of society and religion were communicated first to the Chichimecs, then to the Nahuatl, or Seven Tribes, and lastly to the Aztecs, who absorbed the whole and established a new nationality. It is possible that the seeming preponderance of the Aztec race—the bigness of its disk rising sunwise above the ethnic confusion of the preceding time—is attributable to the fact that our point of observation is on the hither side of it, and that its nearness to the Spaniards and other White races give to it a largeness and brilliancy that it would not

Reasons for the seeming bigness of Aztec civilization.

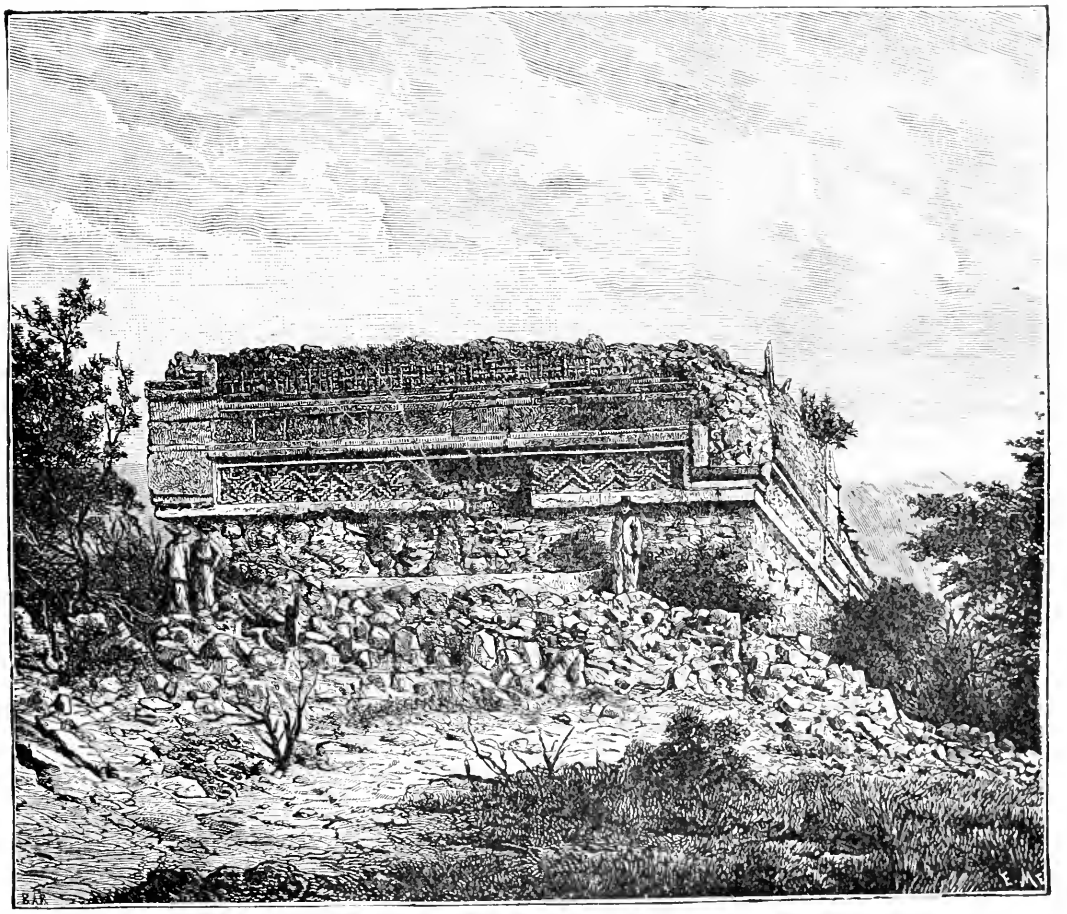
have possessed from a truer historical perspective.

We may not within the limits of our space remark further upon the three principle peoples of ancient Mexico. These were in order of succession the Toltees, the Chichimees, and the Aztees. There were besides these the two peoples called the Ottomies and the Cholulans, and below these (geographically) the races of Central America. Of the Ottomies, we may say that they were perhaps one of the oldest peoples of Western Mexico. They were certainly in the country about lake Texcuco before the arrival of the Chichimees. They were thus at least contemporary with the Toltees, and possibly the older of the two peoples.

Minor peoples of the Nahuatl ascendency.

The correctness of this hypothesis is indicated by the character of the Ottomi language. This was monosyllabic, and was thus strongly distinguished from the polysyllabic vocabularies of the other Mexican races—a circumstance which points not only to the antiquity of the Ottomies, but to their manifest affinity and probable derivation from some Polynesian or Asiatic source.

Hints derivable from language.



TOLTEC RUINS OF MITLA.

The ancient Cholulans were a people belonging to the table-land of Anahuac, where they developed a strong national-

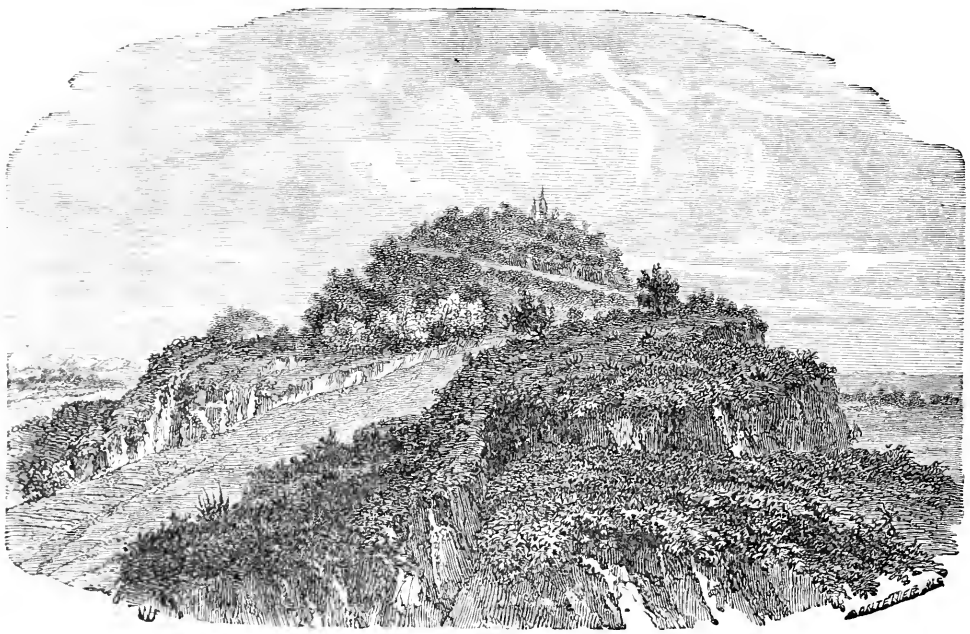
ity in the prehistoric period. Of them and their institutions not so much is known as has been ascertained respecting the more famous races. Already, at the time of the Spanish invasion, the Cholulans had sunk into decay. It was by the traces of their civilization rather than by themselves that the race was revealed to the invaders and to the knowledge of modern times.

Evolution of the Cholulans.

It would appear, however, that there was a time when Cholula was the rival of Mexico. It is manifest that the former city was a great emporium and the center of the civil and religious institutions of the Cholulan race. There were temples and palaces and a great community of manufacturers and agriculturists. There seems to have been, as among the Chichimecs, a double-headed government, one head being the priesthood and another the emperor and the nobility. Perhaps our estimate of the Cholulans, and of their strength as a historical factor among the Mexican races, has been heightened by the remarkable ruin known as the pyramid, or teocalli, of Cholula.

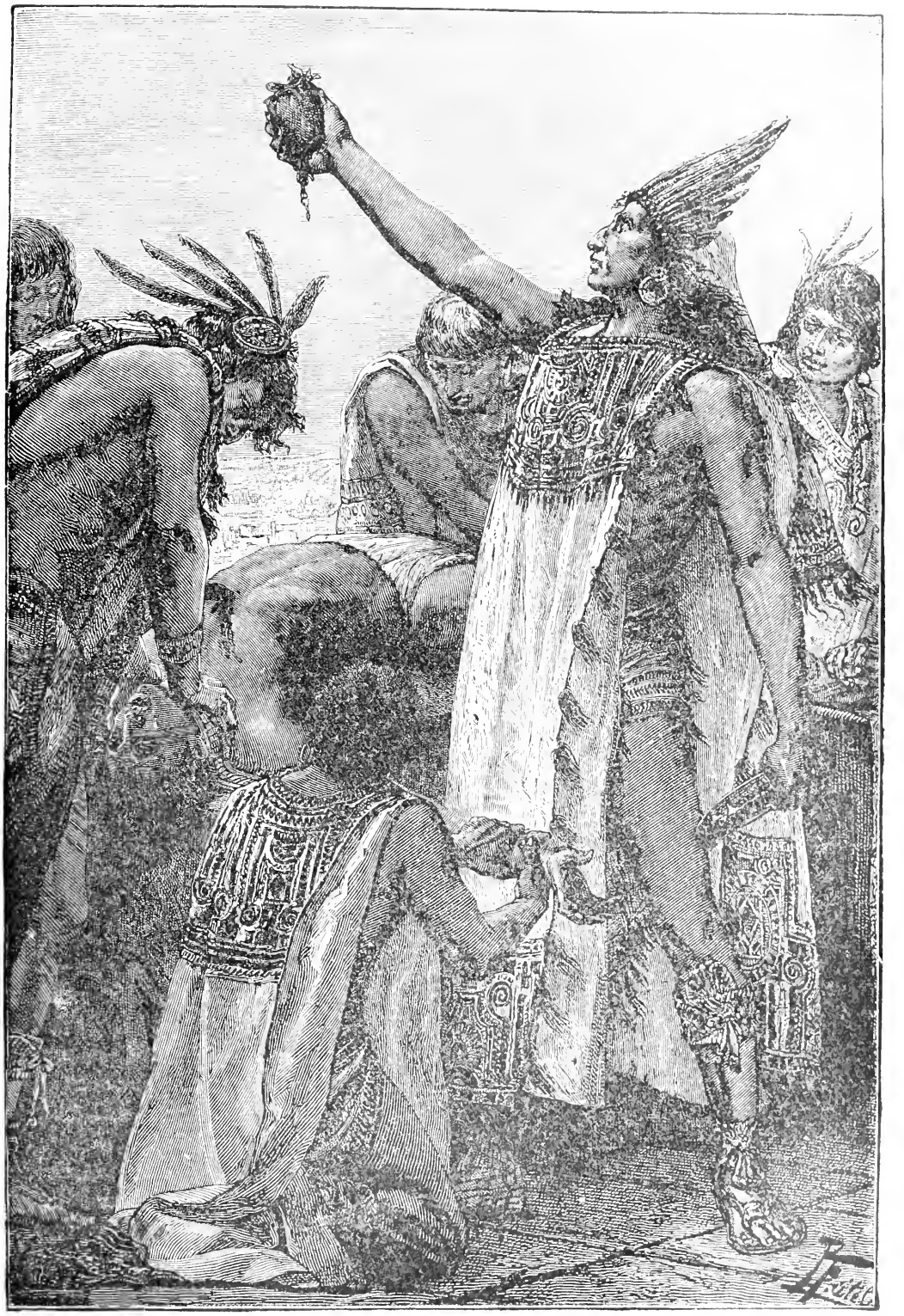
Than this no more remarkable relic of ancient architecture has been discovered in America. It excited the enthusiastic interest of Humboldt, who was the first of modern scholars to examine the monument with critical skill. It is still an open question whether the pyramid is wholly the work of man, or whether the builders availed themselves of a natural cone rock, simply cutting the same into the required form.

The Cholula pyramid; other similar ruins.



CHOLULA PYRAMID.

Mexico and Central America are not wanting in other ruins of like character, but this of Cholula is the most conspicuous and wonderful of all the teocallis. It is a hundred and sixty feet in height, and is rectangular at the base. The basic area is about forty-five acres, each side measuring about fourteen hundred feet. The work has been considerably mutilated by both man and the elements, so that the regular outline is partly de-



HUMAN SACRIFICE QUETZALCOATL.

stroyed. Meanwhile vegetation has usurped the throne of ancient superstition, and trees have risen with their roots thrust deep among the rocky débris of extinct altars.

It would appear that the Cholulan monument was of a religious design. There was aforetime on the top a broad platform, around which was a low wall. This was no doubt the central shrine of the Cholulan people. The mountain was dedicated to the god Quetzalcoatl,

Design of the Cholulan structure; Quetzalcoatl.

THE GOD QUETZALCOATL.

and his worship was celebrated thereon at the time when the Aztecs invaded Mexico. At that epoch the Cholulan priests kept the fires always burning on the altar which crowned the summit of their pyramid. The temple built there was, perhaps, as splendid as any ever reared in these continents.

Traditions are preserved of the effigy of the national god that was set in the interior shrine. On his head rose a miter with feathery plumes. On his broad breast was spread a gold and silver shield ornamented with religious and warlike symbols. In his right hand he carried a scepter blazing with precious stones, and around his neck was a collar of beaten gold. Before him on the smoking altars human sacrifices were made. Nor was the cruel deity supposed to be appeased until six thousand human breasts had been ripped open and six thousand hearts been annually torn out and cast into the flames before him. By the route of Cholula came the conquering Cortez on his march to the city of Montezuma. Though Cholula had already declined, the city still contained twenty thousand houses, and splendid processions of priests and people were seen in the streets.

Sacrifice of human victims to the idol.

As already intimated, the date of the origin of the great Mexican monuments and the character of the people by whom they were reared are unknown. Whether a race preceding the Aztecs dwelt in these lands and left these memorials of their genius and activity, or whether the progenitors of the Aztecs themselves created them, is an unsolved problem. The length of the Aztec domination in Mexico and of the cognate races in the adjacent countries, especially to the south, can not be ascertained, either from traditions left by the people themselves, or by their monumental remains. The fact that pyramidal temples were used in the ceremonials of the national religion at the beginning of the sixteenth century would imply rather the *continuance* of that system and its ritual from antiquity down to the time of the Spanish invasion. But it is not improbable that the Aztecs themselves, or the primitive stock from which they were descended, had at a remote period come into the country as conquerors, and had displaced

Uncertainty as to builders of the Mexican monuments.

an aboriginal people and taken possession of their monuments. Indeed, some

IDOLS OF THE COPAN TOLTECS.
Drawn by P. Sellier, after Stevens.

of the remains in Mexico appear to antedate the Aztec period, and to bear the direct evidence of a prehistoric race.

Before leaving Mexico for the South, we may remark upon the recurrence of that ethnic phenomenon which we have so many times noted in the preceding pages, namely, the existence of a deeper deep in the race-life of the country. The sixth and seventh centuries have been fixed upon as the probable time when the Toltecs entered Mexico; but we must not suppose that the invaders came into an unoccupied country. Here, as everywhere, the conquering race found an older people before them. Rarely, indeed, has it occurred in the history of mankind that wanderers, adventurers, immigrants, or invaders have made their way into an uninhabited land. Always they find both the islands and the shores to have been peopled by preëxisting races.

A deeper deep in the race-life of people.

It was so in Mexico. Before the time of the coming of the Toltecs the country had been occupied by different races. Some of these had reached the civilized life. Many had industries and the beginnings of the arts. Some were barbarians. It would appear that of the civilized or half-civilized tribes occupying this region in this most ancient period the peoples were the outspread margin of the Central American races; for their institutions and manners, so far as we have been able to discover the same, were identical or closely analogous with those of the people of the narrowing isthmus toward the south.

Pre-Toltec aborigines of Anahuac.

The names of certain of these most ancient tribes, such as the Olmecas, the Coras, the Terascas, etc., have been recovered from the prehistoric dust of Mexico. Some of the tribes in question extended far to the north, even beyond the limits of the present republic. The ethnic derivation of obscure races, however, has never been with certainty ascertained. From them we now depart on our excursion among the races of Central America.

Nomenclature of the old half-known tribes.

CHAPTER CLXXVIII.—QUICHES AND MAYAS.

IT is the peculiarity of the ethnic history of the American continents that the primitive civilization of the peoples inhabiting them accumulated and rose to a climax toward the south. The savagery that prevailed in our parts of the world was most intense in the central, or temperate, zone of North America. It would appear that the forces of nature, which stimulate the energies of the more progressive nations to the highest degree of activity and accomplishment, do not act in like manner in the case of such peoples as our aborigines. With them the subtropical climates seem to have been most favorable to development. The easy conditions and abundant products of Mexico and Central America were found to stimulate without enervating the peculiar races by whom those countries were peopled.

Primitive American civilization culminated southward.

We have now followed the lines of distribution as far south as the isthmus of Tehuantepec. Below this narrowing of the continent we find the irregular extension of Central America. Politically, the countries before us are Guatemala, Yucatan, Balize, Honduras, Nicaragua, and Costa Rica. With these countries, however, are closely associated, on the ethnic side, the near-by islands of Cuba, Jamaica, and others of the West Indian group.

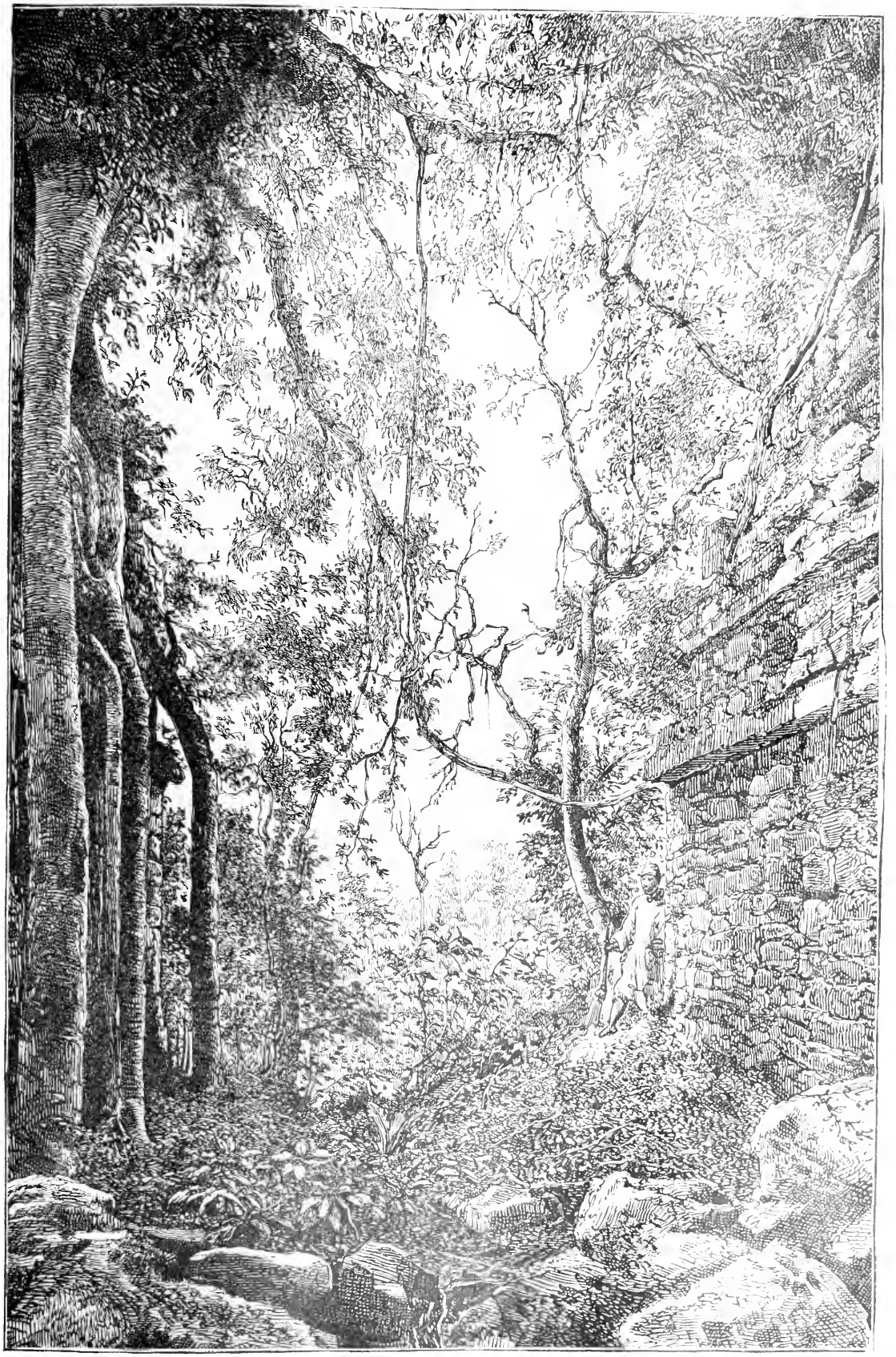
Peoples south of Tehuantepec; place of the West Indians.

With little doubt the races inhabiting these countries are, both insular and peninsular, of a common derivation. Winchell has preferred to classify the tribes of the West Indies as a division of the Polynesian Mongoloids, and thus to associate them with the Indians of Eastern North American rather than with the Asiatic Mongoloids of Western North America and Mexico. However this may be, we should judge by both the physical and mental characteristics of the peoples of the West Indies, as they were when visited by Columbus at the close of the fifteenth century, that they were associated, both geographically and ethnically, with the races of the long, crooked isthmus joining our two major continents.

We are not here much concerned with geography, but rather with ethnical considerations. We may, however, define the races before us as Central Americans. We find here first of all, in the broadest part of the country, including Yucatan and Guatemala, the race of the Maya-Quiches. This is one of the most famous of the peoples of the southern parts of our continent. Of this stock there were several divisions. First of these were the Mayas proper, of Yucatan; secondly, the Quiches, of Honduras; and thirdly, the Nahoas, of Guatemala. Further south, in Honduras, we have the second general division of the Central Americans, called the Chontals. This name may be used for all the native tribes as far south as Panama. These more general divisions of the human stock under consideration are subdivided into a multitude of unclassified tribes which may best be considered in the aggregate.

The Quiches, Mayas, and Nahoas of Central America.

In commenting upon these races we may remark, first of all, of the Mayas of



STREET BETWEEN THE TWO PALACES AT EK-BALAM, YUCATAN.—Drawn by [illegible] from a photograph.

Yucatan, that they have perhaps been as little disturbed within the historical period as any other existing race of people. A second general observation is the evident affinity of the Mayas with the ancient Aztecs. In several particulars the analogies of the two peoples are so striking as to warrant us in the belief of the intimate ethnic association of both. Thus, for instance, the pictorial writings, to which the Aztecs is repeated by the Mayas. At least three important [illegible] preserved establishing the [illegible] of the two systems of [illegible] hardly be supposed [illegible] peoples under [illegible] quently in-

Emplacement and affinities of the Mayas.

vented so extraordinary a system of hieroglyphics for itself.

On the arrival of the Spaniards in Central America they found rich and powerful nations, of peaceable pursuits and varied industries, occupying the country. They were, however, not slow to discover that a preceding civilization had existed surpassing that of the current epoch. Subsequent investigations have confirmed the belief in the progress and achievements of the ancient Mayan race. The ruins of the country point unmistakably to its possession aforetime by a people worthy of comparison with the great, or greatest, nations of antiquity.

Achievements of ancient Mayas; architectural remains.

AZTEC RUINS AT TULOOM

CENTRAL AMERICAN LANDSCAPE.—Cenote of Uaima.—Drawn by A. de Bar.

Yucatan possesses many such ruins of the most extraordinary character. The architectural remains of Uxmal, Chichen, Isamal, Mayapan, and other places, are equal in extent, if not in variety, to the most wonderful monumental ruins of antiquity. The Uxmal remains are the foundations and lower walls of what were once massive buildings of limestone, built on terraced platforms, and ficial altars. These buildings were richly ornamented with bas-reliefs and colored designs. Whether they were temples or palaces, or both combined, does not clearly appear; but the skill and greatness displayed in the architecture can not fail to attest the greatness of the race by which they were reared and decorated.

Of the industries and arts of the

HOUSE OF THE NUNS.—Drawn by A. de Bar, from a photograph.

constructed with an architectural skill equal to that of the best builders.

One of these structures, called the Governor's House, shows a ground plan with a frontage of three hundred and twenty-two feet. No fewer than twenty-four compartments have been traced within the inclosure. Other structures of even greater magnificence, if not of greater dimensions, are the so-called House of the Nuns and House of the Dwarfs. These also are built on platforms, or terraces, raised to a great height, and bearing on the summit what appear to have been sacri-

Remarkable ruins of uncertain design.

Mayas we know but little. Something however, may be inferred from the condition of the people at the time of the Spanish conquest in America, and something also deduced from the present condition of the people of Yucatan. At the time of the discovery of America there were still rich and populous cities in these countries. There were manufactures and domestic commerce, with the practice of the arts and a certain measure of the intellectual life.

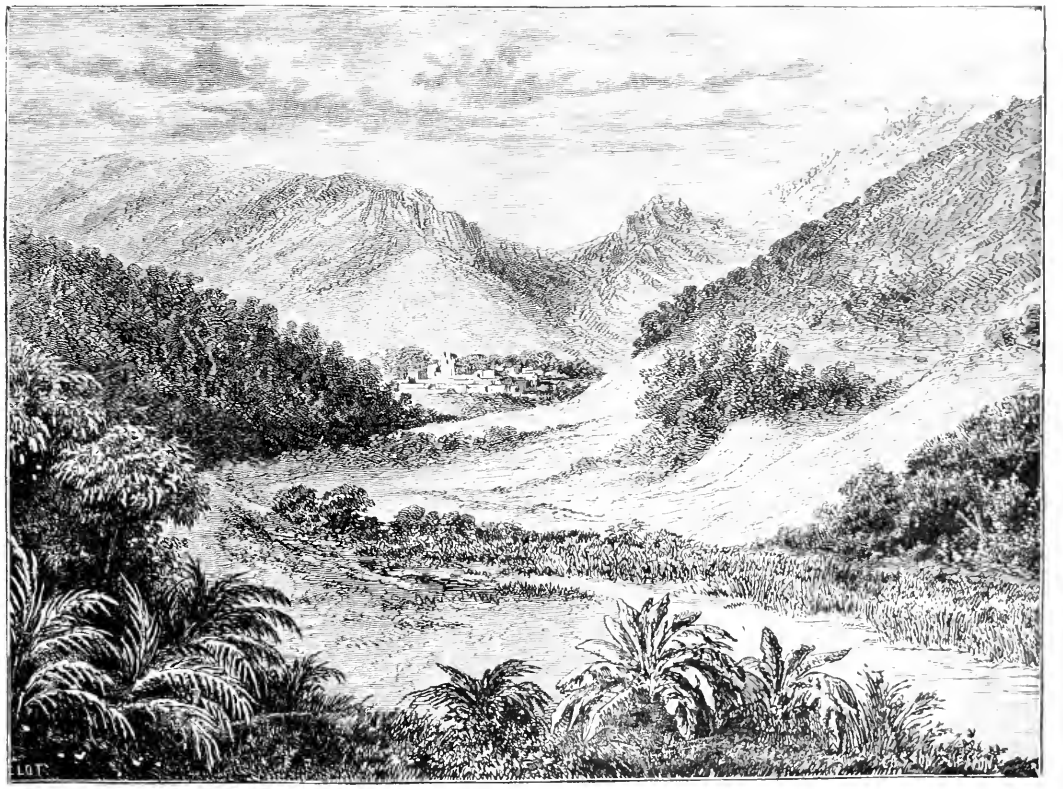
Industries, commerce, and arts of the Mayas.

It can hardly be doubted that the cold, cruel, and bloody religious system prevailing among the races in this part

of our continents weighed down the spirit of the people, and at length contributed to their decline and extinction.

Spirit of the people weighed down with cruel beliefs.

It is not unwarranted to say that the practice of human sacrifice to bloody idols could not permanently coëxist with the spirit of progress in any people. It is not that the race would necessarily be reduced by the sacrifice of its members, but the instincts of humanity and the civilizing tendencies would at length be atrophied or paralyzed by such atrocity done to the inherent and universal nature of man.



GUATEMALAN LANDSCAPE.—VALLEY OF POLOCHIC.

If the Mayas proper may be assigned geographically to Yucatan, in like manner may the Quiches be assigned to Guatemala. The latter seem aforetime to have been a race of highlanders occupying the country now called Los Altos. Here lies the district of Quiche, preserving the name of the race. If the Mayas were connected in their origin and manner of life with the Aztecs, it appears that the Quiches had a like connection with the older Toltecs. However this may be, the country at the time of the conquest was thickly peopled with a strong and at least half-civilized race. Civilly, the nation was organized in the monarchical form. The Spaniards noted, however, the disposition of the Guatemalan kings to divide their authority with their sons—a tendency very natural, which we have seen in many divisions of mankind.

Race of the Quiches; civil organization.

An idea of the strength, prowess, and resources of the Quiches at the beginning of the sixteenth century may be gained from the Spanish accounts of

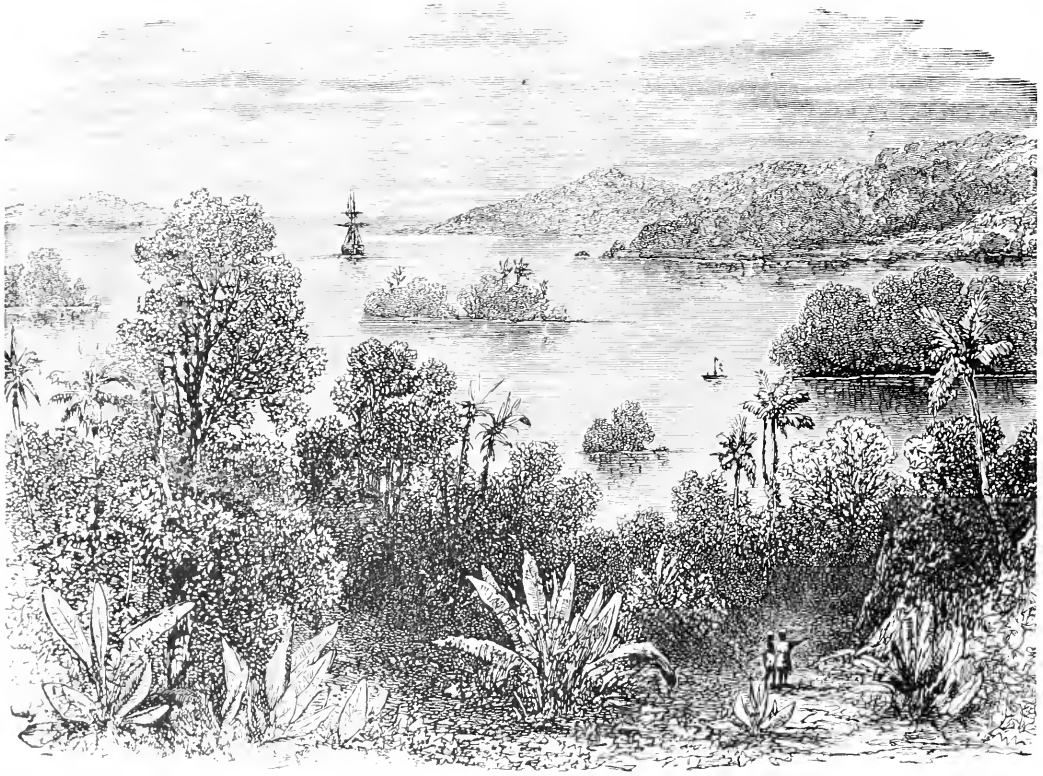
Alvarado's conquest. In these narratives it is said that the Quiche king, Tecum-Umam, was able to go forth against the Spaniards with an army of two hundred and thirty-two thousand warriors, and to contest for six days with the remorseless foe the possession of the country.

Tradition of former military power.

As we have said, it was the fortune of the Central American States to preserve better than the other parts of our continents their original peoples and institutions. This was especially true of Guatemala. The vicissitudes of history through nearly three centuries have not essentially changed the character of the population. The Quiche language is still used as the medium of communication. Though the race was subdued by the Spaniards, the latter did little more than govern and rob. There appears to have been a decline in the resources and energy of the race, but otherwise no great change from the ancient to the modern condition.

Language and ethnic traits of the Quiches have been preserved.

The Quiches were largely an agricultural people, producing aforetime an abundance of corn, wheat, sugar cane, cotton, and tobacco. The grape and the olive are also native to this region.



VIEW IN BAY ISLANDS (HONDURAS).

Within the recent period coffee has been introduced, and has become the staple of the country. It is clear, however, that the resources of the soil are not, at the present time, superior to what they were at the discovery of America, and as to architecture and many other evidences of the civilized estate, it is manifest from the ruins of the country that the ancient Quiches greatly surpassed their modern descendants.

Resources of the Quiches; architectural ability of the race.

In Western Yucatan and Guatemala we find the ancient race of the Nahoas.

Place of the Nahoas in the ethnic scheme.

This people is thought to have been originally, perhaps before the Christian era, the vanguard of that tribal movement from the north which, beginning with the Pueblos of New Mexico, resulted in fixing the populations of Mexico and Central America in those forms in which they were found by the Spaniards at the beginning of the sixteenth century. It is thought that the Nahoa family came from the north into Mexico before the Toltecs had laid there the foundation of that civilization which their successors so highly developed.

The reader will understand that all these races, from the Pueblos to those now under consideration, are but successive evolutions of the same human stock. Perhaps there were still older races in this region of whom the acutest modern scholarship can catch but faint glimpses in the languages and monuments of succeeding ages. The Nahoas, who appear to have begun the movement, were themselves borne forward by the wave. Behind them came the Toltecs, then the Chichimecs, and then the Aztecs. The first named race was thus thrust forward beyond the isthmus of Tehuantepec into Guatemala and Nicaragua.

Central Americans arise from successive evolutions.

There the Nahoas did their best work in civilization. It is believed by antiquarians that many of the finest monumental remains in this part of Central America were the work of the Nahoas rather than of the later Toltec races who developed into the Mayas and the Quiches. Beyond the evidence which such ancient monuments bear relative to the character of the Nahoa family, and beyond the glimpses which we catch of their character in their descendants of Guatemala, we know but little about them or their place in race history.

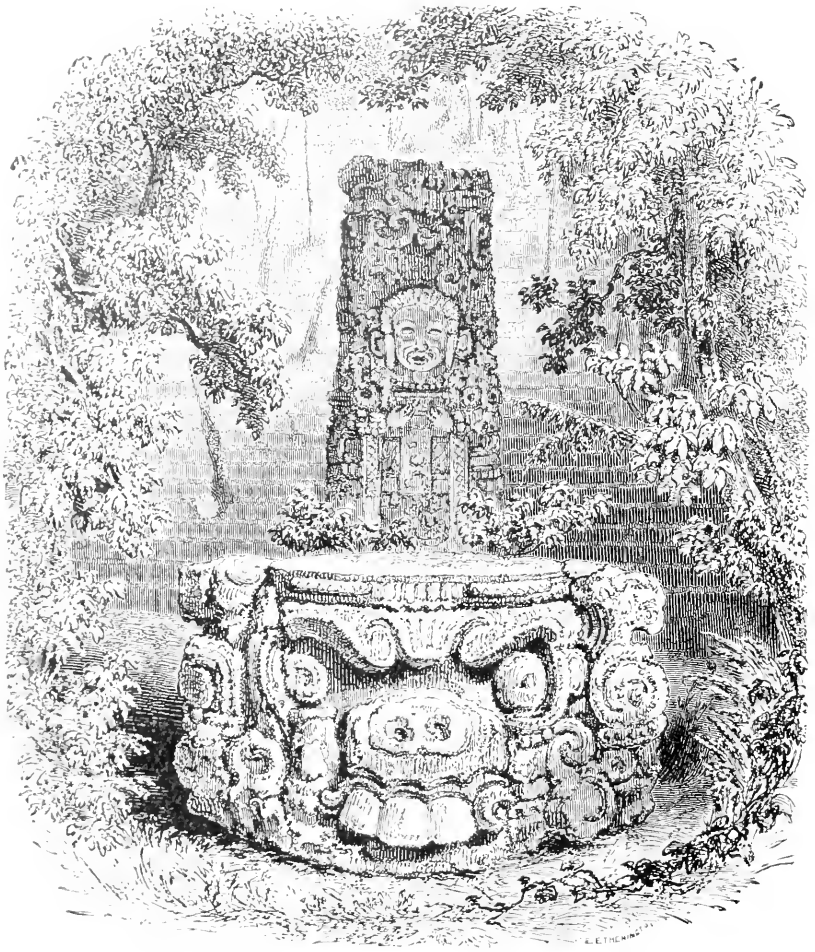
Nahoas spring from a Toltec stock.

It was thus by a tribal movement that the races known to our inquiry were

TOLTEC BAS-RELIEFS.—Pyramid of Kab-ul.—Drawn by Eugene Burnand, from a photograph.

pressed down into Honduras and Costa Rica. These countries were inhabited by a family called the Chontals, who appear to have extended into the narrowest part of Panama. These Chontals are the last of the Central Americans toward the south. Like the other peoples of this narrower America they developed a civilized life, giving themselves successfully to industries and arts. They, as their kindred nations to the north, organized monarchical and priestly government, worshiped the gods, built temples and palaces of stone, reared cities, and peopled their part of the isthmian regions with a large and active population.

Distribution of the Chontals; their industries and arts.



QUICHE IDOLS AND ALTAR AT COPAN.

Peoples of this stock went down through the isthmus, or were pressed forward by tribal movements in the prehistoric age to the expanding shores of South America. There they found a wide arena, and in it they planted the seed germs of the ethnic development of at least the northern parts of our southern continent. Through them and their territories, however, passed other races in the same direction, and thus the Asiatic Mongoloid stream, made turbid by the addition of other waters, was carried forward and distributed into those broader regions whither we shall now follow the race with such dim light of inquiry as we may be able to bear.

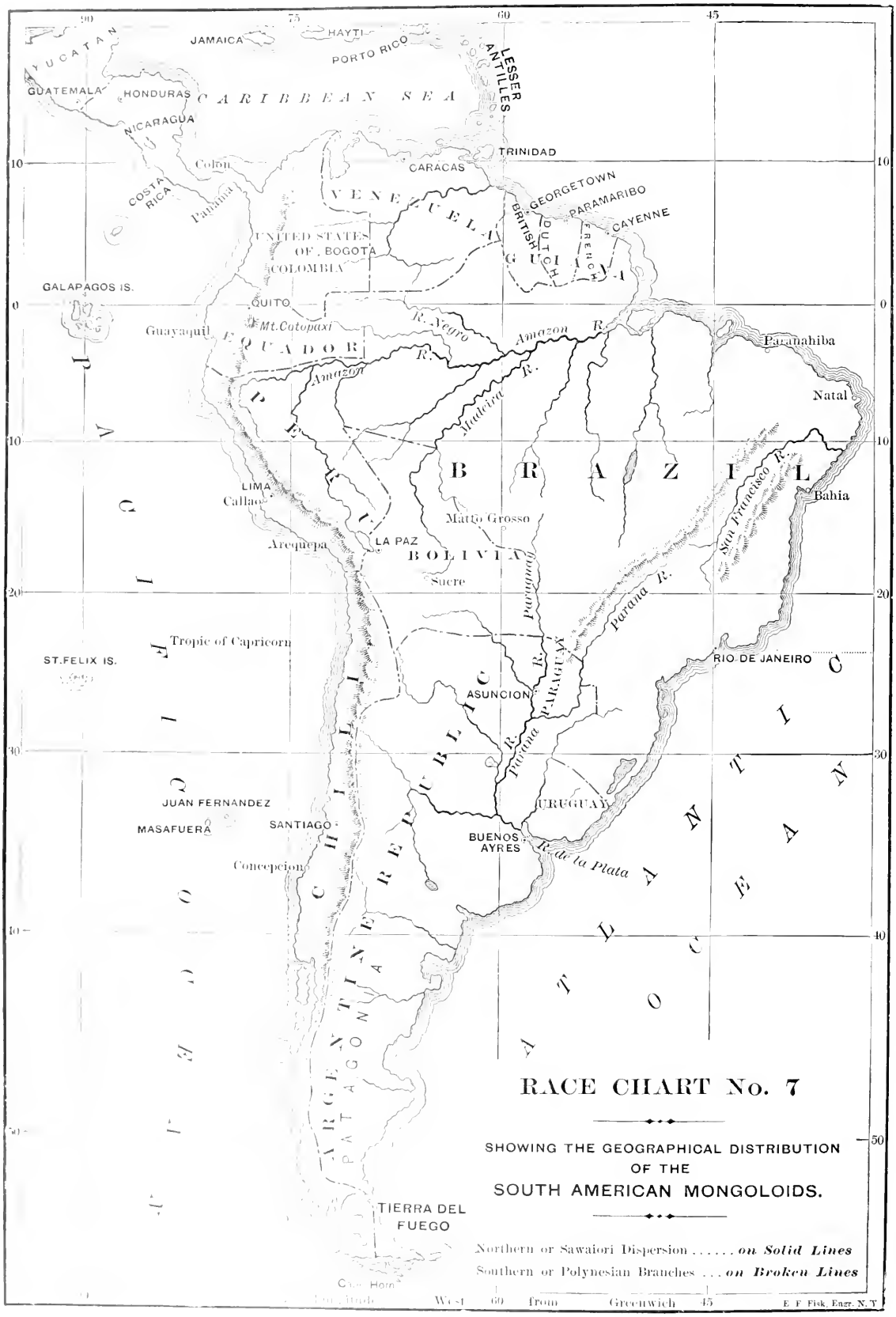
RACE CHART No. 7.

EXPLANATION.

In this Chart, we have the extension of the Chontal stem from Central America into the South American continent. On this stem, the most northerly development is the Caribs of Venezuela. The principal race-line extends, in general, with the course of the Andes through the whole continent to Tierra del Fuego.

In Ecuador and Peru, the great races of the Quichuas and the Aymaras are developed. One branch of these is the celebrated Inca race, of the highlands of Peru. Further south, we have the Pampa tribes and the Araucanians; and, still further on, the Patagonians, the Tuelches, the Puelches, and the Fuegians.

Midway of the western coast of South America, we find the stem of the South American Mongoloids reaching our continents from Polynesia. This branch contributes a large part of the native races of South America. One division of these is the branch of the Grand Chacos of Argentina. Another branch carries the Guarani-Brazilians. A division of these, covering a great part of Eastern Brazil, are the Crens. In Northern Brazil are the Gueeks and the Crans, and in French Guiana—the extreme development—the Guianans. Finally, the stem of the Coast Caribs reaches the Atlantic about the mouth of the Orinoco, and extends thence into the West Indies. (For the connection of this dispersion with the general scheme of mankind, see Race Chart No. 1, "Stem of the South American Mongoloids.")



RACE CHART No. 7

SHOWING THE GEOGRAPHICAL DISTRIBUTION OF THE

SOUTH AMERICAN MONGOLOIDS.

Northern or Sawaiori Dispersion ..... *on Solid Lines*

Southern or Polynesian Branches ... *on Broken Lines*

CHAPTER CLXXIX.—CARIBS AND QUICHUAS.

IT is doubtless true that the ethnographer finds no region of the world more difficult under search than South America. This is so in the first place because of the hardness of access to the countries before him. In the second place the difficulty depends on the complexity of the race problems with which he has to deal. No sooner does he pass the isthmus that holds these continents together than he finds himself in the midst of a plexus of nations the threads of which cross and recross and divide to the extent of confusing his perceptions and confounding his judgment. The study of language furnishes almost the only clue to the classification of our southern races, and even that has not been pressed to ultimate results. We can only, for the present, trace out the somewhat indefinite outlines determinable by the resources of current information.

Native South Americans a plexus of races.

In the first place we find below the isthmus of Panama a group of tribes occupying the northern parts of South America. These are distributed through the United States of Colombia, the northern parts of Ecuador, and eastward as far as the three Guianas. The races in question border upon the southern valley of the Orinoco, but do not come up to that river or occupy the territories between it and the Caribbean sea. That region remains for the Caribs, of whom we shall presently speak.

To this first group of races we may give the name of New Granadan, or Guianan. It is evident that the peoples in question belonged to the highland of Colombia and Western Venezuela, having those regions as their central seats, and extending down eastward toward the lowlands traversed by the Orinoco. These, like the Andeans proper, whom we are presently to consider, are essentially a highland and mountainous family. The race, as a whole, is divided into many tribes, superior and inferior, and these are grouped together as much by geographical as by ethnical considerations. Here and there, however, we find a people or a group sufficiently developed and differentiated to require particular notice.

The Guianan group of peoples; divisions of same.

Such a people are the Chibcha, or Muisca, family of Bogota. This is a civilized race whose progress in several directions has won the admiration of Europeans. The more the Chibchas have been investigated the more points of interest have been discovered in their national life. It is agreed that they constitute the ethnic bridge between the peoples of Central and South America. They are thus to be regarded as the last link in that chain dropping down from North America, of which the other links were the Pueblos of New Mexico, the Aztecs, the Chichimecs, the Toltecs, the Nahoas, the Chontals, and finally these Chibchas themselves. Beyond they unite with the Quichuas of Peru, and still further with the Aymaras of Bolivia. It is in this evident order that the races of our continents were aforetime developed, and thus they present themselves to our understandings.

Place and ethnic connections of the Chibchas.

Drawn by Riou, from a sketch by Coudreau

In advancing along the lines of this Granada-Guianan development we are soon confused with the multiplicity of the nations before us. In the single province of Popayan it is claimed that nearly one hundred distinct languages existed when these countries were conquered by the Spaniards. Subsequent inquiry has shown that this estimate was exaggerated by the Conquistadors, who knew much more of war than they did of language. Without doubt many —indeed most—of these languages, so-called, were merely dialects of a common tongue. Perhaps some have been extinguished and others displaced by migration, while not a few remain.

Multiplicity of races in Popayan.

MIMI—GUIANAN TYPE.
Drawn by Riou, from a sketch by André.

One linguistic group throws together certain tribes to whom the name of the Salibis has been given. Another language is called the Barrè, speaking which are several tribes in Venezuela and Guiana, and some as far south as Northern Bolivia. In the three Guianas themselves there are four languages, or at least four dialectical developments of one language. In British Guiana, on the north, we already find the Caribs, but south of these there are certain other races that belonged to the Granada-Guianan group. One of the principal races of this family are the Carinas, having their seats on the Upper Orinoco. In Dutch and French Guiana are at least ten different nations, and in those parts of Venezuela held by this race nine nations of the same stock. On the eastern and northern frontier of the territories held by the Granada-Guianans lie the Caribs, who so greatly excited the interest of the Spaniards, and to whom we may now give a notice.

Great ethnic diversity in the Guianas.

The Carib race had for its primitive seat the coast bordering the Atlantic and Caribbean sea from the Tumucumque mountains under the parallel of 4° S., around to the isthmus of Panama; also the outlying Caribbean islands as far as Jamaica and Santo Domingo. The Carib was one of the strongest, most valiant, and interesting of those primitive races whom the Europeans discovered on their arrival at the insular and continental parts of our continents. Columbus first found them at Porto Rico, and in the Lesser Antilles. They were able to offer a more serious resistance to Spanish enterprise and progress than any other of the native nations.

Native seats and ethnography of the Caribs.

One of the hard questions in modern ethnography has been the proper fixing of the Carib stem into the general scheme representing the American Mongoloids. The characteristics of the people seem in many particulars to ally them with the Red Indian races of North America, but in other particulars

they would seem to be the congeners of the Central Americans and the Andean races of South America.

The Caribs were regarded by the other West Indians as a people apart from themselves. They were dreaded on account of their warlike and aggressive dispositions. They it was who terrified the other West Indian tribes, and astounded the Spaniards with the practice of their cannibalism. They were man-eaters par excellence, practicing their anthropophagous horrors without blush or shame. It was in the Carib hut that the Spaniards found those human butcher-benches from which the market in manflesh was supplied in a regular and businesslike way, most shocking to the instincts of all the races except those who practiced this horrible method of subsistence. The Carib was the cannibal, and the cannibal was the Carib.

The Caribs the cannibals par excellence.

[illegible] OF [illegible]IANA—TYPES.
Drawn by Barbant.

It is possible that this race was descended from the Indians of North America, and that the line of ethnic descent should be drawn southward through Florida by way of Cuba and Santo Domingo to the coast of South America at the mouth of the Orinoco. Or it may be possible that the true line should be drawn in the opposite direction, and be derived ultimately from that Polynesian Mongoloid stem which seems at some time in the past to have touched the western parts of South America.

Carib affinity with North American Indians.

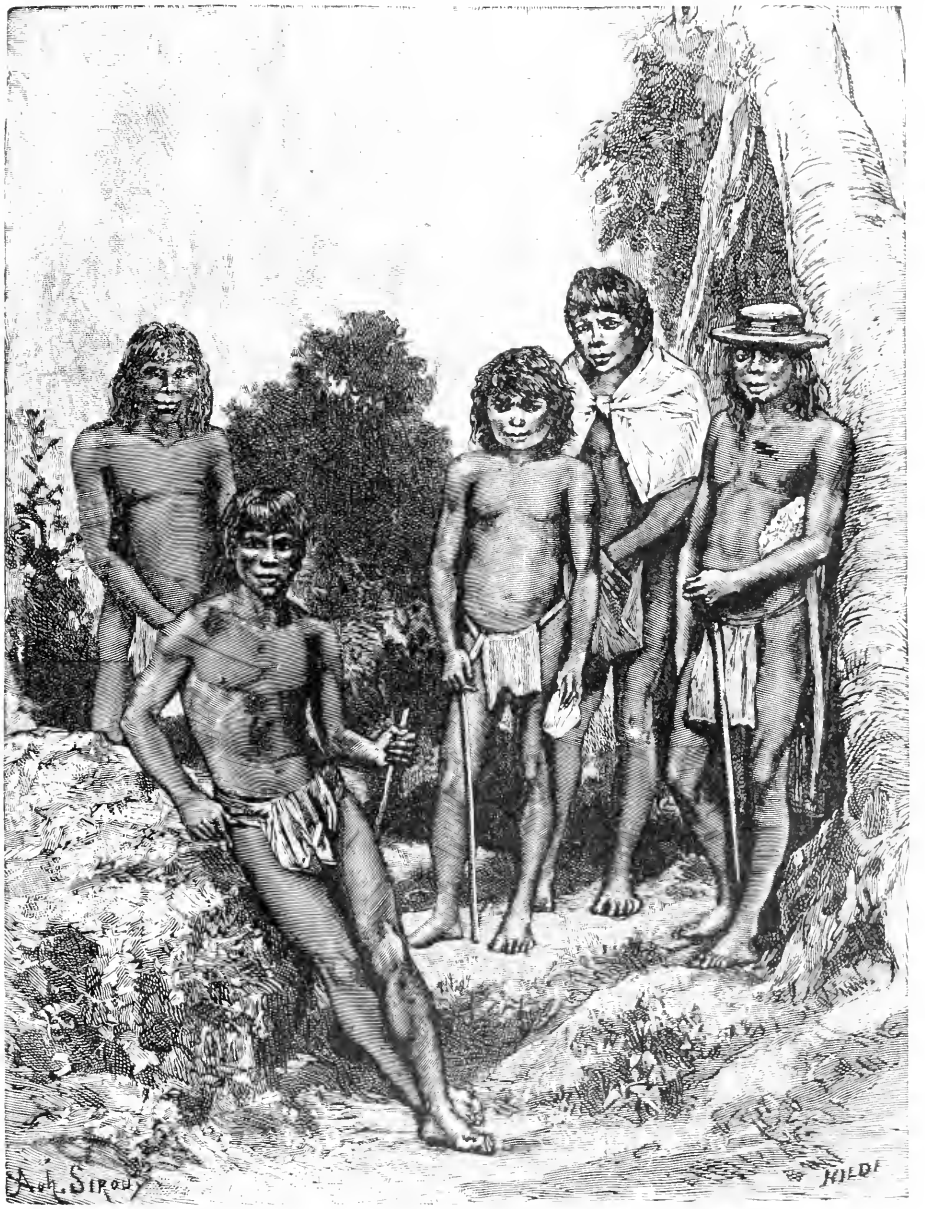
It should not be inferred from the man-eating propensities and other savagery of the Caribs that they were the worst and lowest of American barbarians. On the contrary, they were among the more advanced of our native nations—excepting always those of Mexico and Central America. Among the West Indians the Caribs had an easy ascendency. They were the best race physically of any of these insular parts of our countries. They were tall, athletic, and not dark complexioned, but rather fair. Their countenances were good, but capable of expressing barbarian rage. They were warlike, courageous to a degree, very capable as boatbuilders—for their boats far surpassed in size and strength the common canoes of the West Indies. The

Advancement of the race; physical characteristics.

Spaniards made note of Carib boats with a capacity for at least fifty warriors.

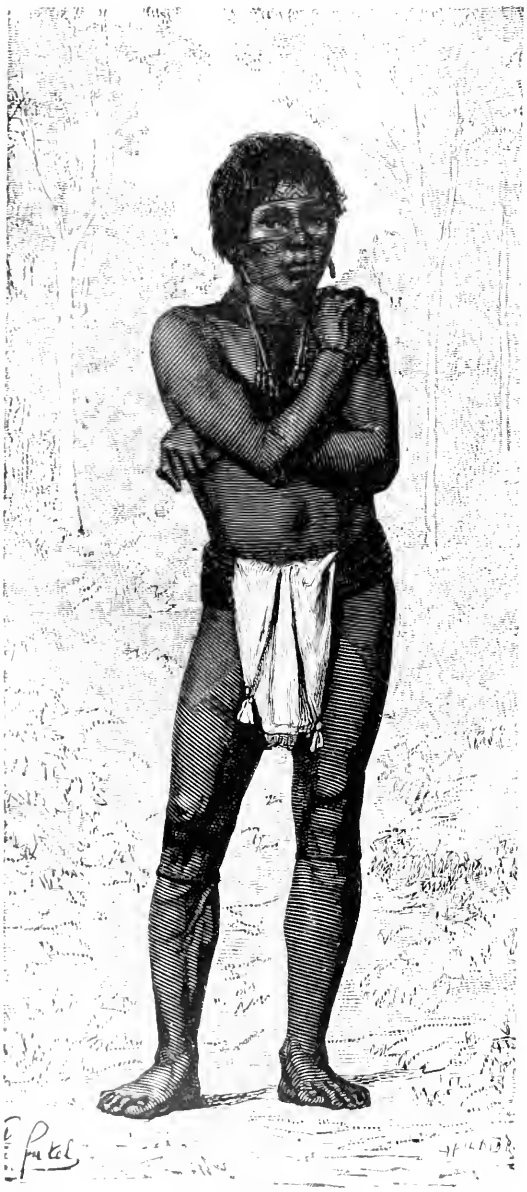
The student of history understands the vicissitudes to which the Carib race was subjected. The cannibal islanders resisted as well and as long as they could the aggressions and wars of the Spaniards. Before these they gradually gave away and receded to more remote and defensible positions. From their northern islands they were wholly expelled or reduced to servitude. The remnant went back southward into Trinidad, Dominica, and St. Vincent; also to the continental coast. They obtained a footing in Honduras toward the close of the last century, and have

Caribs resist the Spaniards and are subjugated.



YOUNG CARIBS OF GUIANA—TYPES.—Drawn by Sirouy, from a photograph.

gradually distributed themselves in a feeble way along the lower Orinoco, in French Guiana, and in certain parts of



GUARO INDIAN FROM MOUTH OF THE ORINOCO.
Drawn by Friel, after a sketch by E. Lejanne.

Venezuela. The Guianan division of the race is called the Galibi; those on the Orinoco, the Tuapoka; those in Trinidad and Venezuela, the Yaoi.

The conquests and displacements to which they have been subjected have to a considerable degree broken the spirit which the Carib race manifested two and a half centuries ago; but its ethnic characteristics are tolerably well preserved. The manners and customs of the Caribs, especially their disposition to paint and otherwise ornament their bodies, seem to ally them in race character and origin with the North American Indians.

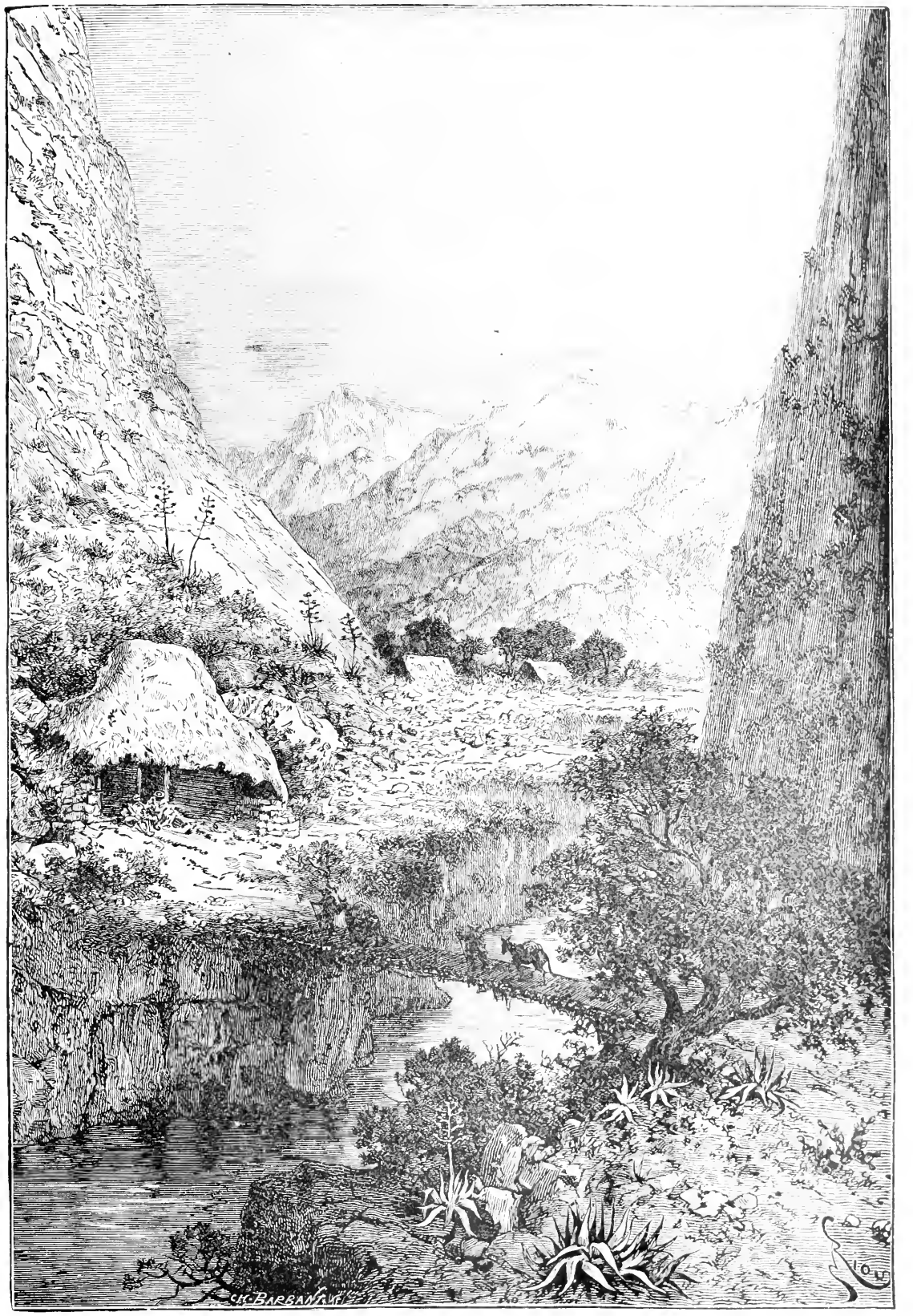
However the Caribs may be attached to the general stock of mankind, it is clear that the Granadans, whom we have just considered as the first division of the South American race, belong ethnically to the same stem with the peoples of Mexico and Central America. This stem we are now to follow in its course southward along the western parts of the great continent through its whole extent to the Land of Fire.

We have given the ethnic designative of Andean to the group of nations which we are here to consider. Reckoning the Granada-Guianan branch to be the first subdivision of the Andean group, we come in the next place to the Peruvian branch. This stem is still further divided into the Quichua, or Inca nation; the Aymaras, the Changos, and the Atacamas. These four constitute the body of the Peruvian family, though there are other tribes that should perhaps be classified in the same group. The geographical term Peruvian gives a general notion of the emplacement of the races under consideration, and these we will now present in their order.

Place and classification of the Andean races.

The progress of our inquiry here brings us at the first into contact with the most highly civilized of the aboriginal races of South America. This was the Quichua, or Inca, division of the Peruvian family. The ancient Pe-

The Quichuas, and their early civilization.



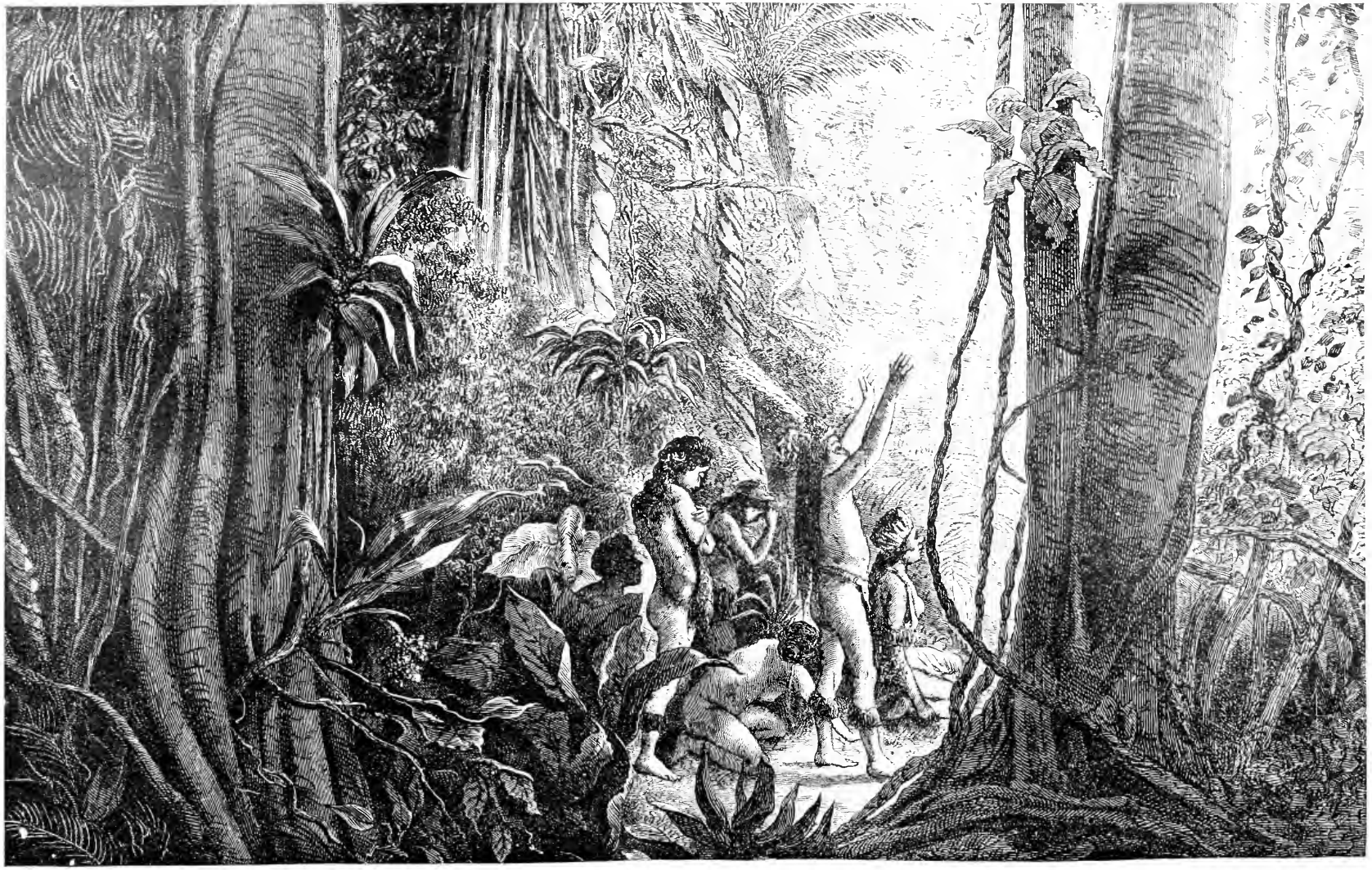
ANDEAN LANDSCAPE.— Bridge of Choto.—Drawn by Riou, from a sketch by André.

ruvians, best represented by the Quichuas, excited the interest of the whole civilized world. Soon after the discovery of America the adventurers from Europe made their way into the South American Cordilleras, and found themselves on the elevated plain of Peru. Here they came into contact with a civilized people having great cities and many arts. They were living much in the manner of Europeans: cultivating the soil; domesticating many of the animals, including the alpaca goat and the llama; substituting the native potato and the quinoa for the cereals of the European countries; raising from the soil great fields of Indian corn and oca; manufacturing woolen goods equal to the best produced west of the Vistula; and, in particular, gathering copper and lead and silver and gold from their mines to be coined into moneys and wrought into the most elegant forms of workmanship.

This people spoke a highly developed language — the Quichuan — which has given a name to the race. They had intellectual activity. Their fancy was free, and their knowledge of both nature and art extensive. They had developed a fair measure of science, at least such science as is based on the more conspicuous phenomena of the earth and the heavens. Like the Aztecs, they had a carefully calculated solar

ANCIENT PERUVIAN POTTERY.—From *Magazine of Art.*

Intellectual attainments of the Quichuas.



WORSHIPING THE SUN.

year, and like them they used symbolical writings, to which they added a unique method of recording facts by means of knotted cords.

In this manner the Quichuas laid the foundations of history. Their public life showed a large degree of activity. There was political excitement and a conflict of parties. There were public

Activity of public life; high religious development.

THE INCA HUASCAR XIII—TYPE.

leaders and a highly developed form of monarchy. There was a constitution and a civil code. The better arts had at least begun to blossom. Sculpture was carried to a high degree of perfection, at least in those branches which had immediate relation to architecture. Pictorial delineation was also carried to fair artistic development. The language was cultivated, and gave opportunity for oratory and poetry. Music also was added to the intellectual achievement of the race. Finally, the religion which the Quichuas had evolved was among the finest forms which paganism has produced. There was one supreme spirit, called Pachacamac. He was the creator and governor not only of the whole world, but of the heavens. He was invisible, spiritual, supreme. Of him there might be no image, and to him—of old time—no temple might be properly erected. Only the sun on high was a fit representative of the great god of the race.

It would appear that the religion of the Incas, thus sublime in its primary concepts, became at length a sun worship, in which the truly spiritual beliefs were somewhat immersed. Religion also became mixed with the human element. The Incas claimed—and the claim was supported by the priest—that they were the children of the sun, and that therefore divine honors were due to them as the representatives of the visible and invisible god.

The Inca faith degenerates into sun worship.

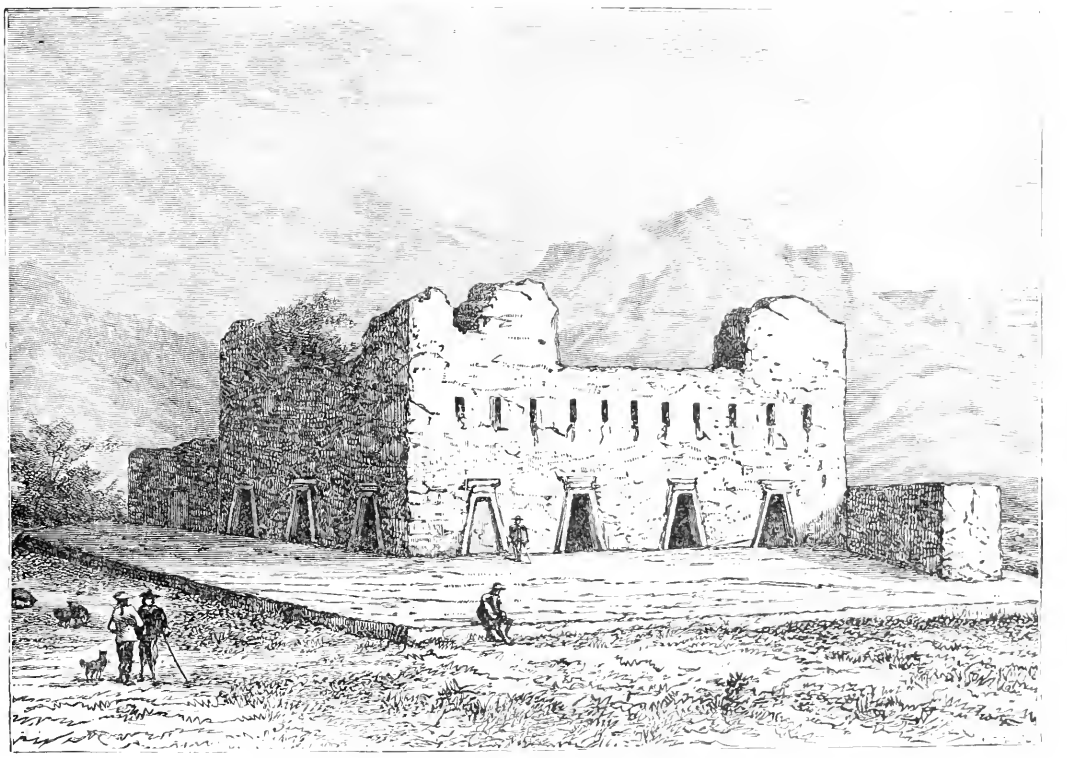
The development of the system sup-

THE EMPRESS COYA HUANA—TYPE.

ported this view, for the nearest kinsman of the reigning Inca was the high priest of the race. The monarchy was thus of the double-headed pattern; but it does not appear that the high priest gained equal authority with the secular Inca. The latter, fortunately for the people, kept the former to his legitimate

Subordinate place of priests; law of sacrifice.

sphere of religious service. As a result the religion of the Incas did not, like that of Mexico and Central America, fall away to the cruelties and horrors of human sacrifice. True, the high priest exercised the sacrificial office, but the things offered were only fruits and flowers, or at most the llama. Beyond the courts round about were aqueducts and fountains. There were gardens and walks and flowering shrubs wrought in silver and gold in faithful imitation of the productions of nature. A tradition handed down by La Vega recites that in the days of ceremonial splendor four thousand priests were required for the



RUINS OF THE TEMPLE OF THE SUN (ISLAND OF TITICACA).

the slaughter of this animal no blood was spilled at the Peruvian altars.

Architectural abilities of the race; Temple of the Sun.

The building capacities of the Quichuas are amply illustrated in the architectural remains of Cuzco. The largest structure in this marvellous ancient city was the famous Temple of the Sun, which the early Spanish writers have described with such elaborate praise and enthusiasm. The ruins are still imposing. There was one principal edifice, and several subordinate structures, perhaps chapels, connected therewith. In services of the temple. The ground round about for two hundred yards was holy, and no one might enter the precincts unless he had in him the sacred blood of the Incas. The latter were not only the high priests of the nation, but also its rulers. They were the head of the hierarchy and also of the state.

Old accounts of Peruvian temples and worship.

In conection with the ruins described in the preceding paragraphs, several others have been found different in design and workmanship. The greatest departure is that from the rectilinear

ground plan. In Anahuac the god of the air, called Quetzalcoatl, was honored with a temple whose ground plan was circular. A conjecture of Gomara is to the effect that the air god was worshiped in this style of structure because the winds go around the points of the compass in a circle of the heavens. "For this reason," says he, "they make his temple round." Occasionally in Central America and beyond the Isthmus other remains of like form are discovered. The annalist Ulloa has transmitted a description of an old Peruvian temple, on a height near the city of Cayambe, which was not only circular in its ground plan but open at the top. In many other places in Peru like foundations are discovered. Hilltops are crowned with circular embankments. Sometimes the structures within were round and sometimes rectangular. Humboldt himself has left us an account of an old temple which he thinks to have been a lodging place of the Incas in their journey from one part of the kingdom to another. It was built near the city of Cannar, on the top of a hill. An elliptical wall of stone masonry a hundred and twenty-five feet in its great axis and sixteen feet in height constitutes the inclosure. It appears in this instance also that the temple within was rectangular in its ground plan, but it has also been discovered that outside of the elliptical defense is another circular inclosure which is larger than the first, being five hundred feet in diameter.

The fame of the Quichuas has passed into all history; likewise the hard fate of their ancient government and society. The race was well developed in its physical and intellectual characteristics. Many descriptions have been preserved of the form and features of this people. The complexion was a brownish olive color, in which the reddish tinge of copper was little discoverable. Neither could the yellow hue be noted in any of these peoples. It is said that the Quichua complexion was very much like that of an American mulatto, but that it had a uniformity and persistency for which we should look in vain in the case of any mixed race.

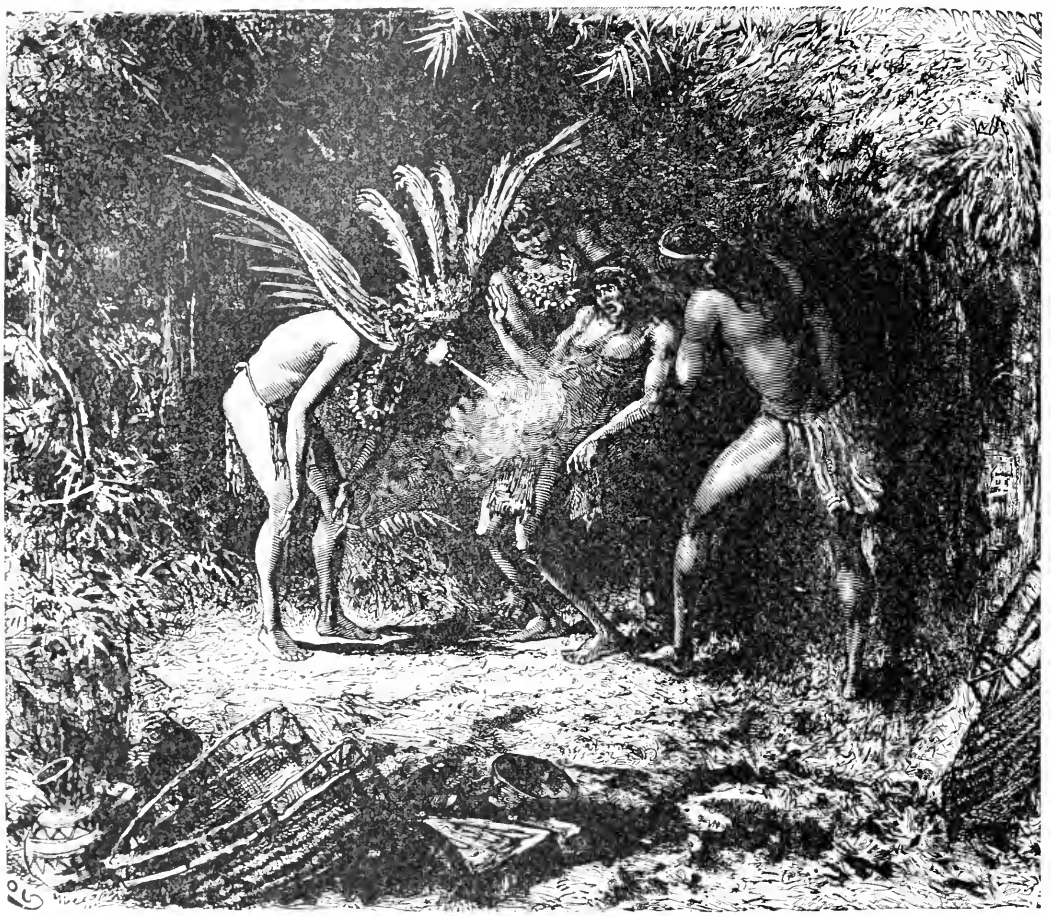
QUICHUA TYPE.
Drawn by Hildebrand, from a photograph.

Fame of the Quichuas; their stature and strength.

In stature these Quichuas have never been up to the average. Indeed, they are one of the lowest of existing races. Many of them are under five feet in height. The relation of the stature of man to his environment has not been scientifically ascertained. It would ap-

NATIVES OF CUZCO—TYPES.—Drawn by A. de Neuville, from a photograph.

pear that some races, such as the Swiss, increase in height with their elevation from the sea level; but in the Peruvian highlands the opposite rule holds good. Those of the upper regions are lowest in stature, and those of the valley provinces and districts near the sea are taller.



QUICHUAN SUPERSTITIONS. FUMIGATING WITH CIGARETTE.—Drawn by Riou, after a sketch by Crévaux.

In strength, however, these people make up for their deficiency in height. Their bodies are robust to a degree, their chests and shoulders broad, and the whole structure muscular. The head also is of full size. The hands and feet are small; the limbs, though not deficient in strength, are short. It is the shortness of the legs, indeed, rather than what Carus would call the "brevity" of the body, that gives the average lowness of stature to people of this race.

The closeness with which the races of men are everywhere fitted into their environment is well illustrated in the Andean peoples of South America. Note, for instance, the powerful development of the chest. This is clearly caused by the rarefaction of the atmosphere. The renewal of the blood by oxygen in the lungs requires a given supply of that life-giving gas. If the air be greatly rarefied, a correspondingly larger volume is demanded. This opens the chest. The process continues until the lungs and thoracic walls are sufficiently expanded, and then the type be-

Development of the chest in the higher regions.

comes fixed by heredity. Doubtless every other bodily and mental characteristic of man is adjusted to his environment had we only the skill to discover in each case the nature of the correlation and equipoise.

Features of the Quichuas; masculinity of women.

The features of the Quichuas are well differentiated from those of the cognate races. The type is distinct and clear. Its analogy is to be found in Mexico rather than in any of the lowlands of our southern continent. The Quichuan head is long and narrow, the forehead is short, and the brows arched. It falls back rapidly from the brow, and has a small frontal area. The capacity of the skull, however, is fully equal to the average, and the face, as a whole, is as large as that of most peoples. The nose is aquiline, the nostrils large, the mouth also broad; but the lips are not thick or protuberant. The eyes are set horizontally. The hair is black, long, straight, and soft, growing low over the forehead and around the ears.

The Quichuan physiognomy has given much grounds for study. It is said to indicate full development of the perceptive faculties, accompanied with the disposition to conceal the emotions and sentiments. It is claimed that the women of this race are not as handsome as those of many of the other Mongoloid races; that they are too masculine in their expression and features to receive the praise of beauty.

All of the Andean nations have their superstitions. These are deflected into many forms according to the antecedents, dispositions, and environment of the several tribes. Without doubt many of the beliefs and ceremonials which present themselves in the study of the native character of the South Americans have been transmitted from the famous ancestors of the race. The religious degeneration is perhaps nowhere more strongly illustrated than in the grotesque administration of "medicine," as the same may be seen in practice by the conjurers and quacks of the Quichuas. After this manner they heal diseases and exorcise evil spirits. The traveler must needs be surprised to see one of the medicine men, with his enormous headdress of feathers, blowing through a cigarette an arrow of smoke against the body of one diseased or possessed of an evil demon.

CHAPTER CLXXX.—AYMARAS, ANTISIANS, AND ARAUCANIANS.

THE second division of the Andean family is the Aymaras. These are also of the mountainous range, and lie further south than the Quichuas. It is said that the original seat of the race was about the borders of that wonderful lake Titicaca, lying among the Andean crests at an elevation of twelve thousand feet above the sea. The Aymaras, whatever may have been their original locus, are clearly of the same race with the primitive Peruvians. Indeed, it were more correct to say that the Quichuas are themselves a later development of the common stock. Tradition has preserved an account of the earlier development of

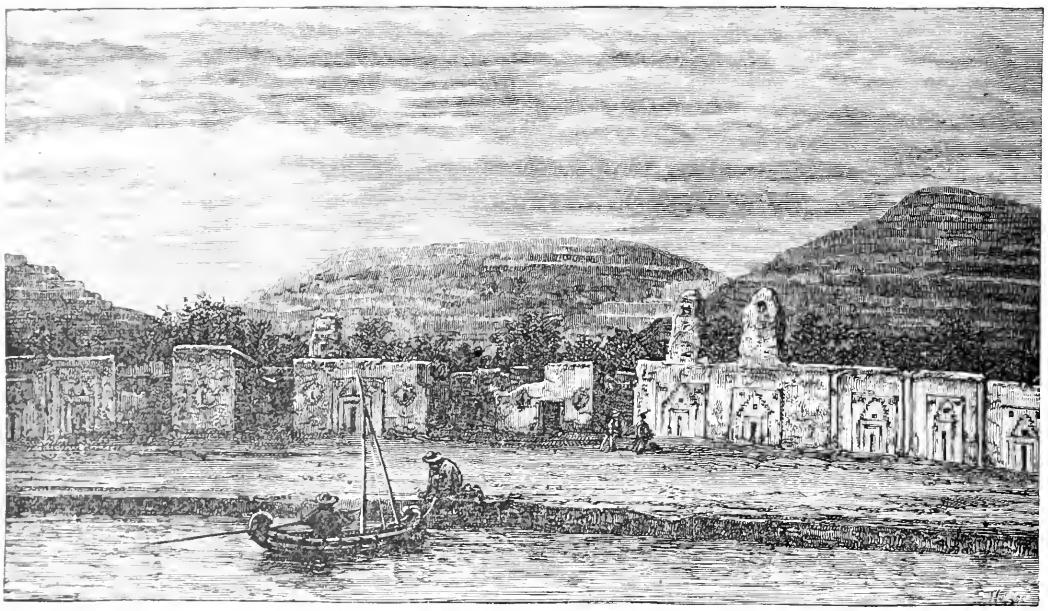
Ethnic relation of the Aymaras to the Quichua.

Aymaran civilization. It is claimed that the dynasty of the Incas arose from the south, and that after the ascendency of the Quichuan race at Cuzco that race made war on Tiahuanuco, capital of the Aymaras, and conquered both the city and the race. This is thought to have occurred in the thirteenth or fourteenth century of our era.

Ethnographers and antiquarians are disposed to lay stress upon the earlier development of the Andean race south of the limits of modern Peru. It has been shown that the sun temples and worship of the Incas were derived from the older monuments and cult of the Aymaras. The monarchy developed by the latter people seems also to have given the type for that of the Quichuan ascendency. There was at Tiahuanuco the same double-headed form of government which we have noted in almost every branch of the Pueblo-Andean family of nation; that is, a government with a secular and a hierarchical head. The monumental remains of the highlands in the countries occupied by the Aymaras show the symbolism of this double form of rule. The reigning house of the Incas at the time of the Spanish conquest is said to have descended from Manco Capac, who was himself of Aymaran birth, on the shores of lake Titicaca.

In personal characteristics the Aymaras greatly resemble the Quichuas. They have the same complexion and the same bodily form. Travelers have noticed among them the extraordinary development of the chest and shoulders, which we have remarked in the Quichuan race. It appears that their civilization had like features with those already described at the capital of the Incas. The manners and customs of the two peoples were similar, and their manufactures and arts were of the same type.

Of the Aymaras we have no written history; for the race seems to have been deficient in recording its annals, even by



AYMARAN RUINS.—Temple of the Moon at Tiahuanuco.—Drawn by Riou, from a photograph.

Aymaran civilization preceded the Quichuan.

Ethnic characteristics; monumental remains of the race.

pictorial representation. Their monuments are virtually the only source of information respecting the ancient race. The monumental remains, however, indicate a high degree of architectural development. At Tiahuanuco, near lake Titicaca, the foundations of ancient temples have been exhumed of a most surprising character. These remains are covered

FLATHEAD INDIANS (FROM FRASER RIVER).

with emblems, designs, and bas-reliefs which might remind the antiquarian of the ruins of Egypt. The foundations are of vast extent, and it is claimed that the stonework and sculpture indicate a class of buildings superior in all particulars to those built by the workmen of the Incas at Cuzco.

In the region of country here before us we are in the presence of a custom which has been practiced by several nations, but the origin and motive of which are difficult to discover. We refer to the artificial compression of the skull, with the consequent deformity of the head. In no other part of the world have the evidences of this custom been found in greater abundance than in the vicinity of lake Titicaca. The subject has attracted a great deal of attention among antiquarians and anthropologists. Some have held that the deformity of the head is not artificial at all, but natural. There has certainly been great difficulty in discovering the practice among existing races; but it would seem that the flattening of the frontal bone in the case of the Aymaras must have been by artificial pressure. The skulls which have been examined show that in most cases the parietal bones have grown the one over the other in a thoroughly unnatural manner, and that the whole mass of the brain has been pushed back by pressure upon the forehead.

Artificial compression of the skull.

We should remark in this connection that nearly all of the races from the Pueblos down to the people now under consideration have naturally a narrow and receding forehead. We have commented upon the excess of this feature in the case of the Aztecs. Perhaps the presence of this peculiar type of cranial development, most highly expressed in the Aztec nobility, has suggested to the ancient race the artificial production of the admired feature. When nature did not sufficiently throw the cranial development backward from the brow, the same was accomplished by pressure on the front part of the head in the early period of life. At all events, the skulls which have been abundantly recovered from the tombs of the Aymaras show

Origin of the flathead customs.

the given feature in an exaggerated form. Such is the sloping and almost direct line of the head from the brow to the crown, that we must accept it as the work of purpose by means of compression in infancy.

The great mass of the Peruvian di-

AYMARA WOMAN—TYPE.
Drawn by Ronjat, from a photograph.

vision of the Andean family is made up of the two peoples—Quichuas and Aymaras—of whom we have spoken. There are, however, two minor branches of the same stock sufficiently distinct to require enumeration and notice. On the eastern slopes of the Peruvian mountains is found the tribe of the Ataeamas, and on the Pacific coast of the same region the Changos. If we mistake not, the differences physical and mental by which these two tribes are distinguished from the Quichuan and Aymaran developments are attributable to their changed

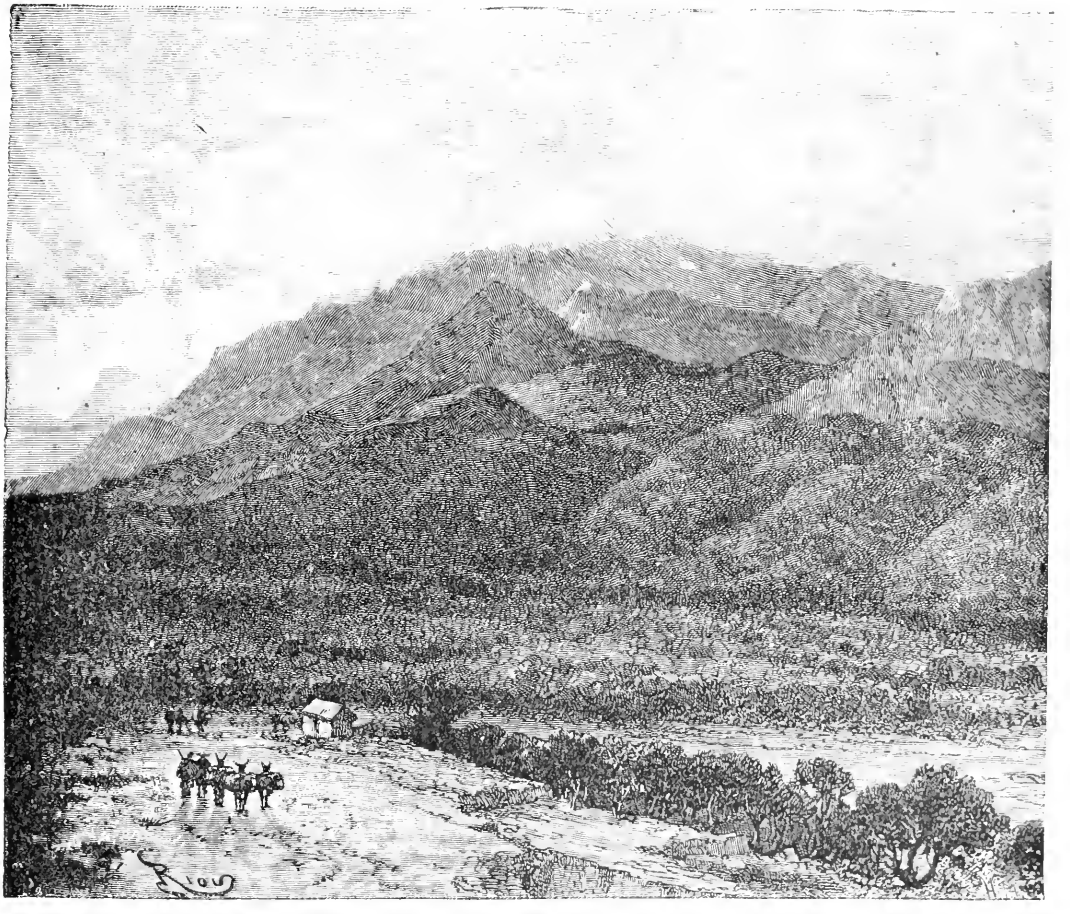
Place and character of the Atacamas and the Changos.

AYMARA WOMAN OF UPPER PLATEAU—TYPE.
Drawn by E. Ronjat, from a photograph.

and changing geographical position. In particular should we attribute the differences referred to to the varying elevation above the sea.

It can not be doubted that this circumstance is strongly determinative of

human character. The complexion, as well as the physical parts, undergoes a change with almost every situation on the earth. The Changos are much darker than the Quichuas, from whom they do not otherwise greatly differ.



CHILEAN ANDES.—Drawn by Riou, after a sketch by Anthé.

The development of the chest in the former is less excessive than in the latter, and this fact is clearly determined by the lower level of the Changos habitat.

We now advance to the second general group of the Andean nations, namely, the Antisian family. This race is distributed on the eastern declivities of the Peruvian and Bolivian Cordilleras at some distance from the crest of the chain, where the mountains fall off into a broken and irregular country of a much lower level than the central range. This geographical condition is doubtlessly the circumstance which has mostly differentiated the Antisian family from the other divisions of the Andean nations.

Position of the Antisian family; nature of the Country.

The country in the region occupied by the Antisians breaks off into precipitous parts. It is quite unlike the open highlands of Peru and Bolivia. Here mountain gorges appear. Here are vast unexplored dark valleys, filled with immense forests. Here are gathered into rushing streams the headwaters of those vast rivers that roll out to the Atlantic. The country which the Anti-

sians hold extends not quite to the equator northward, and hardly as far as the parallel of 20° S.

Inaccessibility of the regions held by the Antisians.

The race under consideration is divided into several branches, though the ethnographers are by no means agreed as to how these branches shall be named. Few regions of the globe have been less frequently and successfully penetrated than the one under view. Among the travelers who have visited these parts Lieutenant William Lewis Herndon, of the American Navy, has been perhaps the most successful, and to him we are most indebted for what we know of this part of Central South America and the nations that inhabit it. His *Exploration of the Valley of the River Amazon*, was published in 1854, and since that time not much has been added to our knowledge of the peoples under consideration.

One division of this Antisian family presents five tribes, or nations, as follows: the Yukares, the Mocetenes, the Tacanas, the Maropas, and the Apolistas.

AYMARAS AND QUICHUAS—TYPES.—Drawn by Riou, from a photograph.

These names have been determined from linguistic considerations, while those which Herndon applies to the same tribes are local and perhaps ethnical. It matters little, however, in the present state of knowledge by what tribal names the peoples in question are designated.

Groups of Antisians; uniformity of the Andean races.

We should here remark and insist

upon the relative uniformity of all the branches of the Andean family. The differences existing among them have, as a rule, to be discovered by critical observation, and are not flashed full on the attention of travelers. In the first place, the Antisians are discriminated from the Peruvian nations by a greater stature and more vigorous and stalwart frames. The country in which they live conduces to these peculiarities. Few regions of the earth are better fitted for the wild life of hunting than are these parts of South America.

Bodily development follows on this manner. The huge abnormally expanded chests of the Peruvians here give place to more symmetrical bodily proportions. The peculiar receding head of the former type is replaced with an oval cranium and a round face. The features stand out less, and what is still more important, the complexion is much lighter than that of the central mountaineers. Many of the Antisians have the skin almost white, or but slightly yellowish. The people live in the dark shadows of the infinite woods, and are little exposed to those influences by which that which we call the natural complexion of a given race is intensified into darker shades. It is among this people that travelers have noted with surprise the peculiar splotches of white on the bodies of the natives. Considerable parts of the person are thus varied from the ground color of the body, producing a striking and somewhat grotesque appearance. The parts thus whitened are irregularly distributed, and vary in size from a small patch to a large proportion of the body.

Bodily development; Antisian peculiarities.

Herndon has left for us many notes on these peoples, and his descriptions do not heighten our opinion of their capacities and promise. One trait the traveler noted among them is worthy of special comment. They require industry, at least activity, among their men—this, too, when most of the work is left, in the usual Indian fashion, to the women. The bold and warlike Senecis—by which name Herndon distinguishes one of the tribes—have a rule that those who are idle and reluctant to do their share of the tribal work *shall be killed!*

Industry and retribution; clothing and decorations.

The industries of most of these nations extend only to hunting, limited cultivation of the soil, weaving coarse cloth of cotton, and making baskets. The clothing is mostly of the cotton web referred to, and is decorated somewhat in the manner of the painted blankets of the North American Indians. Like the latter, the Antisians decorate their persons with beads and gewgaws, necklaces, and trinkets, including bits of the precious metals, monkeys' teeth, the skins of lizards, and other such distinctively Indian ornaments.

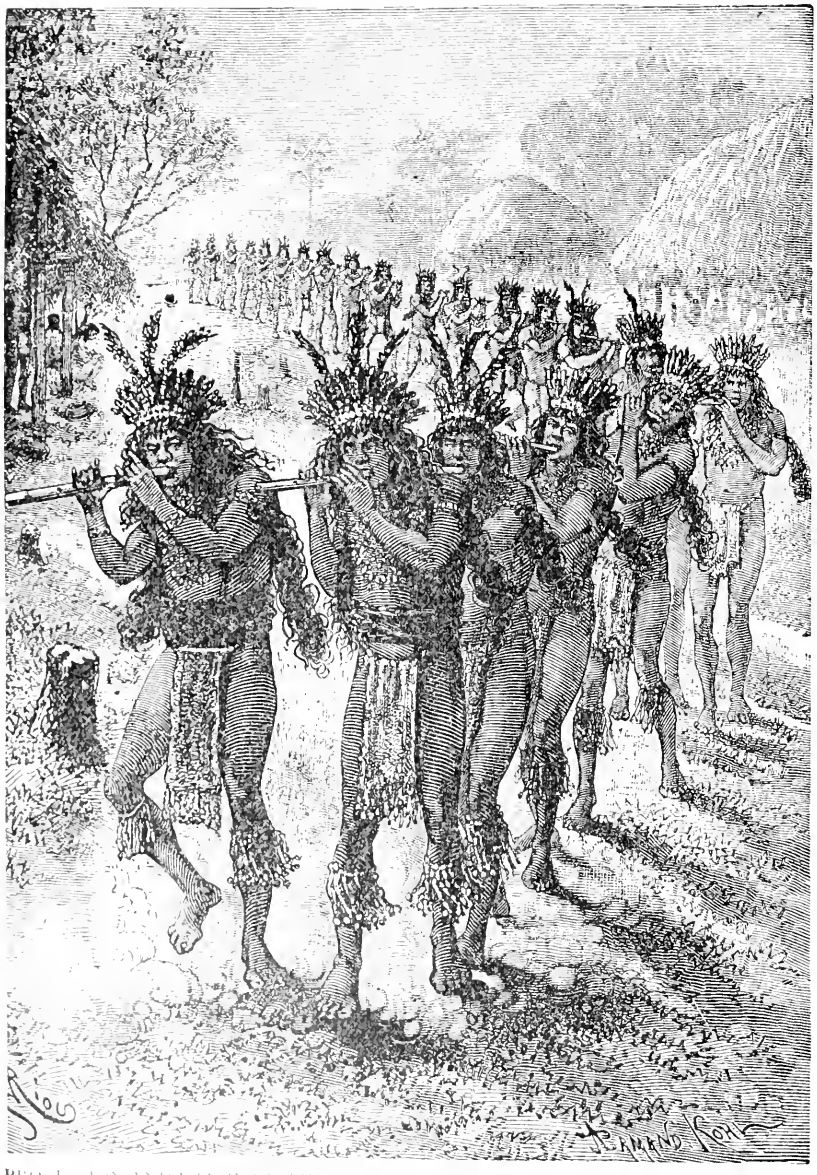
The social instincts of the South American races are more active than those of the North American aborigines. The sentiment of society displays itself even among the rudest of the interior tribes. There is also more joy, more hilarity, among these peoples than may be witnessed among our Red Indians. The Antisians are much given to sports. They have their feast days and dances. They possess reed instruments of music. In the far interior, among the rude huts that border the open champaign, barbaric processions of dancers may be seen in full glee of music, stepping to wild airs, and clad in the most fantastic manner.

Social instincts; hilarity, music, and dancing.

The intellectual life of the race is circumscribed. It is said absolutely that some of these tribes have no religion at

all—no belief in gods or spirits, or in a life after death. About such considerations they seem in nowise to concern themselves. Socially, most of the tribes are on a low level. The men are greatly given to drunkenness, which seems to be the vice of the race. They manufacture from the yucca palm a certain sort of strong drink which produces savage intoxication. It has been noted that the men, when sober, are kindly disposed in their households, but become brutal to the last degree when drunken. They then beat and mutilate their wives to a shocking degree of barbarity.

Low intellectual estate; intoxication.



PROCESSION AND DANCE OF THE ANTISIANS.—Drawn by Riou, after a sketch by Crévaux.

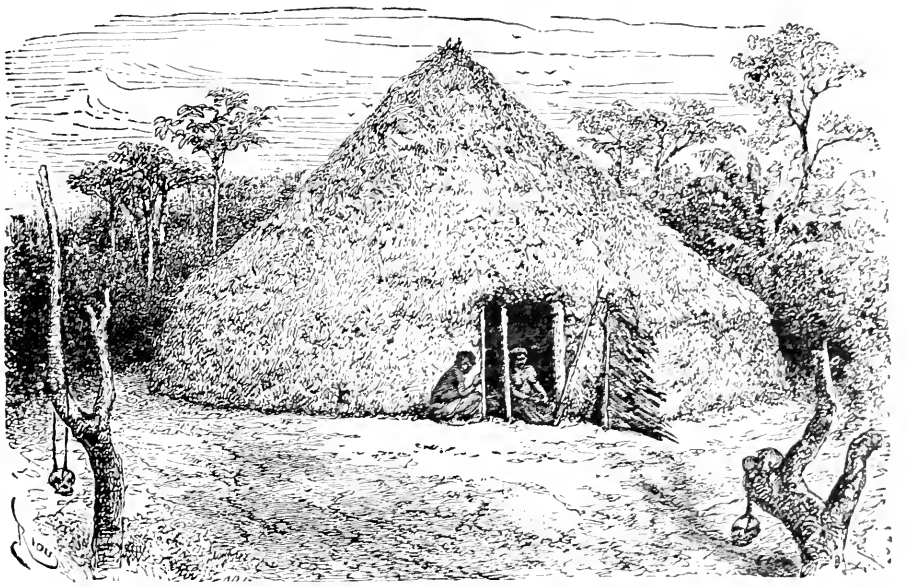
There is considerable difference of development among these Antisian tribes. Some of them go almost naked through the woods, wearing no more than a bark girdle about the middle. For this the women substitute a strip of cotton cloth. The houses of such tribes are circular, and are framed of poles bent together, dome-like, at the top. These are interwoven with the branches of trees, and the whole covered with bark or thatched with straw. These wattled huts are much larger than are built by most of the Indian races, and the peculiarity is that several families occupy a single lodge. Like the North American Indians, the Antisians display extremes of action and inaction. Under excitement they spring to the chase

or to war, but often take the gluttonous habit, and lie around their lodges in indifference and somnolency—this notwithstanding the current barbarian code that all must be active in such work as the tribe demands.

Antisian savagery; habits of action and inaction.

The third general branch of the Andean races is the Araucanian stock, subdivided into the two peoples called Araucanos proper and Fuegians. To the latter nation the name Pescherais, or Fish-eaters, is also given. The reader

Third division of Andeans; prowess of the Araucanians.



ANTISIAN HOUSE.—Drawn by Riou, from a photograph.

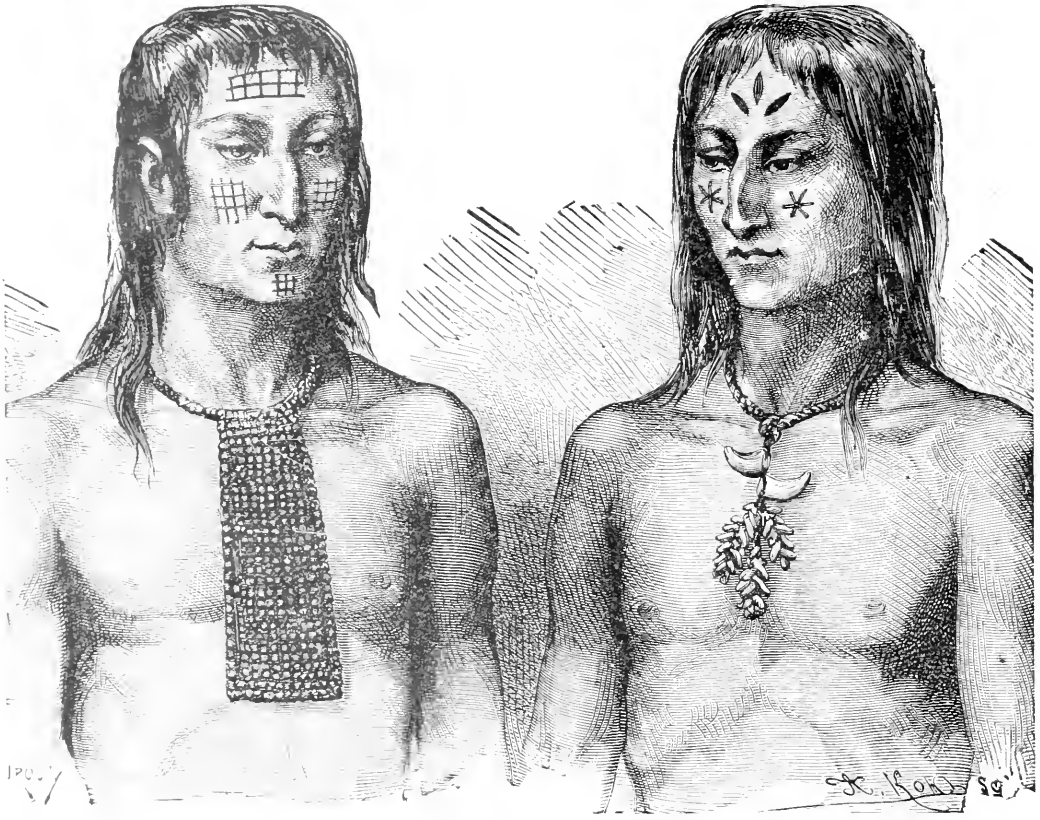
need hardly be informed that this third division of the Andeans carries us southward along the Alpine range of South America, with the Andean slopes on either side from the twenty-fifth or thirtieth degree of south latitude to the extremity of the continent.

Scarcely a nation of all South America has attained a better fame as to spirit and prowess than has the Araucanian division of the Andeans. It was not long after the conquest of Peru until the Spaniards made their way through these regions as far south as Terra del Fuego, and thus came into contact with the warlike Araucanos. The latter stood their ground against the invaders, and would not down before them. They fought and fled as they must, but fought again, and taking advantage of their Alpine fastnesses refused to be displaced. Even to the present day the descendants of the race show the same spirit and have succeeded, Swiss-like, in keeping their seats against the encroachments of European foes.

Again we remind the reader of the ethnic continuity of the peoples whom we are sketching. All the way down from the Granadas, by way of the Quichuas, the Aymaras, to the Araucanos, the same general type is preserved. The last named people might almost be mistaken for the races of Cuzco and Titicaca. In some respects, however, there is a difference. While the head, the face, and the features of the Araucanian family are very similar to those of the Peruvians, there are

Ethnic continuity throughout the Andean region.

other distinctive marks which suggest to the traveler that he is in the land of the Tartars. At the same time he notes that the complexion of the people is much lighter than that of the Inca and Aymara races. It would appear that a certain occult tendency has wrought a fairer hue for the bodies of this people. Perhaps the influence of climate—for we have here receded into the south temperate zone—has done something toward bleaching the dark browns and olives of the equatorial region.



ARAUCANIAN (TELEMBIE) INDIANS—TYPES.—Drawn by A. Sirouy, after a sketch by André.

As compared with the features and form of the North American Indians, the Araucanos are less pronounced than they. The copper hue is not so much emphasized. The features are not so prominent, and in general the tendency from the Mongolian toward the Indo-European physiognomy may be noted. The nose and cheeks of the Araucanian type are more symmetrical than the corresponding parts in the features of most of the Mongoloids, and the expression of the face is less sinister.

Araucanian features; domestic life and manners.

Some inquiries into the character of the Araucanian race have given thereto a fair measure of social and domestic attainments. The family appears to be well developed among this people, and their customs indicate a proper recognition of what is due among the members of an organized community. It is said that the formalities of intercourse among the Araucanos are more distinct and exacting than in the case of almost any other aboriginal race in America. One observing the domestic manners might well believe himself in the East among the tents of some Semitic tribe, so great

and elaborate is the etiquette. Nor may we easily discover what the occult causes are which have tended to produce this peculiar social evolution in the race under consideration.

From the Araucanos we descend southward to observe briefly the aborigines of the Terra del Fuego. The latter are evidently a cognate branch of the same Andean family of nations. The differences which they present in comparison with the Araucanos are almost wholly such as have been manifestly engendered by the environment. The Fuegians have their habitat beyond the thirtieth parallel of south latitude, and from that belt to the extreme insular parts of the south.

Place of the Fuegians; fishing their natural pursuit.

The reader will understand the nature of this region. Here the South American Cordilleras drop down most irregularly and brokenly to the level of the sea. The continent breaks off at the strait of Magellan; then rising beyond in the Land of Fire; finally appearing in isolated points round about, desolate and sea-washed, but still habitable for human beings.

It is in this region, from the borders of the Araucanian territories on the north to the extreme south, that the Fuegians have their place. One must needs observe at a glance that aboriginal tribes in such a situation will naturally and inevitably betake themselves to fishing as the primary, and hunting as the secondary, pursuit.

Such is the case with the Pescherais; they fish and hunt, and thereby live. As to their ethnic character, that is in clear affiliation with the other Alpine races of South America. Here we observe among the people the large Araucanian head and round face. The complexion of the two peoples is in close analogy. The hair of each is long, black, and thick—never curly. In the Fuegians we note the peculiarly broad mouth, medium or thick lips, small ears, white and perfectly regular teeth, which are the invariable characteristics of the whole Andean family of nations.

Ethnic affinities of the race; mistaken for Patagonians.

ARAUCANIAN WOMAN—LA-AMA DE LLAVES.
Drawn by Emile Bayard, after a water color by Paul Marcoy.

The habitat of this ichthyophagous people extends around the coasts of Terra del Fuego; also on the shores of the Magellan straits; also somewhat northward, particularly on the Pacific side. Ethnically, the race is bounded Atlanticward by the Patagonians, and northward and westward by the Araucanians.

In the early epochs after the discovery of America and the Spanish conquests the Fuegians were mistaken for Patagonians. They were so named, and were thus confounded with a people

from whom they are distinct. It is thus that the conflicting opinions relative to the stature and character of the Patagonians have arisen. In many particulars it is true that the two peoples are alike, but in other striking characteristics they are most clearly differentiated from each other.

FUEGIAN MOTHER AND CHILD.
Drawn by Y. Pranishnikoff

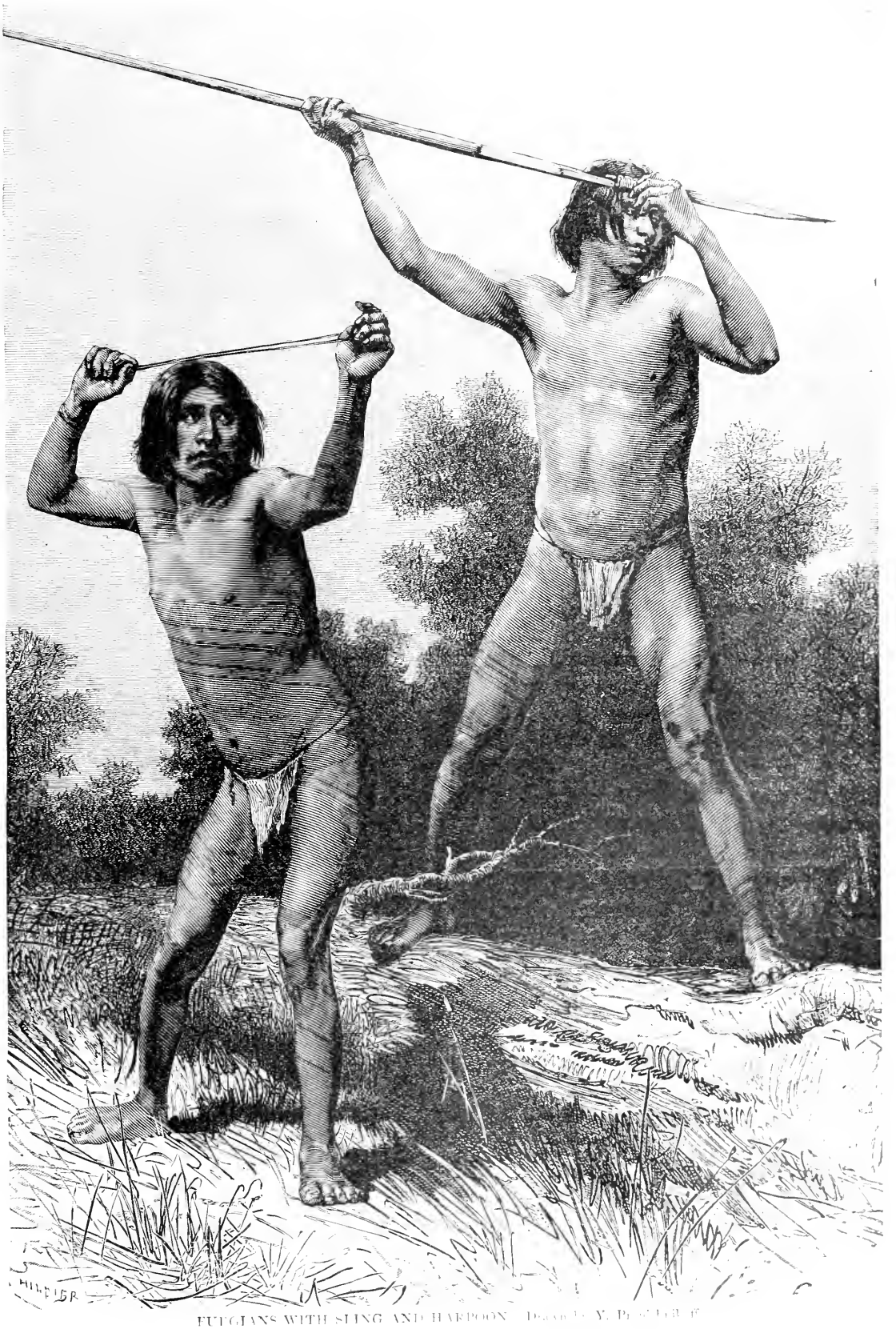
This will be seen from a survey of the form and features of the Fuegians. Their complexion is an olive brown, tending slightly to yellow. The comparatively light complexion of the Araucanos extends to the Fuegians, as well as other of their features. There is, however, in the Fuegian form a loss of symmetry tending to deformity of the person. The huge Quichuan chest here persists, giving to the body a disproportion to the limbs. The latter are short, and the legs are twisted out of symmetry by the habit of the people in sitting upon them. This they do in the Eastern fashion, and the legs from the knees down are bent inward. To this we may add another element of ugliness, and that is the skeleton-like aspect of the whole person produced at certain seasons of the year by the half-starvation to which the race is subject on account of its manner of life.

Features and bodily form of the Fuegians.

This manner is that of wandering from place to place in search of the means of subsistence. The people live by taking fish; more especially by gathering the shellfish which the ocean waters supply —but not perennially—in these regions. The Fuegians have never built any considerable cities. They remove in small companies from one part of the coast to another, following the supply of fish. Wherever they find the shoal waters and sand sufficiently productive there they pause, build their lodges, and ply their vocation. There are few peoples in the world who rely more completely upon the resources of the sea than do the Fuegians.

The wandering life and aquatic habit of the people.

This leads of necessity to the aquatic habit of life. The sea is always in sight. Some of the tribes wander inland, hunting for such poor game as the islands and lower part of the continent afford, but the greater number follow only the

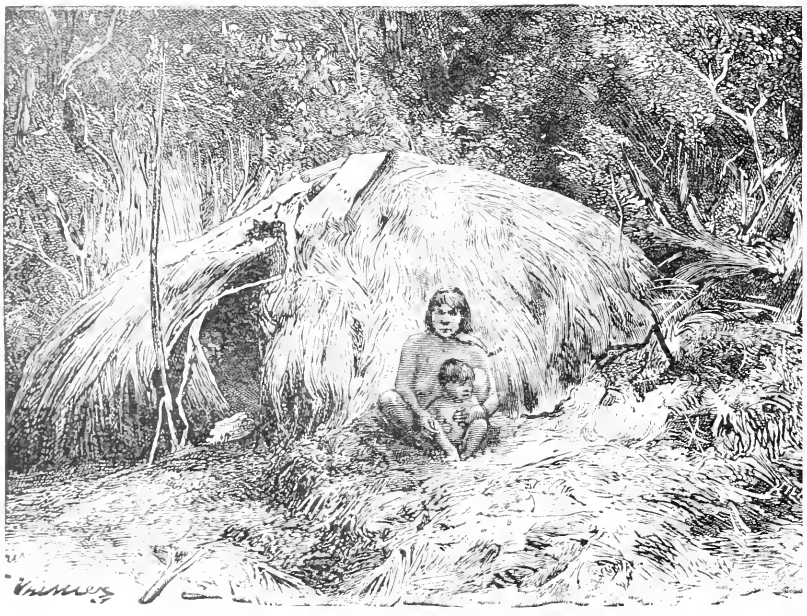


FUEGIANS WITH SLING AND HARPOON

shore. They make bark canoes, in which they display their best skill. They form their boats by regular patterns, stop the cracks with rushes, cover the outside with such substances as render the bark impervious, and in every way adapt the frail craft to the element for which it is intended. The boats are light, and may be easily carried from place to place. The whole property of the family may in like manner be borne away at one or two loads.

The Fuegian tribes in removing from one part to another do not destroy their lodges, but leave them for a possible return. Arriving at the new situation the people betake themselves, men and women, to the water. The women steer the canoes, and the men stand with harpoons, pointed with stone arrowheads, ready to pierce the first fish that presents itself. In this work the barbarian is quick and certain. In these waters are fishes of many kinds but seal is found. The latter are regarded as the greatest game. The flesh of this marine creature is taken and eaten raw, while the skin is reserved for clothing and moccasins.

Such is the manner of life of this rude people. They have the common Indian habit of painting and decorating their bodies. They also wear feathers and other showy ornaments, to the extent of their ability to collect them. They accumulate no property, but live from day to day by their rude vocation. When the supply of fish is exhausted in a given place they remove to another station. Their manner of life exposes them to many hardships. It should not be forgotten that we have here reached the land which, though called the Land of Fire, is also the land of returning winters. The seas round about are cold, especially at certain seasons of the year. None the less these hardy barbarians, both men and women, plunge half naked into the waters around their bleak shores, and there pass the greater part of their lives. In this manner there is much picturesqueness, as well as much barbarity. The impression made on the mind of the traveler by the aspects of existence in this remote part of the world is deep and lasting. The contrast between the ethnic character of the Fuegians and the barbarians of our Northern continent is at once strong and instructive.



FUEGIAN HUT IN THE FOREST.
Drawn by G. Vuillier, from a photograph.

Picturesqueness of Fuegian life; adjustment to environment.

The Fuegians have their superstitions and religious ceremonies; but their views are not clearly defined. They think that men shall live in a future state, and that death is a calamity. It is the peculiarity of the race that their magicians and fortune tellers are mostly women. These are expected to preserve the life and welfare of the people by interposing between them and the invisible spirits that would do them harm. Sickness is regarded as the work of some angry spirit. When one sickens the medicine women or male sorcerers are called in to heal him. The afflicted are then subjected to pressure of the body, and to incantations and conjurations most meaningless.

Fuegian superstitions; the medicine men.

It is one of the customs of the medicine men to apply suction to different parts of the body of the sick, as though the pain, and perhaps the malevolent spirit itself, might thus be drawn away. Such is the general character of the southernmost race inhabiting these continents, knowing not progress, barbarian by nature and practice, and clearly allied by race descent with that large and interesting group of Andean nations which we have now traced from the isthmus of Panama to the Land of Fire.

CHAPTER CLXXXI.—CENTRAL TRIBES.

IF for the present we exclude the vast Amazonian region and those parts of Brazil lying north of the fifteenth parallel of south latitude, we shall still have remaining a vast area of South America beyond the limit just mentioned. The region in question corresponds roughly with Argentina, but of course ethnographical boundaries are not determinable by factitious political arrangements.

In this south central part of our sister continent, between the Andes on the west and Brazil and Bolivia on the north and east, we find a group of aboriginal races to which we shall now give attention. We have taken the geographical term *Central* to define them, though the use of such a term is subject to criticism. In course of time, no doubt, a further investigation of the languages spoken by the races inhabiting this region, and of their ethnic characteristics, will give us the essentials of a true classification.

Central group of South Americans; three divisions.

If we speak of the people spreading through the vast region now before us as a single race, we shall find it parting into three subordinate divisions, or groups, of nations which may be properly considered in turn. The first of these is the Patagonian branch, having its center in the country bearing the same name, but its outlying selvages considerably beyond the borders of Patagonia.

Men of this race are found as far northward and eastward as the Rio de la Plata; but the great majority and bulk of the Patagonians lie between the thirty-fifth and fiftieth parallels of south latitude. Stragglers of the common family are seen as far south as the strait of Magellan and as far north as the southern boundary of Paraguay. On the north the Patagonians grade off into Brazilian and Aymaran types, and on the south

Place of the Patagonians; the nomadic disposition.

they merge ethnically with the Feugians already described.

Perhaps the first characteristic which we note in this people is their nomadic disposition. The habit of the race is to wander from place to place over the wide plains which they possess, dwelling in tents or rude huts in the forest. This habit was already established when our southern continent was revealed to Eu-

PATAGONIAN TYPE.

rope. Since then the horse has been introduced and brought to domestication. This animal met the ethnic disposition of the Patagonians halfway. They mounted, and became the knights of the southern pampas.

To the Patagonians various ethnic names have been assigned, such as Tuelches, Chulches, Puelches, Penuelches, Huilliches, and the like—names of little utility in our present state of knowledge. Themselves the Patagonians call Tsoneeal, which is more to the purpose. But however the race may be designated, the traits by which it is distinguished are sufficiently striking and distinct.

Ethnic names and traits of the people; form and stature.

Among such traits, first of all, we note the great stature of the people. It is conceded that the Patagonians are the tallest race now inhabiting the globe. The average height has been placed at five feet eleven inches, but great numbers of the men rise above this stature, towering to gigantic proportions. It would be possible to select large districts of country in which the men average more than six feet. Toward the north the stature is less, but in Patagonia Proper, toward the Atlantic coast, the race justifies the common belief in the unusual height of its members.

This greatness of stature is accompanied with stalwartness of proportion and fierceness of disposition. The Patagonians do not civilize. Their nomadic habit is against the civilized forms of life. They do not readily condescend to agriculture, even in its simplest forms. They go readily and passionately to war, and notwithstanding the barbarism of their weapons have been found, from the first till now, to be formidable foemen.

Fierceness of disposition; features of the Patagonians.

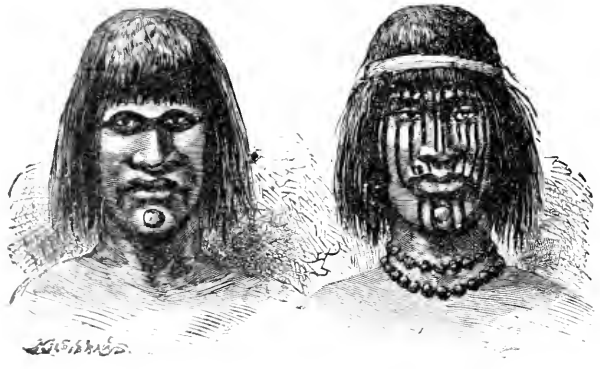
In complexion the Patagonians are a dark olive color. Some are almost black. Others have the hue of mulattoes. That tribe called the Tuelches is regarded as darkest of all. These also are the most gigantic. The Patagonian women are Amazonian in their proportions; almost as tall and muscular as the men; almost as fierce in action and character as the warriors. The features of both sexes are strongly marked and differentiated. The upper head is low. From the center of the nose a circle struck around with compasses would conform almost precisely to the limits of the visage and head. The eyes are horizontal, each brow arching upward and outward; the nose, Indian-like, with nostrils spreading laterally; the

PATAGONIAN ENCAMPMENT.—Drawn by Maurand

lips, very thick and turning outward. The expression of the features is remote, but not wholly unfriendly, except when the possessor is excited to anger. Then the countenance becomes sullen, fierce, and even terrible.

Fully forty tribes have been included by certain authors under the general name of Patagonian. These divisions, however, must necessarily be omitted, except in an exhaustive treatise. Perhaps the principal of them is the Chaco race, inhabiting El Gran Chaco, or the Great Chaco region, lying along the left bank of the Rio Salado from the borders of Bolivia southward through about ten degrees of latitude. No other branch presents the Patagonian type in a higher stage of development. The country is mostly a forest region, and this fact has modified the national character. No part of South America has been harder to penetrate and subdue than the region inhabited by this powerful and warlike people.

Subdivisions of the race; character of the pampas.



CHACO CRANS—TYPES.
Drawn by Riou, after a sketch of Novis.

The reader is presumed to be acquainted with the character of the South American pampas, or plains. These correspond to our North American prairies, but have more of the tropical character. The race inhabiting the Patagonian pampas is called the Puelches. Their manner of life and character have been largely determined by their peculiar situation. When the Spaniards came upon the eastern coast of the continent and fixed themselves there they found the Puelches on the banks of the Rio de la Plata, spreading far across the plains of the interior. For a generation or two the natives held their own against the foreigners, but at length gave back before them.

Place and manner of life of the Puelches.

The Puelches had little knowledge of fishing or navigation. Not in that direction lay their energies and attainments. Out in the pampas, half hidden in the luxuriant grasses, or wandering far over sandy plains, they followed the stag, the hare, the ostrich, and the sloth, each to his place, and took him by the hunter's art.

In these regions at the present time the manner of life is not greatly different; for a century or more droves of wild horses and wild cattle have traversed these plains at will, and them the natives press in the chase. In hardly any other part of the earth may the natural man more fully support himself on the animal life of his environment than in the pampas, which spread inland from the La Plata and the Salado.

Herds of the pampas, Los Chiquitos and Los Moxos.

From the lands of the Chacos—extending northward and eastward through Eastern Bolivia, Paraguay, Para, Sao Paulo, and as far toward the equator as where the southern tributaries of the Upper Amazon gather their waters from the hills and forests of Southwestern Brazil—spread two other races that are classified under the general designation of the Central group. These rank in cognate relation with the Patagonian branch

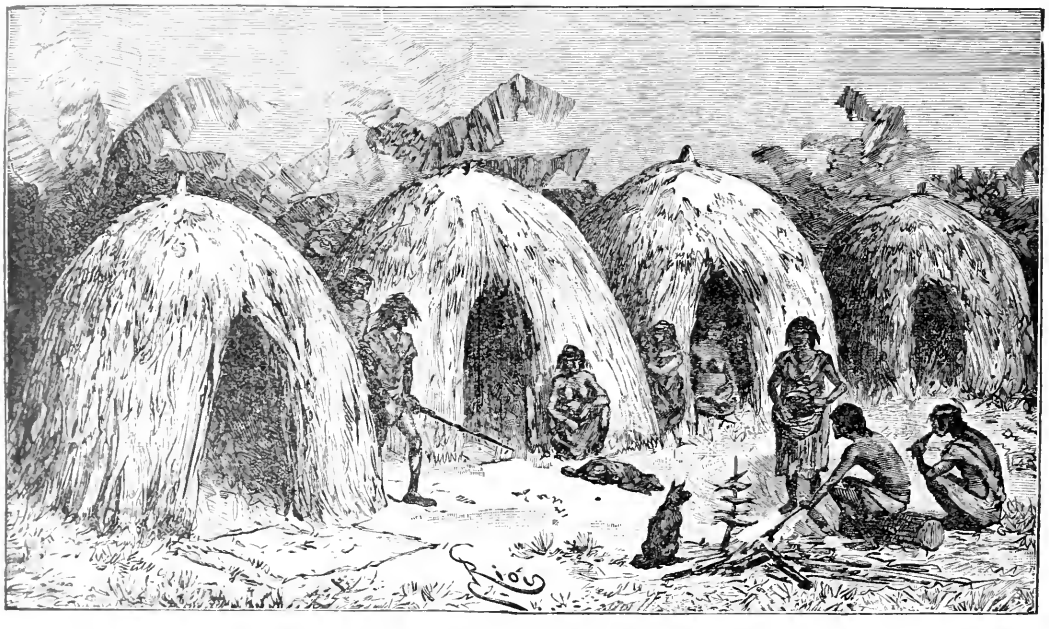
THE PAMPAS.—Drawn by V. Pranishnikoff, from a photograph.

of the same family. They are called by the Spanish names of Los Chiquitos and Los Moxos. It appears that these two names belong properly to leading tribes of the respective groups of nations which they designate.

Grading down of races; character of the Chiquitos.

On the south, next to the Patagonians and Chacos, these races grade off until, along the border country, marked in a general way by the Parana and the Vermejo, the difference among them is not great; but if we take specimen peoples from the southern pampas, and compare them with like examples from the region north and east of Bolivia, we shall find the differentiation to be distinct, emphatic, unmistakable.

The country occupied by the Chiquitos consists of the foothills of the eastern [illegible] ranges. In geographical eth[illegible] the Chiquito race lies east[illegible] Aymaras. The broken coun[illegible] inhabit is a region of [illegible] traversed by many small [illegible] into the Madeira and the Tapajos. Southward other waters of this country descend into the Parana. The region is of a character to suggest and support the hunting life, and to this vocation the Chiquitos give themselves. They are of a character somewhat similar to the North American Indian tribes. They have villages, and are organized into families and clans. In clothing themselves they cover but a part of the person, and are more concerned about picturesque and striking effects than they are about the comfortableness and convenience of their apparel.



HOUSES OF THE GRAND CHACO.

Likeness of the Chiquitos to Red Indians; the Charas.

The character of the races which we here find in our progress eastward and northeastward across the South American continent is such as strongly to suggest their classification with the aborigines of our own country. The differences which they present in comparison with the Andean races are sufficient to warrant the hypothesis of Winchell and other ethnographers that the races in question are the widely expanded development of a

Polynesian Mongoloid stock which aforetime reached the South American continent by way of the St. Felix islands and the upper coast of Brazil.

INDIANS OF THE PAMPAS: TYPES.—Drawn by Maybrach, from a photograph.

It is on the eastern borders of the Aymaras that this truly Indian expansion begins. The lines of it are drawn eastward, in one or two cases southeastward, as, for instance, to include the Charas, of Uruguay; but especially northeastward in many branches covering the south central portion of Brazil as far as the Atlantic coast. Still further to the north we should, on this theory, find that stem ascending on which the Caribbean evolution took place long before the discovery of America.

It is proper to say in this connection

that there is the usual conflict respecting the Chiquitos as to their generic or subordinate character. Some ethnographers make the family name of the nations under consideration to be the Parexis, with the Chiquitos for a subdivision, while other writers, including Pritchard, reverse this relation. It is a question that may not be well determined in the present state of knowledge.

Relations of Chiquitos and Parexis; other tribes.

With this division of the Central South Americans several under or cognate tribes are associated. The principal of these are the Samucens, the Païconecas, and the Sarabecas. Among these there are only slight differences of tribal character. Another observation is that on the south the Chiquitos grade off into the Chacos and other races of the Patagonian type. In the vicinity of where the thirtieth parallel of south latitude rises from the pampas to the Eastern Andes it would be difficult to determine the ethnic character of the inhabitants. Further north, however, the Chiquitian type is established, and to that we may now give more specific attention.

The people in question are lower in stature than the stalwart nations of the south. Indeed, some measurements have shown that the Chiquitos are rather low, averaging no more than five and a half feet. Here the usual diversity between the men and the women—the absence of which we have noticed among the Patagonians—reappears. As to the bodily form of the Chiquitos, there seems to be a contest between those proportions which are truly Indian and those which are peculiar to the Andeans. From the latter the race in question has taken a great chest and broad shoulders, but from the former the rather athletic and sinewy development of the limbs. The complexion is an olive brown, with a tinge of yellow. It is on the line of color that the Samucens are discriminated from the Chiquitos proper. The former are darker-hued than the latter.

Ethnic features of the Chiquitos; the women.

The other features of the Chiquitos are of the common Indian type. The head differs much from the cranial form of the Andeans, being large and round. Of this shape also is the visage. The forehead is low and Patagonian in character. The cheek bones do not rise above the other features, and the nose is short but fairly well formed. The eyes, as in nearly all of the South American races, are set horizontally. The mouth and lips have more of the European character than may be noted in the heavy, sullen countenances of the races to the south. The hair is long and black and straight. As to the women, their forms are by no means beautiful, the female body being uniform in dimensions and having no waist. The face of the woman is almost perfectly circular. The expression of the Chiquitian countenance is lively, frank, generous, and ready to break into a smile on slight provocation.

Oddly enough in this region we find the languages to be of a smoother and more harmonious character than in almost any other part of our continents. This fact is one of the circumstances which has led ethnographers to classify the Chiquitos with the Polynesians, whose melodious languages are one of the characteristic features of those races.

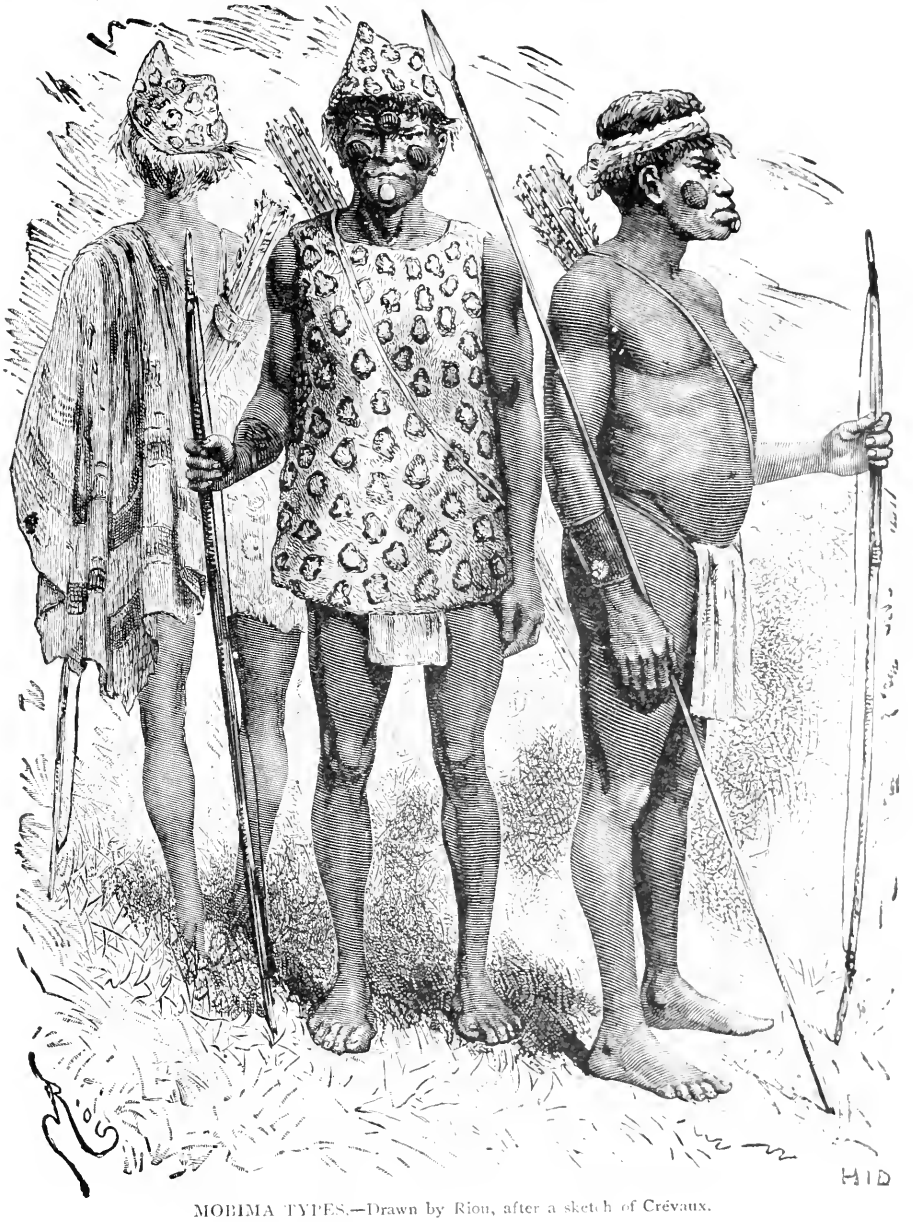
The Chiquito a harmonious language; place of the Moxos.

The remaining cognate branch of our Central South American aborigines is the Moxos. The latter are a lowland people, belonging to the river banks and to the level shores of lakes and bays. Their situation has turned them to fishing pursuits. It is on this line that they are divided from the other Chiquito nations.

There is a strong likeness in intellectual and moral quality between the Moxos and the collateral tribes. Their distinctive features are traceable to the fishing life which they lead, and the consequent abandonment of the chase and mostly of agricultural pursuits.

On the whole, the Moxos are correspondingly less developed than the Chiquitos. From the remotest antiquity the fishing races have led one of the lowest forms of life. If they have, as a rule, been less violently subject to superstitions and sorcery, they have in like manner been insusceptible to those reactions of the natural world and of social organization which tend to the better forms of human development.

Weaker development of the Moxos; social institutions.



MOBIMA TYPES.—Drawn by Riou, after a sketch of Crévaux.

Something has been ascertained of the

social and domestic institutions of the Chiquitos and the Moxos. Both have marriage and both are polygamous. The sexual union among them is determined by such feeble law that it may be broken at the will of the man. There was great barbarity in the domestic estate, extending to infanticide and other coïncident abuses. One of the superstitions of the Moxos is that when twins are born they shall be killed or sacrificed to the gods of the race.

Affinities of Moxos to Red Indians; the river life.

Among these peoples there are many usages which may remind the inquirer of the life of the North American savages. There is a time for feasting, and we might almost say a time for starvation. Improvidence is the common law of the fishing races. In times of plenty there is a joyful manner of life. At such seasons the Moxos gather in their river villages and indulge in games and dancing, and worse than these, in drunkenness; for this people also understand the making of strong beer out of the yucca palm.

The active life of the Moxos is for the most part the life of river men. Each has his canoe. Up and down the rivers and around the lakes of their country they go, plying their vocation. Only incidentally do they take to the chase. The small agriculture of the country is left to the women. There is much savagery, and it is said that the tradition, if not the fact, of cannibalism is a part of Chiquitian and Moxian history.

In stature the Moxos considerably surpass the height of the cognate tribesmen. Some of the former are six feet high. The strongest and largest are a tribe called the Mobimas, while the smallest in stature are the Iconamas and the Chapacuras. As to personal form, the Moxian figure is strongly suggestive of the Chiquitians and the Chacos. The person has a measure of symmetry. Most of the men are upright and easy in gait. The fault of the race seems to arise from over-eating, and to exhibit itself in fatness. The women are said to approach more than the Chiquitians to the European form. The head of the Moxos is large and protuberant at the occiput. The face is flat and somewhat Tartar-like. The forehead is of the low, Patagonian type. The other features differ not much from those of the Chiquitos.

Variations of stature; features and traits.

We have remarked upon the diverse nomenclature of the races here under consideration. The tribal names which we have employed in connection with the Chiquitos reäppear in the writings of some ethnographers, as the Xarayes, the Bororos, the Pamas, etc; but as we have said, the nomenclature is not of the greatest importance. It matters little about the somewhat arbitrary name that may be given to tribes and peoples, if only the peoples themselves be clearly distinguished and understood. The more complete investigation of the native races of South America remains to follow, and until the whole subject shall have been reviewed from a higher and more scientific point of observation we shall be constrained to content ourselves with the existing confusion.

Other tribal names; further inquiry necessary.

CHAPTER CLXXXII.—GUARANI-BRAZILIANS.

WE have now considered all of the aboriginal nations of the Andean parts of South America and of those portions of the continent lying below the twentieth parallel of south latitude. On the west our investigation of the aborigines has reached up to the tenth parallel, while on the east the inquiry has not extended further north than the twenty-fifth. All the remainder of the continent, including much the larger portion of Brazil and the north-eastern coasts as far as Venezuela, remains to be considered. The native races occupying this vast region have been roughly grouped together under the name of the Guarani-Brazilians.

Parts of South America held by Guarani-Brazilians.

At the beginning of our review of these nations we should remark again upon the conflicting ethnic names. Some writers, instead of the name of Guaranis, or Brazilians, have chosen the designative of Tupis as the generic name of this vast group of nations; others call them Tupi-Guaranis, while others reduce the Tupis to a subordinate position. It were difficult, in the present state of our knowledge, to decide between these two methods of classification.

The race or races now before us are among the most widely distributed on the globe. The territories occupied by the Guarani-Brazilians are hardly less extensive than those of the Athabascans or Algonquins of North America. In a general way, if we refer to geographical boundaries, we may say that the Guarani-Brazilians occupy the greater part of Brazil, all of Paraguay, half of Uruguay, large districts of Eastern Bolivia, and the whole country northward, inclusive of the coasts and islands occupied by the Caribs. As to the Guaranis, they hold the territories from the western borders of Paraguay eastward to the Atlantic, and from the great estuary of the La Plata to about the twentieth parallel of south latitude.

Wide distribution of the Guarani races.

One of the first observations to be made respecting these native nations is that they, more than the other peoples whom we have been considering, have been influenced and modified by the impact of Indo-European races. While the aboriginal peoples may still be considered as such, they have on the eastern borders of South America changed character by their contact with the institutions and customs of the Whites. This is true in particular of the Guaranis, who have their central seats in Paraguay. The people in question is one of the most advanced of all the South American natives. It is so because for the past two centuries it has been interpenetrated with influences from abroad.

Large modification effected by European impact.

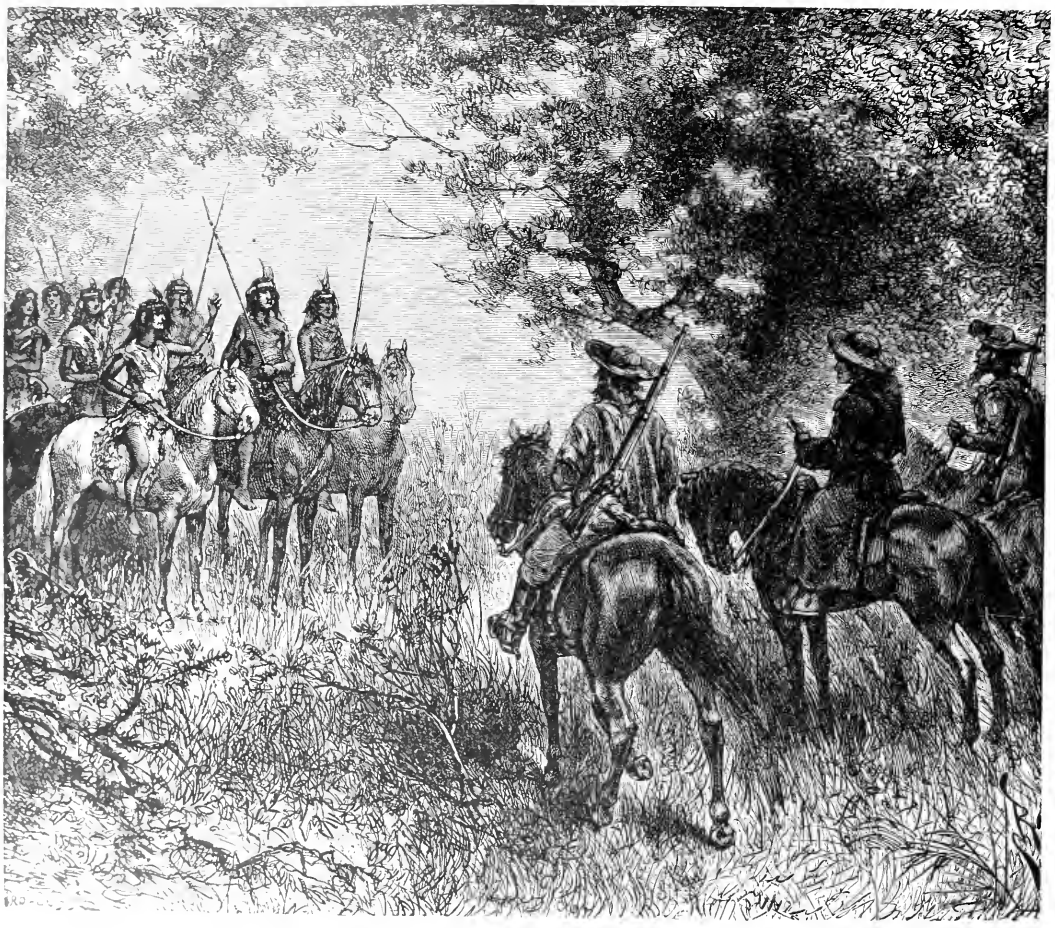
The Guaranis are also one of the most populous of the South American nations, as well as the most progressive. They are subdivided into three groups, and to these the title of tribe is hardly any longer applicable. The Southern Guaranis live partly the sedentary and partly the nomadic life. The former nations, that is, the sedentary group, are those who have accepted the institutions of Europe. They occupy the populous towns in the

Division into Eastern and Western Guaranis; the Tupis.

valley of the Parana, the Uruguay, and the Paraguay rivers. The wild tribes still hold to the forest, speak the native language, and follow the hunter's calling.

The Western Guaranis belong to a territory intermediate between that of the Chiquitos and the Moxos. This is a densely wooded region, and the people are still aboriginal in their habits. They have, however, been mostly converted by the labors of Spanish and Portuguese Jesuits. In this region the Guarani language is heard in its original barbaric purity. The Western Guaranis are subdivided into minor tribes, some of which, far to the north, are in the extremes of savagery.

The Eastern group of the same race are the Tupis, or Brazilians proper; that is, the aborigines of the greater part of the country now known as the Republic of Brazil. To this group ethnography has assigned the name of Tupis, but not without controversy.



GUARANI-BRAZILIANS—TYPES.—Drawn by Riou, after a sketch of Crévaux.

Hence the name of Guarani-Tupis as applied to the whole family under consideration. It is a matter of no great import whether we give this ethnic designative of Tupi to the peoples under consideration, or whether we denote them as Brazilians.

As usually happens along the selvage of nations, the distinction between the Tupis and the Guaranis fades away at

MANNERS OF PARAGUAYAS.—Reception of Foreigners.—Drawn by Riou, from a description.

the border; but after advancing northward for some distance above the twentieth parallel we find ourselves among nations quite distinct in character from the natives of Uruguay. The character thus discovered continues, with certain modifications, all the way northward to the Amazon, and extends through the principal valleys of that mighty river. The Guarani languages, however, give place to other dialects as we proceed on our northward excursion, and the races speaking these dialects likewise depart from the common type.

Fading away of race characteristics among these tribes.

TUPI-GUARANI TYPE.
Drawn by Riou, from a photograph.

In this progress, from the heights of the Andes down the eastern slopes of that great range, and then northward from the pampas and the valley of the La Plata, we can but note the great transformation in the people from Asiatic to Polynesian characteristics. This consists, primarily and principally, of the substitution of truly Indian traits for those ethnic qualities which distinguish the Mexican and Andean races. The tribes occupying the forests and plains of Southeastern Brazil, or at least so much thereof as lies north of the latitude of Rio de Janeiro, have much of the character of North American Indians. This is true of them personally, and also of their manners and customs. The same qualities of race continue to appear as far north as the principal valley of the Amazon, insomuch that a description of the people of one of these nations may almost be used in a typical way for the whole.

Transformation of tribes into Polynesian characteristics.

Some of the first travelers into the regions before us were wont to say that having seen one Indian you had seen all. This is by no means the case, and could only be said by careless and indifferent observers. The Guarani-Brazilian group includes four subordinate groups of nations, or three besides the Caribs. These are the Guarani proper, the Tupi, and the Botecudo. There are also the Puris, occupying sloping coasts south of Rio de Janeiro. Each of these four groups is in turn subdivided, as is also the Carib stock of the north. The subdivisions are not arbitrary, but are based upon distinctions in language and in physical characteristics. Within certain limits the race may be viewed as a whole, and, since space is here wanted to enumerate the local tribes of the vast region of the Amazon valley and Eastern Brazil, we may give an outline of the characteristics of the race as such.

Subdivisions of the Guarani-Brazilian group.

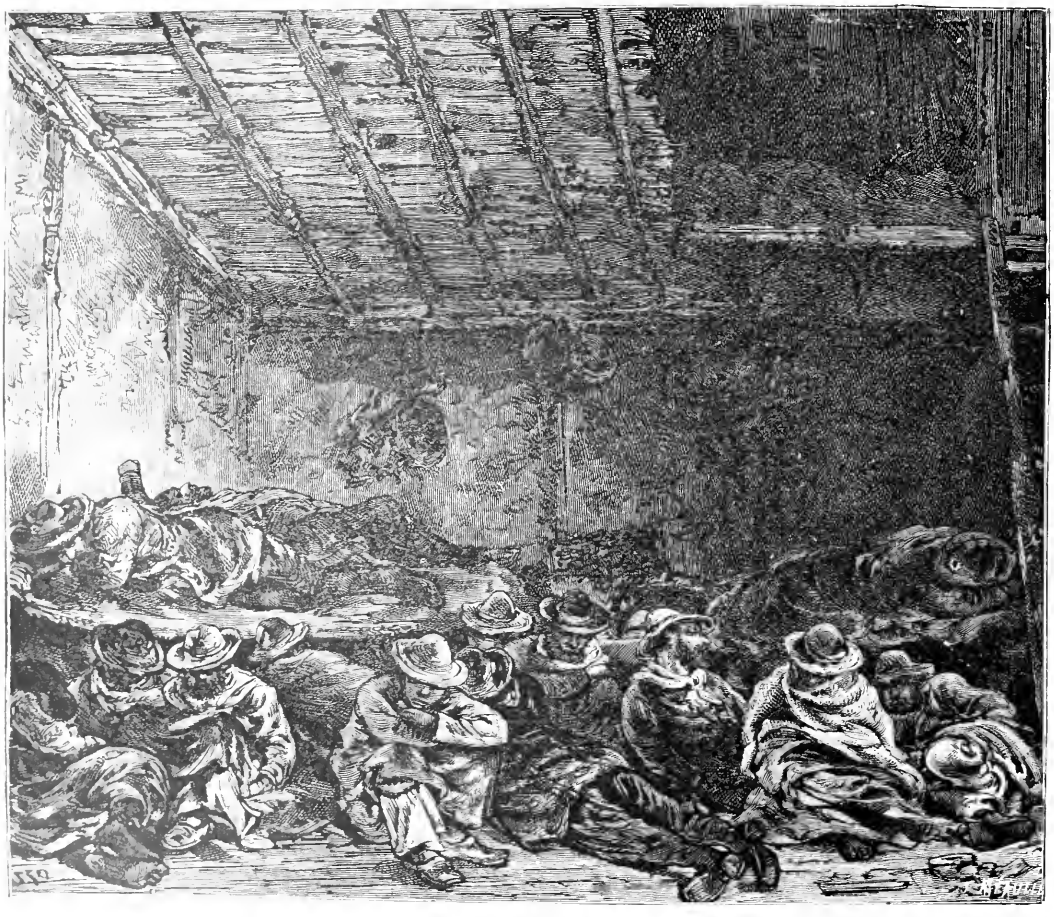
The prevailing complexion of, the

NATIVES OF AMAZON VALLEY—TYPES. [illegible] Drawn by E. R[illegible]

Guarani-Brazilian nations is a brownish copper hue, sometimes as dark as mahogany, and sometimes lightened to a semimulatto color. Within these slightly varying limits the complexions of all the races of this family may be defined. Another general feature is the straight, dead-black hair which is common to all the Amazonians and the Guaranis. The eyes are uniformly black, and the beard is scant or wholly wanting. In the eyes of some of the tribes there is a slight lifting of the outer angle from the horizontal position. The cheek bones differ considerably in the degree of projection, but this feature is much less conspicuous than in the North American Indians.

Features of the Brazilians; contrasts with Red Indians.

There is another particular in which an analagous difference may be noted, and that is the relatively flatter faces of the aborigines of the southern continent. The latter peoples have also greater symmetry and regularity of the features as a whole. There is little of that haughty and hawk-like expression which marks the physiognomy of the North American natives. In symmetry of person it were hard to assign the palm as between the Amazonians and our wild Indians. The former, by their lower geographical level, have escaped the abnormal chest development which characterizes the Andeans. In the women the narrow waist appears, and the general outline is as symmetrical as might

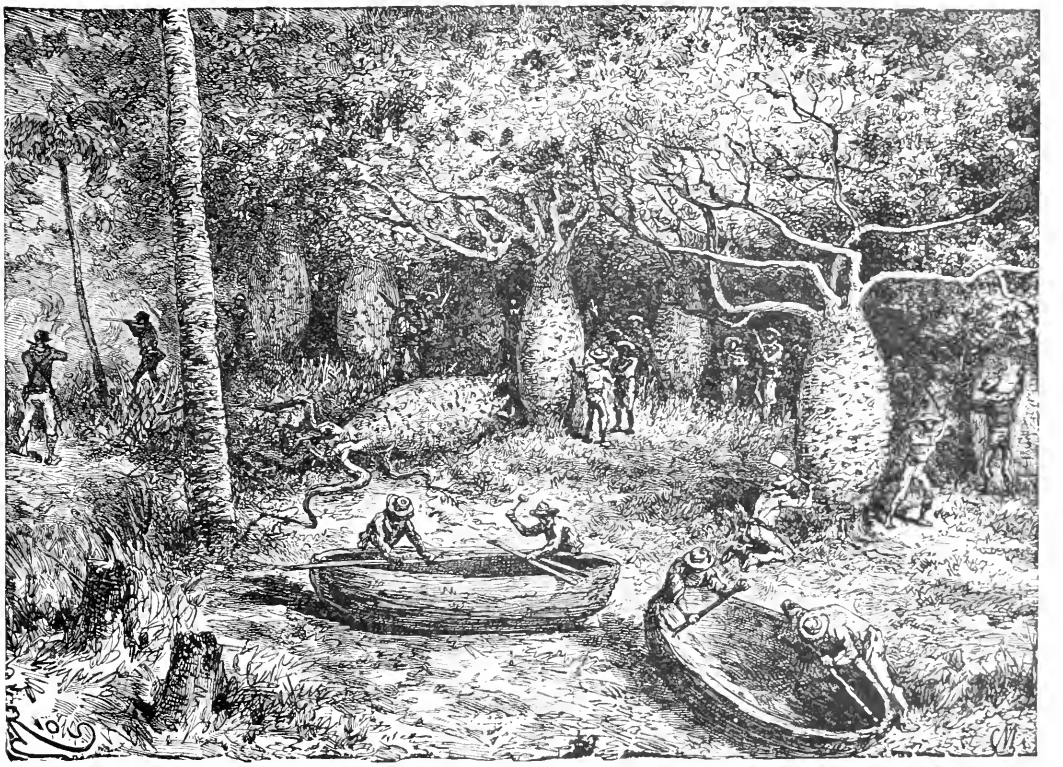


PI-DCHAMEER OF TUPI-GUARANI HOUSE.—Drawn by Dosso, from a photograph.

be demanded by the somewhat artificial standards of Europe.

This description of the ethnic qualities of the Tupis belongs rather to the peoples of the eastern part of the continent, known by the subgeneric names of the Crens, the Gucks, the Crans, the Tupinambis, etc. As the traveler pen-

Subtribes of the Tupis; abnormal features.



AMAZONIANS BUILDING CANOES.—Drawn by Riou, from a description.

etrates the interior, more particularly as he ascends the great river valleys and comes into contact with the undisturbed forces of nature and the unmodified aspects of the natural man, he finds many departures from the type which we have just described. It would appear that nature in some of the races under consideration had gone on the lines of caprice to the verge of abnormality. Some of the natives of the interior, though well developed in bodily form, have prodigious ears hanging down almost to the shoulders. Whether this be wholly the act of nature, or rather the result of weights suspended to the ears, it were difficult to determine.

In these regions the traces of European civilization disappear. There are found, however, many features of the national life that are of interest, while a few are worthy of admiration. Thus, for instance, the nations of the interior, among the great southern tributaries of the Amazon, have devised what the Portuguese call the Lingoa Geral, or as we should say, a general language, or *lingua franca*, which is understood by a great number of tribes. By this means intercourse among them is made easy.

The Lingoa Geral; place of the Amazonians.

The description which we have given of the character of the Amazonians belongs rather to the nations inhabiting the broad areas south of the great val-

ley, distributed along such streams as the Rio Madeira, the Rio Tapajos, the Rio Xinga, etc. The same general type may be followed among the other right bank tributaries of the Amazon as far west as Peru and Ecuador. Besides these nations there is another group, numbering fully forty tribes, having their territories between the head waters of the true Amazon and the Rio Negro, and still further northward to the watershed which divides the tributaries of the last named stream from those of the Orinoco.

Each of these tribes has its own national name and its own dialect. The people are described as being tall, athletic, and symmetrical. The men wear their hair long. This natural adornment they bind up behind with a cord, from which ligature it hangs down the back. This fashion is that of the men only. The hair of the women falls loose around the neck and shoulders. The men pluck out the beard, and both they and the women pull the hairs from their eyebrows, leaving the face bald. The complexion of these peoples is a copperish red, the skin having the same gloss which we have noticed in the case of some of the North American Indians.

Ethnic features and manners; populousness of tribes.

These great nations north and south of the Rio Amazonas are not only widely extended, but also populous. Not a few of them number many thousands. They have their villages and towns, and are more sedentary in their habits than are the races of the southern parts of the continent. Indeed, the Amazonian peoples generally have but one abode. To a certain limit they cultivate the soil, selecting for such purposes the glades and valley land which nature has left without trees.

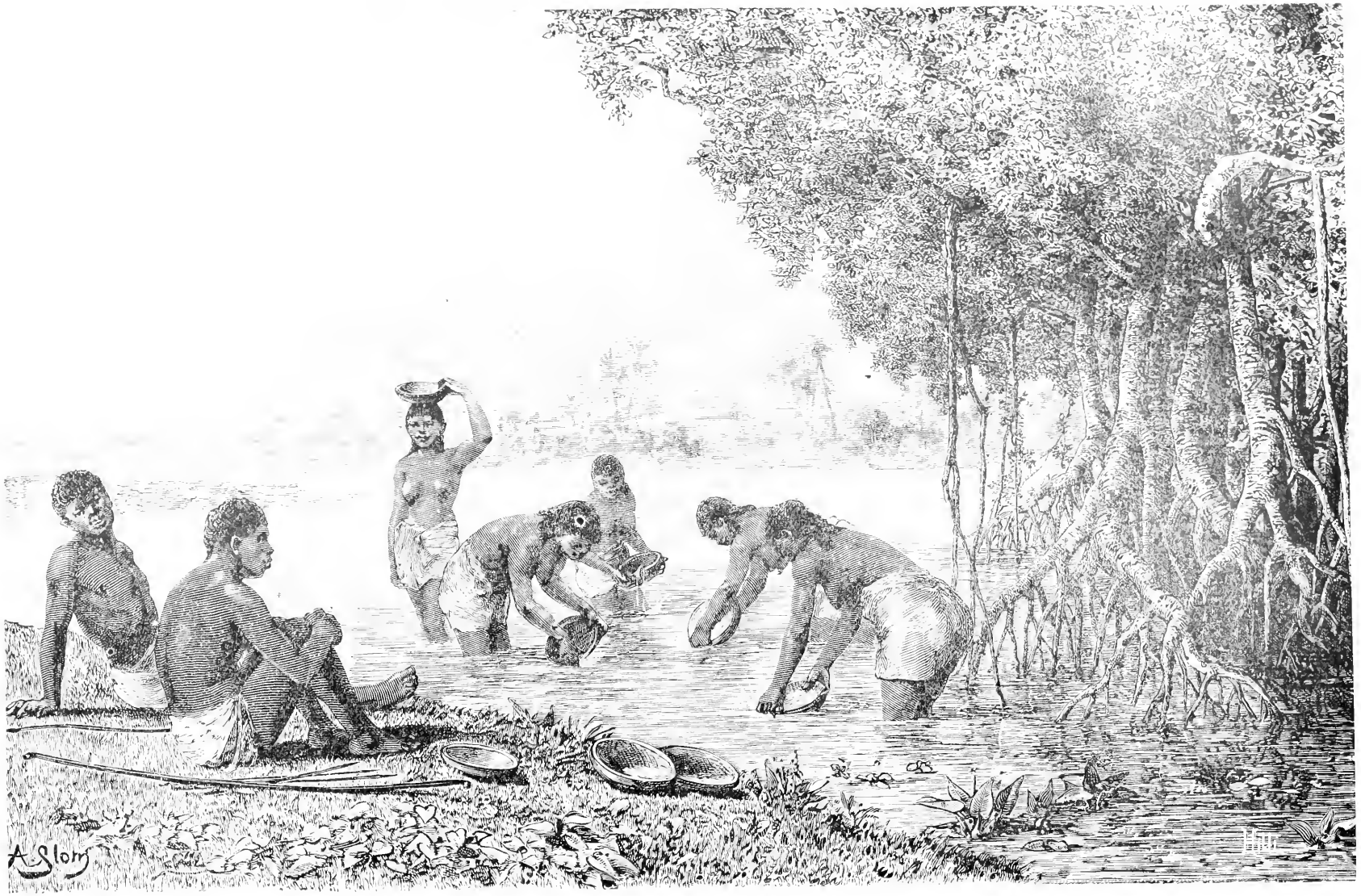
The Tupis do not, as a rule, cut down and clear the forests. This they are able to do, as is seen in their manner of building houses. Their houses are built of logs, and have the form of a rectangle, but are generally circular at one end. Such houses resemble the Patagonian "beehives" in one particular, and that is that they are adapted for several families instead of one. Indeed, the houses are sometimes so large as to accommodate a small community within a single structure. In such cases the large roof is supported by the trunks of trees, which take the place of columns in the more pretentious buildings of the Old World races.

Buildings of the Tupis; communal houses.

Though such a house as is here described affords space for many families, it is not all in one apartment, but in many, each separate division within being intended for the accommodation of a single household. Structures of this kind are strongly and permanently built. Nor can it be claimed that the communal arrangement of the house is ill-adapted to the necessities and dispositions of such a people.

Among the habits of the races of the Amazon may be mentioned the painting of the body with bright pigments in regular figures. Oddly enough this painting is used by some tribes, who go naked, to indicate where garments *should* be worn for modesty! As a rule, the wearing of apparel for the concealment of the person prevails among the men more than among women. The personal habits tend to prevent the easy recognition of the sexes. Among some of the tribes the men rather than the women wear combs. It has been conjectured that these facts, tending to confuse the observer, together with the tall

Painting the body; peculiar personal habits.



WASHING GOLD ON AN AMAZON TRIBUTARY.—Drawn by A. Slom, after a sketch by André.

stature of the people, gave rise among the earlier adventurers to the stories that the women of the Maranon valley were Amazons: hence the name of that great river—*Rio das Amazonas*.

Bashfulness and peaceable disposition of Amazonians.

The manners of the Amazonians are usually mild. Travelers have been impressed with the bashful and diffident bearing of many of the Indians of this region. The impression which the natives give is that of great secretiveness—a sort of retiracy into themselves. This quality of character is not rare among the aborigines of our continents, but it is exhibited in a marked degree by the native peoples of the Amazon.

Another trait which may be noticed and commended is the comparatively peaceful disposition of these nations. War is rare among them. Locally the tribes seldom quarrel. This disposition extends to a ready submission to the influence and command of others. Another moral trait is the strength of the filial tie. Though the institution of marriage is almost necessarily lax among peoples of this stage of development, the Amazonians generally show great fidelity, at least to their offspring. Travelers do not often witness stronger manifestations of affection on the part of parents for children than may be seen among the natives of the country under observation.

We have in our consideration of these races said little of their arts and industries. Of course the higher æsthetic sense and sensibilities are not found in such tribes. A certain measure of ingenuity and art the Amazonians possess; and their readiness to learn has been remarked and admired by travelers. They are not adverse to accepting the habits and, as far as they are capable, the institutions of Europeans. Left to themselves, however, they continue in what we may call the natural state. In that state the skill of the people is most seen in their building, in the manufacture of boats and weapons, in the making of coarse cloth, and in the drawing of designs and patterns, as is seen in the painting of the body and the ornamentation of garments.

Arts and industries; agriculture left to the women.

The agricultural life of the Amazonians extends to a number of productions —this on account of the great fertility of the soil and variety of natural products. As usual among barbarians, the work of the field and garden patch is assigned to the women. The men regard it as beneath their character to work in this manner. They take to the chase and the fishing boat instead. Nor can it be denied that this division of labor is suggested by the environment and the natural activities of the respective sexes.

Variations of character and degree of comfort.

Among these nations there is great variety as to the elevation or degradation of their state. Some of them sink to the level of cannibalism; others lead a life of that half-barbarian and half-civilized grade which we have noticed among the upper classes of the North American aborigines. There is a corresponding variation in the degree of comfort and art which may be seen in the houses and villages of the different tribes; also in the manners and habits which are observed to prevail.

How nature by exuberance retards civilization.

The abundance of animal, as well as of vegetable, life makes it easy to live in such a region as the valley of the Rio Amazonas. The tropical climate adds to this easiness. It has been suggested by Buckle and some other authors that this facility of living has impeded, rather

than promoted, the evolution of the civilized life. The impediment has been intensified, moreover, by the opposition of the tremendous forces of the natural world with which men in these vast solitudes have had to contend. In North America such a circumstance as the removal of the forests in the countries east of the Mississippi tended strongly to stay the march of progress. One or two generations of the White race were worn away in the contest with nature. In the equatorial region of South America such obstacles are vastly greater than in our own continent. Aboriginal tribes under such conditions, living easily, without the necessity of much clothing, and in an environment which could not easily be altered by the hand of man, must continue for many generations in the same estate.

One of the points of skill in the Amazonian nations is their ability to manufacture and use weapons. In this respect there is considerable departure from the styles of weaponry known in North America. True, the bow and arrow are universal; but to this the Amazonians add the blowgun, and use it most effectively. Their skill with this weapon has long been the astonishment of travelers. The blowgun consists of a tube of wood about four or five feet long. The arrow is light and sharply pointed, tipped with metal if the maker possesses it. The shaft is supplied with a bit of cotton or punk, whereby it is fitted closely and yet easily to the tube. The arrow is discharged from the gun with a puff of the breath. It darts to its object with a rapidity and precision equally surprising. For the smaller kinds of game, such as ordinary birds, the hunter uses the natural arrow, and the object is brought down by the wound; but for larger game, such as monkeys, a poisoned arrow is used.

Amazonian skill in weaponry; the blowgun.

The traveler Morris has described the method of collecting, from a vegetable source, the peculiar bane into which the South American hunter dips his arrowtip. The poison is collected and carried, wax-like, in a small cup. The peculiarity of it is that it is almost instantly fatal to all animal life, but leaves no trace of poison in the body.[1] The animal wounded with a baned arrow, though but slightly scratched, perishes a few moments afterwards without a struggle. The Indians using this powerful agent know no antidote therefor. Sometimes they have the misfortune by the glance of an arrow to wound themselves. When this occurs the hunter knows that his fate is sealed; he sits down quietly by the root of a tree and in a few moments is dead.

Preparation and effects of the arrow-bane.

TAPAJOS TYPE—A TOBAS ORATOR.
Drawn by Riou, after a sketch of Novis.

Some of the Amazonian tribes have a

[1] The effect of the South American arrow-bane on animals seems to be closely analogous with that of our prussic acid.

AMAZONIAN WAR PARTY RETURNING WITH HEADS OF ENEMIES.—Drawn by Riou, from recollections of Dr. Crévaux.

knowledge of the method of preserving, by means of vegetable extracts, all kinds of flesh. This knowledge they put to use in the preservation of their dead; not indeed of the whole body, but of the head only. When death occurs the head is cut away and preserved. The natural aspect is kept, and there appears to be no limit to the date of the mummification. The same usage holds in the treatment of enemies. The head of the slain foe is cut off and preserved as a trophy. Specimens of this ghastly art have been exhibited in our country, and have excited the wonder of all spectators by the perfection of the preservative work.

Preservation of the heads of friends and enemies.

The region of country which we are here considering is that which includes the major southern tributaries of the Amazon. The particular customs to which we have just referred belong to the tribes of the Upper Tapajos. It is not practicable for us to follow into details the manner of life, the customs, arts, and prospects of the nations of the wider region drained by the great river. We must content ourselves and the reader with applying and extending the brief descriptions which we have offered to the Amazonian races as a whole.

Customs of the Tapajos; omission of much from the inquiry.

Of those races there still remains on the north that Carib branch which we have already considered as the first division of the South American peoples.[1] In doing so we followed the suggestions of geography rather than a truer ethnical classification. Should we have taken the latter course it would now remain to give the account of the Caribs which has already been presented. With the sketch of this people, to which the reader is in this connection referred, we shall conclude our account, not only of the South American nations, but of the Brown races of mankind. Of the Guarani-Brazilian group, as well as the Central group, there are many, perhaps hundreds of tribes and small nations that we have not found opportunity to mention, even by name; but their affinities and general character we have tried to present with as much fullness as the limits of our space would permit.

We thus end our account of one of the primary divisions of mankind. In doing so we refer once more to the most striking aspect of that division of humanity, and that is its almost infinite dispersion. To the Brown races belong absolutely all of the aboriginal peoples of the three Americas and Greenland. To the same great stock belong all of the races of Asia eastward of the river Indus, with the single exception of the Brahmanical stem which enters and populates India. Besides this, we must add the nations of the whole Ural-Altaïc region of both Asia and Europe. Finally, we must still further add nearly all of the Polynesian islanders scattered through the vast Pacific.

Immense areas occupied by the Brown races of mankind.

As compared with this distribution the small areas occupied by the aggressive and powerful Aryans, and the still smaller territories that have fallen to the lot of the Semites, seem insignificant indeed. None the less, we must remember that in the elements of greatness and power the Brown races, notwithstanding their numbers and vast distribution, have been as compared with the Aryans, and even with the Semites, as naught to greatness. In the contest of nations victory and fame have not abided on the banners of the Brown. The battle has not been to them, but to the Ruddy division of mankind.

[1] See *ante*, pp. 555–559.

As against these considerations we can but admire and wonder when we reflect on the huge *bulk* of the Brown populations of the world, the peculiarity of the institutions which they have created, the ingenuity of many of their arts, the conservative character which they have maintained under nearly all conditions of their race career, and the possibilities which they present of those secondary ethnic evolutions which may bring them in course of time to the highest level of the civilized life.

Reasons for admiration or regret suggested by the study.

The fact which most of all impedes the rise of these voluminous but feebly differentiated peoples is the erroneous concepts which they all have of the natural world, and of the forces by which it is controlled. It may well be doubted whether any superior civilization can exist among mankind in the absence of a scientific concept of nature. The Brown races have Shamanism, or, at most, some vague deductive dogmas by which they seek to adjust themselves to the conditions of their environment. The Aryan races have science—knowledge. They understand the laws of phenomena, and therefore master the world. The Brown races, through ignorance and credulity, stand in dread of nature, and shudder at her beneficent motions.

The Brown races weak through ignorance and dread of nature.

In taking leave of these races the seriousness of our feelings and sympathy for them turns upon the consideration of their general barbarity and unprogressiveness, and on the additional fact that the conservatism of the race seems to impede indefinitely the higher development of its capacities and promise.

RACE CHART No. 8.

EXPLANATION.

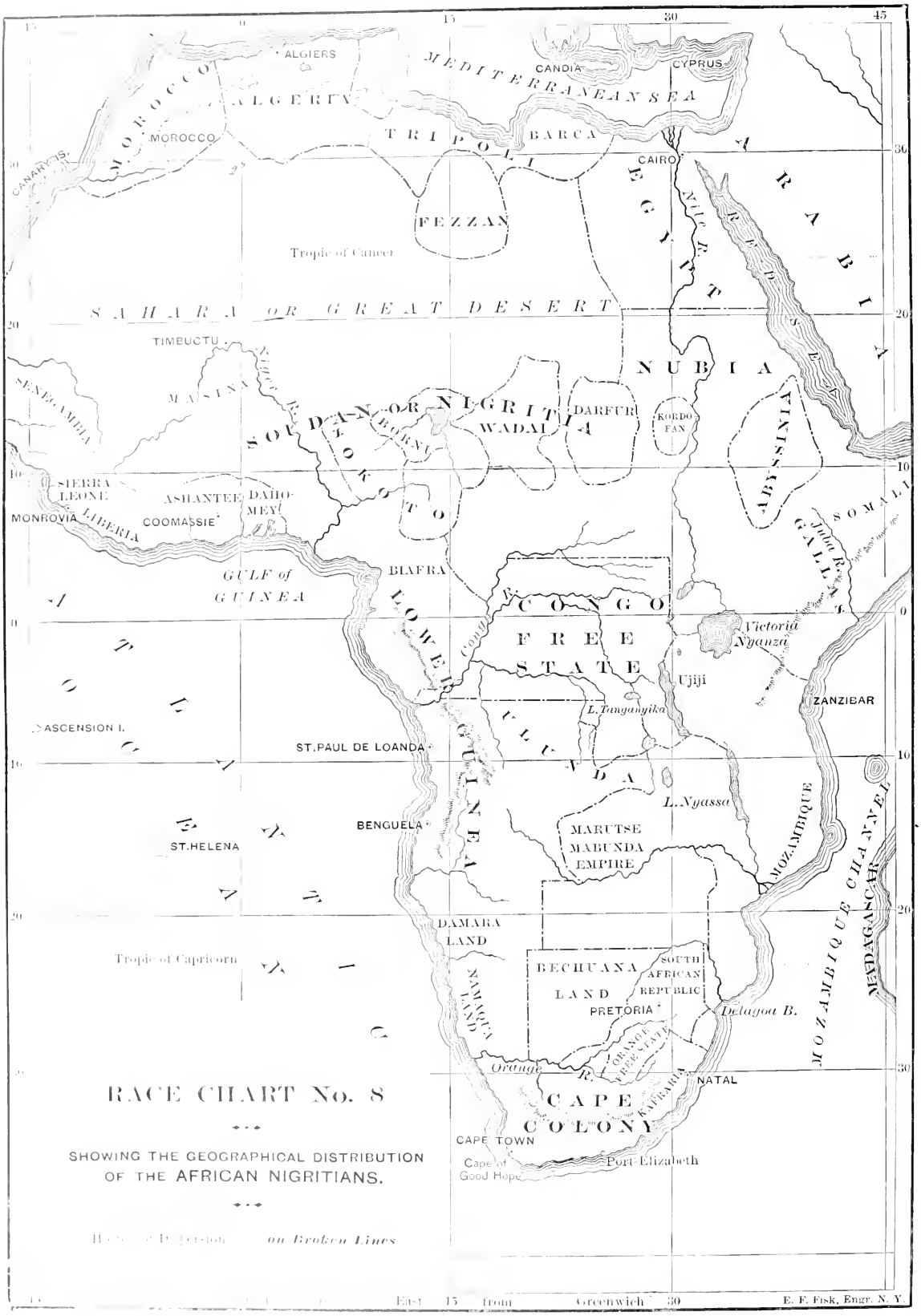
This Chart, in its general features, is the reverse of Chart No. 7. South America and Africa have often been compared in their geographical and ethnical characteristics. In Africa, however, the race lines enter the continent from the east, as if from the submerged region of Lemuria.

There are two principal stems—the Nigritian and the Hottentot. The first of these enters the country, as if from the sea, in Somaliland, and, passing westward, branches through a large part of the continent. The first stem is that of the Sudanese. This division includes the tribes of Kordofan, Darfur, North Wady, etc. On the Northwest Nigritian stem, we have the races of the Upper Niger—the Timbuctus, the Ashantees, the Senegambians, etc.

On the Central Sudanese stem, we have the races of the Upper Congo and the North Guineans. On the Southern Sudanese stem, we have the central races of the Mabunda, and the western races of Guineans and Bunda tribes. Another division of the Sudanese stem carries the Zulu Kaffirs, in an almost southerly direction, to Kaffirland, Natal, the Orange Free State, and the borders of Cape Colony.

The Hottentot stem extends in a southwesterly direction through the Bunda Empire, contributing the Damaras of Damaraland, and the Namaquas of Namaqualand; also, the Hottentots proper, the Beehuanas, and the Bushmen.

To these two stems—Nigritian and Hottentot—probably a hundred and fifty millions of human beings, all in a state of barbarism and savagery, must refer their origin. (For connection of this distribution with the general scheme of mankind, see Race Chart No. 1, "Western, or African, Division.")



RACE CHART No. 8

SHOWING THE GEOGRAPHICAL DISTRIBUTION OF THE AFRICAN NIGRITIANS.

on Broken Lines

Part Seventh.

THE BLACKS.

BOOK XXIX.—AFRICAN NIGRITIANS.

CHAPTER CLXXXIII.—GENERAL VIEW OF THE BLACKS.

WE now purpose to take up and consider in its turn the last of the three primary divisions of the human family. This is the Black race, to which many references have already been made in preceding portions of this work. Our prime classification of the various branches of the human family has, from the first, proceeded on the general line of color, and this method we now follow to its ultimate results by including in our last group of peoples all those who by the test of complexion may be classified together as Blacks.

In the beginning of such a discussion many reflections of a general character respecting the races about to be considered suggest themselves to the inquirer. One of the first of these is the laying of geographical boundaries around that division of mankind defined as Black. This task in our present advanced state of knowledge is not difficult to perform. Time was in the near past, however, when the boundaries of the Black races were unknown. Those boundaries, indeed, were supposed to be vastly more extensive than subsequent inquiry has shown to be the fact. The whole tendency of ethnological investigation for the last half century has been to narrow the geographical areas occupied by the Black races.

Narrowing geographical limits of the Black races.

Not so long ago it was supposed, in a general way, that all of Africa, ancient and modern, was essentially Nigritian

in its populations. This has now been shown to be wholly incorrect. All of North Africa above the twentieth parallel has been entirely excluded from the classification. This large part of the continent has belonged in the past—and so belongs in the present—to the Hamitic races, and, perhaps, in a smaller measure to the Semites. The limits of the Black race have thus been narrowed on the north to the inner tropics. The remainder of the continent, except on the east, belongs to the Blacks—though the southern part, below the Tropic of Capricorn, has had an ambiguous ethnography, the true character of which is not yet definitely ascertained. We may thus say in general terms that the Western, or African, division of the Black races is confined to the intertropical spaces of the Dark Continent.

What parts of Africa are Nigritian and what are not.

As to the Eastern division of the Black races, the same narrowing tendency in its boundaries may be observed. It was formerly supposed that the south of India for as far as the twentieth parallel north was dominated by Black peoples, whereas we now know that only the extreme part of that great peninsula was touched by the true Blacks in their distribution eastward. In like manner the Indonesian islands were formerly assigned to the Blacks, whereas subsequent inquiry has shown that the Malays have their ethnic relationships with the Brown races of Southeastern Asia. Only Australia and the Papuan parts of New Guinea, with certain associated points of land belonging to Melanesia, remain as the true seats of the Black distribution eastward.

Boundaries of the Eastern division of Blacks.

There are thus seen to be in a general way only two principal branches of the Black race, namely, the Western, or Nigritian, branch distributed through equatorial and Southern Africa; and the Eastern, or Australian, branch, distributed in Australia, Papua, and the smaller islands of Melanesia. The limits of the race, as a whole, are thus narrowed, both latitudinally and longitudinally, especially the former. The uttermost eastern dispersion of the Black division of mankind reaches as far as the Fiji islands, under the 180th meridian of Greenwich, while the Western departure goes out as far as Cape Verd, about longitude 17° W. The northern barrier of the race reaches geographically the Sahara, in Africa, about the 20th parallel, and the southernmost point of the distribution is in Tasmania, in 42° S.

Insular outposts mark the extreme dispersion.

The next general observation relative to the emplacement of the Black race is the comparative unimportance of the countries occupied thereby. Of these the greatest potency is doubtlessly in Equatorial Africa. That part of the world, however, has thus far remained unreclaimed by civilization, although Northern and Northeastern Africa have been the seats of some of the oldest, most famous, and most important, as well as the most highly civilized, nations of the ancient world.

Comparative unimportance of the countries of the Blacks.

After Africa, Australia is by far the most important of the countries having an original population of Blacks. While it would not be proper to depreciate Australia as a seat of civilization, it must nevertheless be admitted that a large part of that island-continent is unreclaimable, and that the whole of it is so greatly divided by broad oceans from the continental parts of the world as to place the country at a great disadvantage in the competition for preëminence.

AMERICAN LANDSCAPE.—CATCHING TURTLES ON THE GENESEE.—Drawn by A. de Bar, from descriptions.

As to New Guinea, the island is neither large enough nor well enough emplaced to give it a great importance in the general survey of the earth's habitable parts. It will thus be seen that, on the whole, the geographical areas held originally, and in most part to the present time, by the Black races are the least consequential of the countries of the earth.

Our next general observation relates to the race itself, and its comparative rank in the general category of mankind. The Black division of human kind holds by far the lowest level of any of our species. Its emergence from the total obscurity of unrecorded paganism and merely animal stages of progress has been so slight as scarcely to mark a stage in the forward march. Beyond this the other races have gone forth on vast excursions to enlightenment and power. They have passed the borders of the physical and material, and have entered the intellectual life. They have organized powerful communities, nations, states, kingdoms, and dominions, and have made the thing which, for lack of better name, we call history.

Inferior rank of the Black division of mankind.

This the Blacks have never done. It is a melancholy fact that they have no history. True, this may be said in almost equal degree of many of those other peoples whom we designate as aborigines. Aye, more; it is doubtlessly true, or was true, at some former period of all the aborigines of the earth, and therefore true of the human race itself.

The fact to be emphasized, therefore, in the case of the Black divisions of mankind is their want of progress. In them, as a general rule, the aggressive and adventurous spirit has not appeared. As a consequence, the race has held on its barbarian level—this to the extent that within the whole historical period it has made no perceptible progress at all. This is said of the race in its natural conditions and native environment.

Want of progress; highest advancement in foreign lands.

In foreign parts, where the Blacks have been displaced from their original seats and have been thrown into contact with the progressive races, being thus subjected to the reäctions of the higher forms of life, they have shown better capacities and greater promise. This has been seen independently of the admixture of blood, and therefore demonstrates the existence, however inactive, in the Black race of a power therein to rise to the better conditions of civilization. To what extent this power may exert itself the present stage of our knowledge would not warrant us in declaring.

Still another general observation respecting the Black race, as such, has reference to its antiquity; that is, to the relative position which it occupies in the general scheme of mankind. More simply, the question stands thus: Is the Black division of the human race older or younger than the other branches of the human family? Strangely enough, arguments seemingly valid may be discovered on both sides of this question. Historically and ethnologically it would appear that the Black race is the oldest division of the human family. In former parts of the present work we have held to this contention, showing that the native seat of the human race was in that part of the world from which the Blacks have evidently proceeded. From that situation all the other races are far off; that is, the Ruddy and the Brown races have seemingly made their way to great distances from that center out of which only the whole human family could have arisen. This is seem-

Position of the Blacks in general scheme of mankind.

ingly a Black origin rather than any other. It would thus appear that the other races have arisen from a Black stem, have branched therefrom; have differentiated from an older stock of darker and still darker hue down to the complexion of blackness.

Reasons for believing in priority of the Black races.

The reasoning would be that the lighter and still lighter color of the different races is the result of the remotest development—remotest ethnologically, chronologically, and geographically. Such reasoning would point clearly to the conclusion that the Black race was the first of humanity to rise out of merely animal conditions; the first to receive the rudiments of reason, and of those instincts and sentiments that are above the horizon of the beasts; the first to stand in a situation toward which the uplifted prehensile hand of the chimpanzee was stretched forth to grasp the heel of a true humanity.

Reasons for believing in the recency of this stock.

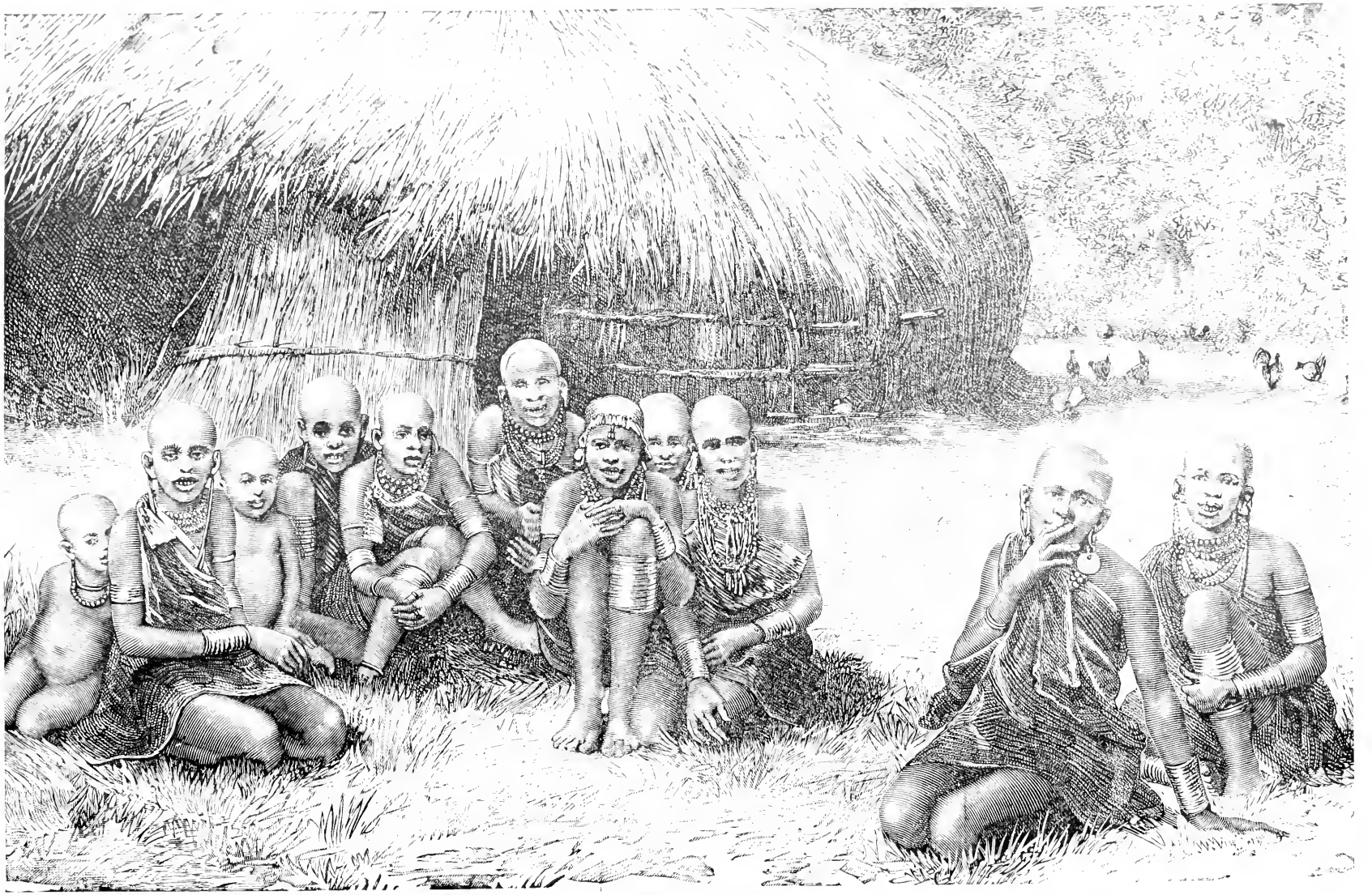
On the other hand, there are philosophical, and in particular anthropological, considerations which might lead to the theory that the Black race is the *latest*, instead of the *earliest*, evolution of human kind. These considerations relate to the physical, intellectual, and moral dispositions and tendencies of the Blacks themselves. There are many particulars in which the peoples of this stock appear to be new—recent. This is true of the bodily form. There is no doubt of the fact that the lowest gradations of the human person are seen among the Africans, Australians, and Papuans. In these peoples approximations to the lower animals are as easily discoverable as among the higher animals such approximations to manhood may be noted. This fact would seem to indicate that the Blacks, being physically least evolved, least developed of all mankind, are probably the youngest of all. It is perfectly reasonable to suppose that the human evolution is going steadily forward among all the divisions of the human family. Thus much being granted, we should conclude that those races least evolved are youngest, reckoning from the date of the primal origin.

Mental habit of the Blacks points to future development.

In the mental state of the Blacks we find likewise certain hints that they are an oncoming rather than an offgoing race. This is to say that there are anthropological signs that the historical part of this race lies *before* us, rather than behind us, in time and in fact. We can not dwell at length upon such mental characteristics of the Blacks as point to this conclusion, but will mention only two. The first of these is the almost universally distributed gift and passion of song. It is the young of all animals that sing, or at least in some way exercise their vocal powers to excess. With the approach of the autumnal season and winter of bird-life song dies away. We may doubt whether the old birds sing. The same vocal activity is seen everywhere in the young of four-footed as well as of winged creatures, and also the same disposition, with the approach of age and decrepitude, to grow silent. All forms of animal life burst out in the early stages into vocal activity, and all forms of the same life make ready in the after stages for the silence of death.

Individual activities point to race dispositions.

The law here hinted at evidently holds of the *species* as well as of the *individuals* of the species. Young species have activities of all kinds in excess. The same species as they grow



AFRICAN GIRLS OF OUA-KOUAFI—TYPES.—Drawn by V. Pranishnikoff, from a photograph.

old lose their activities, including such activities as relate to vocality and song. Without doubt the law extends to human kind. In no other respect do human beings differ more than in their desire and manifestation of vocal utterance. This distinction is noticeable first in individuals, and afterwards in kinds; but we must here allow for the strong influence of climate.

Without doubt vocality declines toward the colder regions of the earth, and increases toward the tropics. Climatic conditions, however, are not of themselves sufficient to account for the difference of the different peoples in the matter of vocal utterance. There is also a deep-seated ethnic instinct which expresses itself with varying force among both individuals and races. This instinct shows itself in supreme activity among *recent* peoples, and if we mistake not, declines in force with the declining races of mankind.

Decline of the power of song toward the North.

The Blacks are in the matter of utterance and song the most vocal of the races. This is true in particular of the African Blacks. Of a certainty this is not said of artistic utterance. It is alleged only of the disposition of the Black race to be vocally noisy, and to utter its sentiments in the simple harmonies of song. The instinct is so strong that it matters little to peoples of this descent whether or not the sense of song is present in their singing or only harmonious, or rather melodious, vocality. This fact of the instinctive disposition of the Blacks to sing and to sing always, even in despite of calamity, pain, and sorrow, would indicate that the race is recent, or as we might say, young.

Vocality of the Blacks a race characteristic.

Another disposition or power of the Black race is its fecundity. Among all the animals this power is regarded as a symptom of youth. Among all, the lack of it or the decline of it is regarded as a symptom of age. Here again there is a strong analogy between the character of the individual and the character of the race. We should reflect in this connection that the community, the tribe, the people, the race, are made up of the individuals—that the potency of the race is but the aggregate potency of the individuals. Thus much granted, we may perceive clearly that a mental or physical symptom discovered almost universally among the individuals of a given stock must, out of the nature of the case, be a symptom or characteristic of that stock itself.

Fecundity indicates youth and recency of race.

Among all the peoples the Blacks, if we mistake not, are strongest in their reproductive instincts and powers. They multiply with great rapidity; the family soon expands into a community, the community into a tribe, the tribe into a numerous people. We are aware that there is a vast reduction to be made on the side of this increase because of the large percentage of deaths among the young of the Blacks. This, we think, must be allowed to be the case both in America and Africa. There seems to be a contradiction of forces in this particular, producing the modified result of a slower increase in the Black race than would be indicated by the strong reproductive instincts and powers of the peoples referred to. It must be allowed that such power and instinct, considered as an ethnic trait, points to the recency of the African stock of mankind.

Strong reproductive instincts of the Blacks.

On the whole, however, the argument preponderates to the opposite conclusion. Perhaps the freshness and force of the reproductive powers of the

Blacks, and, possibly, their excessive vocality, both of which powers manifest themselves with great force and pertinacity, should be referred to the fact that the race, owing to its other dispositions, has continued in a state of nature, in which state the dispositions referred to have not suffered those abatements which usually follow as the concomitants of old age in both men and races.

Countervailing arguments show the old age of the race.

Still another observation of a general character may properly be made respecting the Black division of mankind. This is that the peoples composing the stock or stocks in question have differentiated among themselves by much smaller departures than have any other peoples of the earth. The visible differences discoverable among the Blacks of the various tribes and nations are slighter and less distinct than we find in the case of any other division of mankind. In most cases the cognate branches of a given human stock soon show marked evidences of departure from the common type. How great, for instance, are the highly developed differences between the Anglo-Saxons and the Dutch! How strongly discriminated are the Spaniards and the Italians! How widely apart are the Germans and the Slavs! These races have pushed out, each on its own lines of development, until the points of difference among them may be enumerated, classified, dwelt upon, and discussed as distinct points in the evolution of human and ethnic features and character.

Slight ethnic differences among the Black races.

Not so, however, among the Blacks. We have in Africa a congeries of peoples among whom the tribal and ethnic traits are but little discriminated. The race may almost be regarded as a mass. True, it is divided into tribes and nations; but these are for the most part separated only by geographical lines. There is little of that almost infinite variety which we find among the more highly developed races. The Blacks lie thus in a dark and poorly defined bank of cloud along the horizon, little divisible by definition into parts and organic sections, as we should find in the case of other peoples.

As a result of this the ethnical descriptions which may be properly given of

SAMBA N'DIAYE—NIGER TYPE (SHOWING UNIFORMITY WITH NATIVES OF GABOON).
Drawn by Riou, after a sketch of G. Vuillier.

the Black race are confined to smaller and less significant particulars than in the case of the Ruddy and Brown races. The latter, it is true, present something of the same feature. The ethnographer is often perplexed in treating of the aboriginal races of the New World properly to distinguish the one from the other. The perplexity is greater and more persistent in the case of the Black races.

Insignificant race features suggest a brief treatment.

Resulting from this fact we note

another with regard to ethnographic dissertation. This is that in the treatment of such peoples as the Blacks only brief, and as it were specimental, sketches can be given for large and important tribes and nations. The principle is, know one, know all. Instead of the highly inflected narrative, arising, as it were, of itself in the case of enlightened and progressive peoples, we are limited in the consideration of the Blacks to specific, and more especially to generic, features of the whole. It thus happens that a small number of highly differentiated people in the civilized estate will present a greater number of distinct features to the ethnologist than may be seen in a whole nation, such as the undifferentiated peoples of Equatorial Africa.

The value of these observations, so far as the present narrative is concerned, is the limitation of the same to brief and cursory descriptions. Ethnographically, the Black race is cognate with the Ruddy race and the Brown; but in all the essentials of importance—all the features of distinct and elaborate treatment—the Blacks must occupy but a small space in comparison with the others. For this reason the pages following, in which we shall attempt to give an outline of the character and tendency of the Nigritian and the Australian-Papuan divisions of the Black races of mankind, will be few, and the ethnic sketches therein presented correspondingly brief.

NATIVES OF GABOON—TYPES (SHOWING UNIFORMITY WITH NIGER TYPE PRECEDING).—Drawn by Emile Bayard.

In fact, at this point our review of the origin, classification, characteristics, and tendencies of the races of mankind begins to draw rapidly to a close. When the inquirer reaches the geographical and ethnical borders which include the Black peoples of the earth he discovers at once the narrowing scene before him. Though the peoples in question be numerous, though their distribution from east to west may be compared with that of the Semites, he nevertheless observes from this stage of his inquiry the paucity of his remaining materials and

Ethnic lines begin to narrow with the Blacks.

the expediency of throwing into large groups and classes the peoples and facts which remain to be considered. For this reason we shall yield freely to the pressure of the converging lines which already indicate in the near horizon our point of destination.

One other circumstance may yet be enumerated before we close this chapter of general observation, and that is the relative meagerness of our information respecting the Blacks as a race. As we have said, the other divisions of mankind have a history. In those other divisions the reflective and conscious powers of men have become highly developed, and they have made records of themselves, of their manners and customs, their institutions, laws, governments, and religions to such an extent that the inquirer is as much perplexed by the plentifulness as by the want of materials; but in the case of the Blacks it is not so. When it is said that they have no history, the expression means more than appears on the surface. It signifies that our knowledge of the race is to be derived from extraneous sources —from the observation of others, and the intrusion within the limits of the thing to be investigated of a power of inspection not possessed by itself.

Meagerness of information respecting the Black races.

The remoteness of Africa and Australia, the obstacles which those countries have presented to travel and colonization, have impeded even those forms of inquiry upon which we are exclusively dependent. Only within the memories of men still living have the gates of this darkness been somewhat opened to them who, from foreign parts, have carried thither the torches of light and knowledge. Civilization begins at last to penetrate the African gloom.—These facts tend to narrow and restrict the investigation upon which we are here to enter respecting the character of the Nigritian, Australian, and Papuan peoples.

Obstacles to inquiry; intercourse only recent.

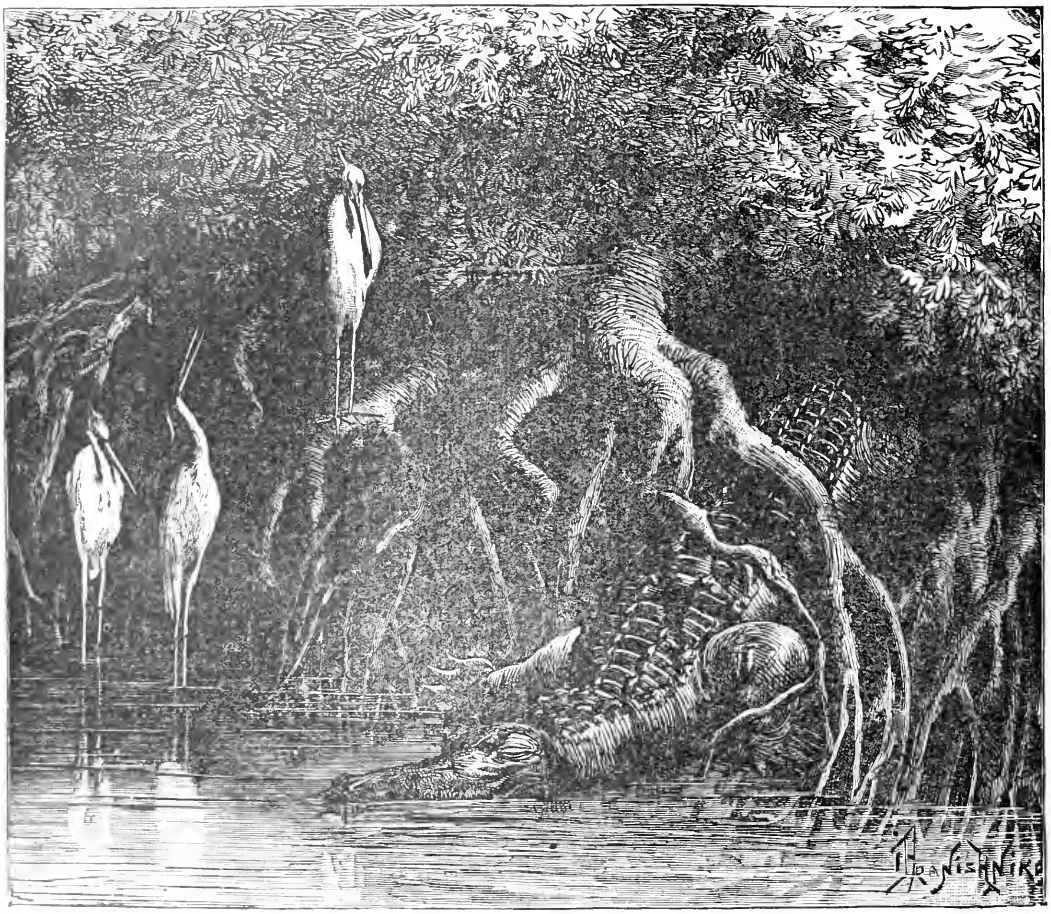
CHAPTER CLXXXIV.—ENVIRONMENT AND LIMITATIONS.

CENTRAL Africa has long been what modern travelers have chosen to call it—the Dark Continent. Among the regions occupying the equatorial belt, one of the principal is the so-called Sudan. The name signifies the Country of the Blacks, being the translation of the Arabic *Bilad-es-Sudan*. It is the name of a large district south of the Sahara desert, stretching from Senegambia and Sierra Leone eastward across the continent to the Upper Nile and beyond to Abyssinia. The African Sudan, however, or true Sudan, reaches only to Darfur and Emin Pasha's Province, being exclusive of the Egyptian Sudan. Of the latter, we have already considered the peoples in our discussion of the Semitic and Hamitic races. The former is one of the native seats of the Black race, and was known until recently by the name of Nigritia, or Negroland.

Place and boundaries of the Bilad-es-Sudan.

The Sudan is bounded on the north by the great Sahara. Perhaps that desert region might well be included under the common designation. The

Sudan Proper contains the central basins, not only of one or two of the great lakes in the heart of the continent, but also of the rivers Niger, Congo, Upper Nile, Zambezi. Lake Chad is central to the country, and receives several of the streams that drain it. On the south the conventional line of the equator is re-



EQUATORIAL LANDSCAPE.—RIVER VIEW OF THE INTERIOR.—Drawn by V. Pranishnikoff.

garded as the boundary of the region [illegible] but recently several new [illegible] north of that line and upon it [illegible] been organized out of what was [illegible] merely Sudanese territory.

[illegible] the limits of this country, be- [illegible] the equator and the [illegible] borders of the Sahara, ex- [illegible] many of the principal [illegible] of Central Africa—Bam-barra, Timbuctu, Houssa, Bornu, Baghirmi, Waday, and further east Darfur and Emin Pasha's Province. The latter, as the reader knows, has been recently constructed out of Sudanese territory. About half of French Congo and, perhaps, a third of the Congo Free State lie north of the equatorial line. The remaining important southern state of the Sudan is Adamawa. These several states, or kingdoms, have been constructed on ethnic principles, each of them representing a division of the central Nigritian populations. Nor should we fail to remind the reader that around from the north and west an ethnic line has extended into these regions representing the Arabian, the

CENTRAL AFRICAN LANDSCAPE.—A [illegible] Drawn by [illegible]

Moorish, and the Berber stocks of mankind interfused with the Blacks.

It is hardly needed that we should here enter extensively into a description of the physical character of the countries before us. On the south the Sahara rises, toward the tenth parallel of north latitude, into a great plateau extending across the continent. This ascends to the east, and reaches its climax in the mountains of Abyssinia. The western edge of this table-land is lower than the east, but is sufficiently elevated to turn many of the waters away from the Atlantic. Other interior streams are gathered into such rivers as the Niger, and breaking through the barriers of the plateau make their way to the sea.

Physical features of the Sudan; interior rivers.

The general elevation of the interior Sudan ranges from three thousand to four thousand feet above the Atlantic level. There are, however, many variations above and below the limits indicated. Here and there are mountain ranges, and between them valleys. In other parts are lakes. In some territories the surface is comparatively uniform. After the influence of the Sahara disappears on the north the forest rises, and as it extends southward toward the equatorial line becomes vast, gloomy, and almost impenetrable.

Elevation and aspects of the Sudanese interior.

The reader is left with the easy resources of geography and the accounts very recently published as the results of the travels of Stanley, to regard the immortal Livingstone to make out the no longer difficult problem of the character of the [illegible] under consideration. We only [illegible] connection to remark upon the [illegible] vegetation of the equatorial belt. Than this nothing more prodigious may be found in the world. In these regions vast areas of country have been authentically described wherein the forests are so heavy, the foliage so rich, the trees so gigantic, that sunlight on the earth is an unknown fact the year around.

High above the ground in this region is held an endless and impenetrable panoply of leaves, on the top of which the burning rays of the tropical sun flash down only to break off by reflection into space. Livingstone and all others who have penetrated these regions agree in their descriptions of the appalling character of the landscape. "Here," says Livingstone, "the sun, though vertical, can not penetrate, excepting by sending down at midday thin pencils of rays into the gloom. The rain water stands for months in stagnant pools made by the feet of elephants. The climbing plants, from the size of a whipcord to that of a man-of-war's hawser, are so numerous that the ancient path is the only passage. When one of the giant trees falls across the road, it forms a wall breast-high to be climbed over, and the mass of tangled ropes brought down makes cutting a path round it a work of time which travelers never undertake."

These descriptions of the native condition of the central belt of Africa apply to the country on each side of the equator to the distance of several degrees; but they do not apply beyond the limits here indicated. To the north, as we have seen, the forests fall off with the descent of the country, and vegetation gradually disappears until that desert condition supervenes at which the world has stood aghast since the earliest epoch of civilization. Great, however, has been the popular misapprehension respecting the extent and universality of

Grading off of forests; mistakes about the Sahara.

the Sahara. It prevails neither across the continent from east to west, nor for an impenetrable distance from north to south. Nevertheless, the area is immense, amounting to more than three million five hundred and sixty thousand square miles—a space which may very nearly contain the United States before the addition of Alaska, or all Europe, exclusive of the Scandinavian peninsulas.

Climatic conditions favor the rankest vegetation.

On the south of the central belt, also, the heavy and impenetrable forests begin to decline, so that about the tenth degree south the country appears as a pastoral region of alternate glade and forest. On either side of the equator the climate also passes into the usual and necessary modifications. Under the equator, and for about ten degrees on either side, there is no great change of season. Alternate rains and sunshine prevail throughout the year, and the interminable forests of the plateau hold the waters, thus furnishing the antecedents of a vegetation which can be equaled on the whole globe only in the valley of the Amazon and in Malaysia. Above and below the twenty-degree belt the two seasons, wet and dry, make their appearance, and the conditions of the landscape begin to be changed.

European competition in valley of the Congo.

The recent rapid extension of European influences into the region under consideration has produced a contention among the civilized states for ascendency in the great valleys of the Congo, the Niger, the Zambesi, and also around the famous Nyanzas and lakes of the interior. Commercial considerations lie at the bottom of these movements. The result has been the construction of a great number of vast states and protectorates extending entirely across the continent, and as far south as the Tropic of Capricorn. We have already referred to the states north of the equatorial line. While the political arrangements just mentioned have not much to do with the ethnographical conditions of Central Africa, they are, nevertheless, of such importance as to justify a brief reference to them.

French and German possessions; Congo Free State.

On the west of the equatorial region the French, the Germans, and the Portuguese are in the ascendency. Immediately under the equator lies the large province of French Congo. This great state is on the right bank of the river Congo, or Livingstone, extending northward as far as 4° N. Above this lies adjacent to the coast the German province, having for its central populations the Cameroon and the Biafra nations. Next, on the south of French Congo, we come to the largest and most important of all the African principalities. This is the Congo Free State. It has on the Atlantic front only a short line of coast, at the confluence of the Congo with the sea. The principality, or state, lies on the left bank of that great river, and has the same for its western boundary through almost the whole extent from the fourth parallel north to the Atlantic. That parallel is the northern boundary through more than eleven degrees of longitude. On the east the thirtieth meridian is the boundary southward, by way of Albert Edward Nyanza, lake Tanganyika, and the Luapula river, to a short distance below 12° S. The southern boundary is constituted in part with the Lokinga mountains, and in part with the sixth parallel south, running westward to the mouth of the Congo. The area thus included is large enough for one of the greatest empires of the world!

Besides the Congo Free State we have

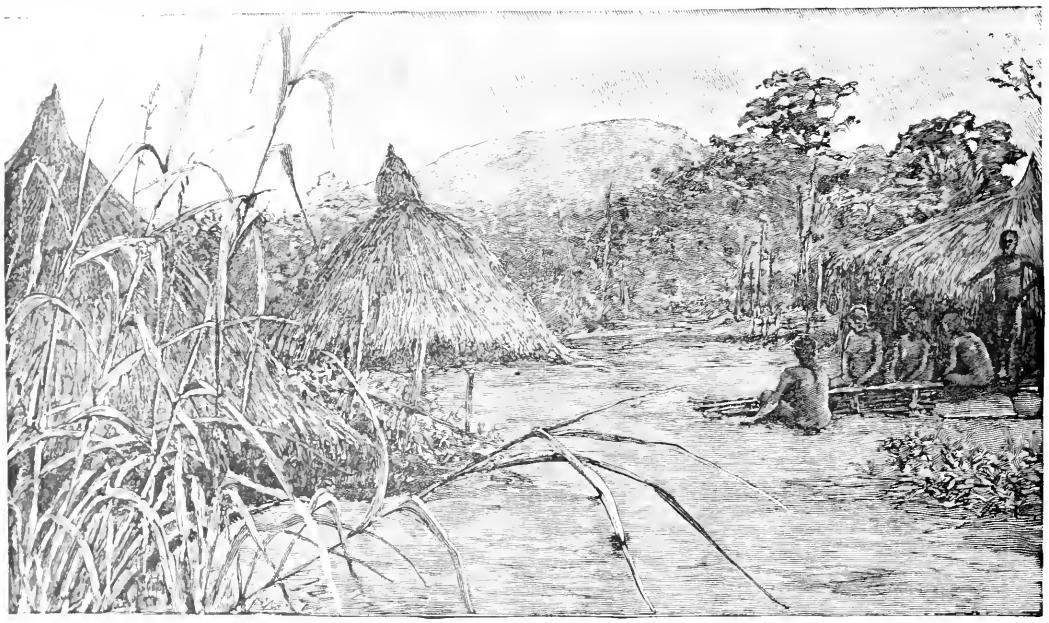
on the east, toward the Indian Ocean, Emin Pasha's Province; the English protectorate, including the British East Africa Company's territory; the great German protectorate, including the German East Africa Company's territory; the Portuguese coast, reaching from the river Rufuma southward to Gasaland; a great interior region still under the dominion of the native races, and lying on both sides of the Upper Zambesi; the German protectorate of the west coast; another great interior region held by the Muata Yamvo, the Lunda, the Bunda, and other powerful nations; and finally on the west central coast the German and Portuguese protectorates, including the old state of Angola. This view is a simple summary of those political and civilizing arrangements which, by the genius of the European races, have won their way across the vast and thickly peopled regions of Central Africa.

Protectorates of the Germans and the Portuguese.

Of the rivers and mountains of these regions we need not add to the comments accessible in geographies and other technical literature. A word, however, may be properly given respecting the vast interior fresh waters of the country before us. These are the great Nyanzas and lakes which, by their extent, variety, and beauty, have elicited the praise of all travelers and the interest of mankind.

Rivers and mountains; the Victoria Nyanza.

The first and greatest of these is that Victoria Nyanza which has an area of at least twenty-seven thousand square miles. The islands which it contains have an area of fully fourteen hundred square miles, being greater than that of our State of Rhode Island. The lake is nearly circular, and lies at a level of about four thousand feet above the sea. The shores round about, and the populations which inhabit them, are full of interest to all who would know the physical and human conditions prevailing under the equator of Eastern Africa.



CONGO VILLAGE OF MAKOB AU.—Drawn by Madame Paule Crampel, from a photograph.

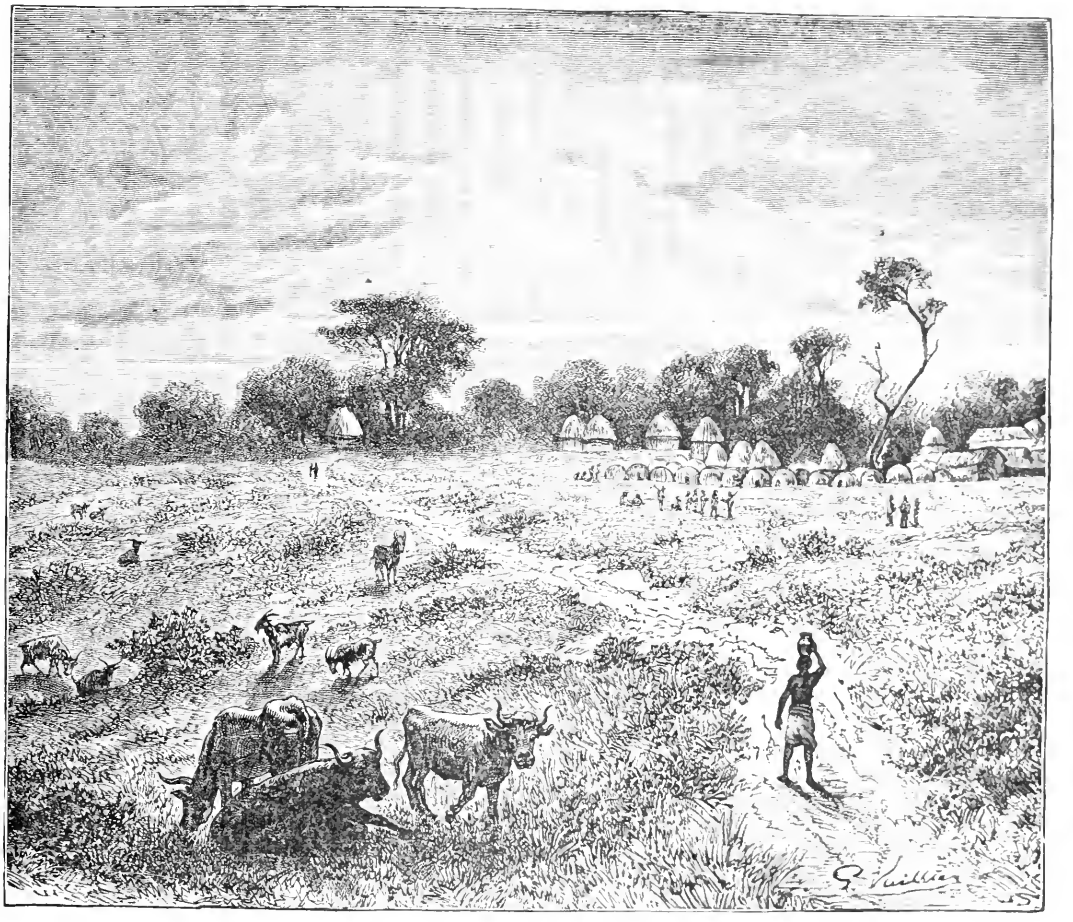
Next after the Victoria we may mention the two other great Nyanzas of the

same region, but lying to the west. These are the Albert, of Emin Pasha's Province, and the Albert Edward, of the Congo Free State. All of these three are inland seas of the greatest importance. Such also in an equal sense is the vast lake called Tanganyika. This extends from about the third parallel of south latitude to the ninth, being considerably longer than our lake Michigan. The area is twelve thousand six hundred and fifty square miles, and the level above the sea two thousand seven hundred feet. The coast line is fully nine hundred miles in extent. Round about on all sides are highlands and mountains, some of which rise ten thousand feet above the lake level.

Albert and Albert Edward Nyanzas; Tanganyika.

This remarkable water is fed from every direction with running streams. It may be doubted whether there is a grander or more picturesque landscape, or series of landscapes, than may be seen

Picturesqueness of the African lake-landscape.



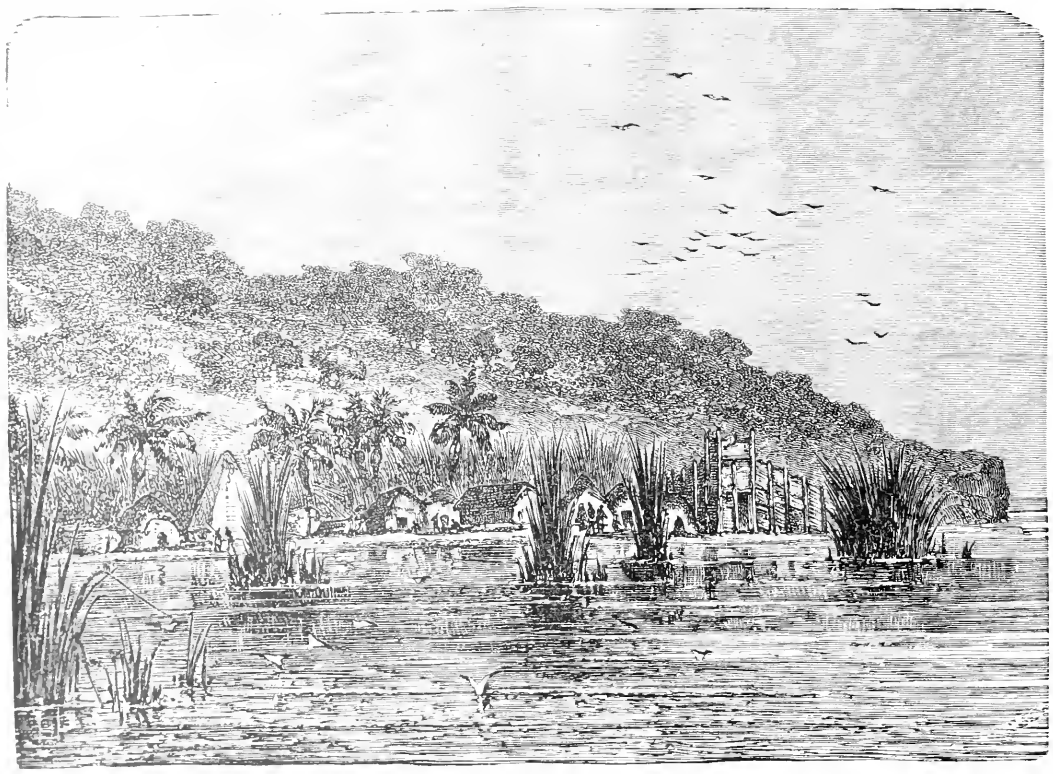
VICTORIA NYANZA.—SPEKE'S GULF AND UCHAMBI VILLAGE.

around the shores of this lake. We need only remark that until the after part of our century Tanganyika was supposed to be the source, or one of the sources, of the Nile, at least many geographers so regarded it. But this notion was dispelled by the explorations of Livingstone, who demonstrated by actual travel and observation the true relations

of the lake to the interior water systems of Africa.

In addition to those fresh-water bodies already mentioned, we may refer to lakes Moero and Bangweolo, the latter of which lies wholly within the native dominion of the Upper Zambesi, but north of the Lokinga mountains; and the former on the borders of that country and

Other lake waters; vastness and fertility of Africa.



ON THE SHORES OF TANGANYIKA.

the Congo Free State. Both of these lakes have importance with respect to the singular geography of Central Africa, and with more especial regard to the future civilization of the interior of the continent.

It will thus be seen that Central Africa, under the dominion of the native races, and long ignorantly supposed to be only waste and uninhabitable country, is, in reality, one of the vastest and most fertile regions on the globe. This, indeed, is the great fact which impresses itself upon the mind of travelers. The resources of such a country lie open in exhaustless abundance. The wonder is that the civilized races, so eager to extend their adventures and expend their energies on remote parts of the globe a thousand times less promising than these African dominions, should not long since have turned those same energies to the exploration and development of the region before us.

Our wonder on this account is heightened by the fact that not nations, not peoples, but individuals, rather, have at last, by their almost unaided and unpatronized abilities and daring, entered and revealed the true character and infinite resources of Equatorial Africa. This work has been almost wholly accomplished within the memory of men

The Dark Continent revealed by individual enterprise.

TRAVELING IN CONGO.

still living. In the retrospect it seems amazing that a work such as that of Livingstone, second only in importance and daring to that of Columbus himself, should have been ignored and unsupported for years together by the greatest nations of Christendom. Stranger still, that in the midst of this neglect—while Great Britain, queen of all adventure by land and sea, was wasting her time in parliamentary wrangles, and in attempting under the lash of Dickens and the leadership of Forster to develop a system of public schools that might imitate, if they could not rival, those of America—a newspaper of our own country, not, indeed, with a view to promoting discovery, but as a simple matter of interest and sensational enterprise, should have sent forth a mere correspondent, one man against a continent, to find out and rescue the explorer of a world!

Many other like reflections arise upon us as we view from this point of general observation the wonders and resources of Central Africa. It is, however, with the races of this region that we are here to deal. We must take up, classify, and consider as well as we may the innumerable Nigritian populations which constitute the mass and chief interest of the Black family of mankind. Before doing so, however, a single additional observation remains to be made. This relates to the influence, or rather the want of influence, which the peoples under consideration have exercised on their environment.

Slight influence of African races on environment.

In preceding parts of the present work we have seen in many places the extent and variety of the modifications which the different races of men have effected in the physical conditions with which they have been surrounded. Such modifications are not seen, or seen only to a limited degree, in Central Africa. In no other part of the world, inhabited by such numerous nations, have the changes in the natural condition of the country been so slight as here.

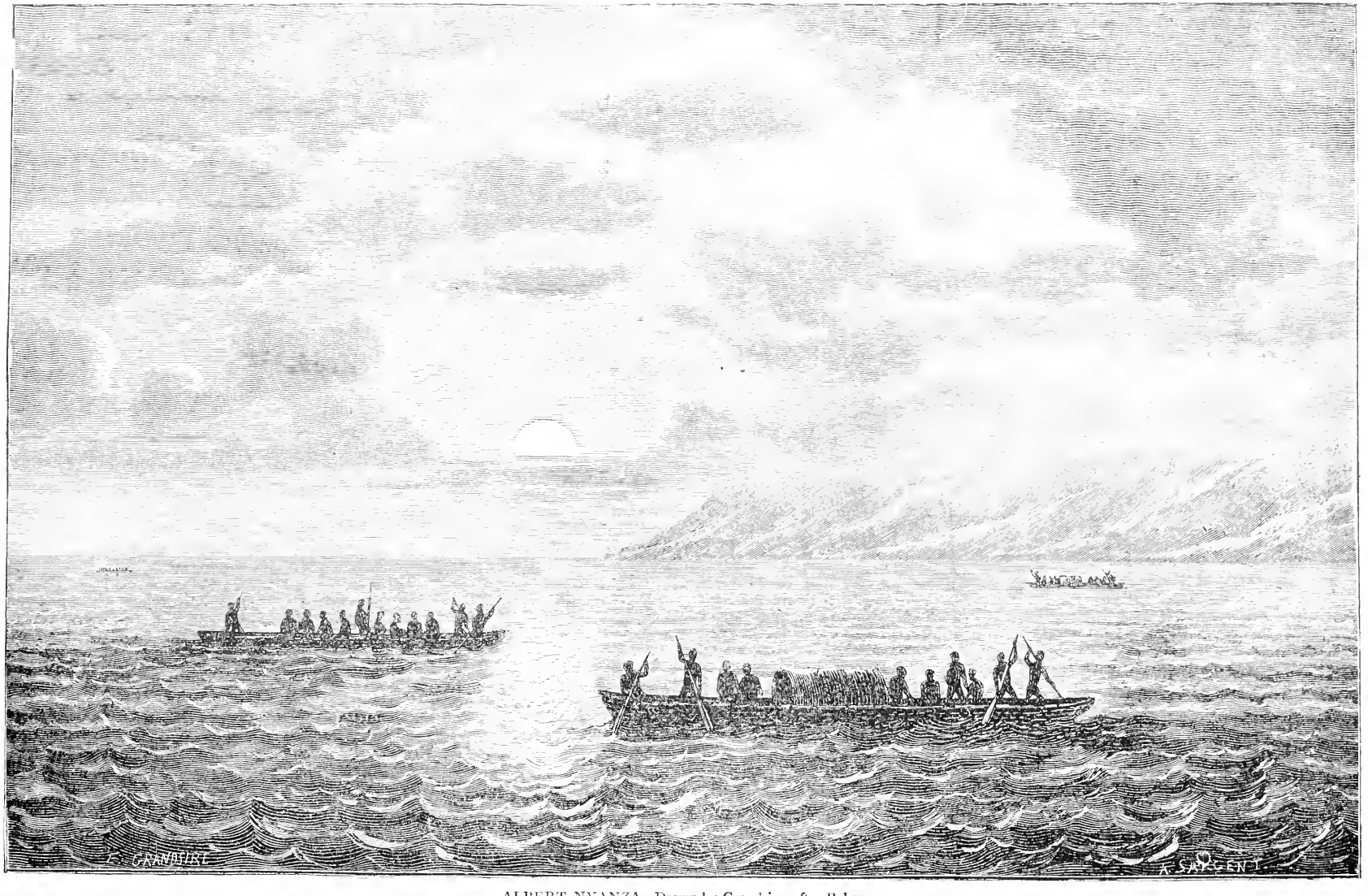
The reasons for this fact are two in number. In the first place, the natural world here brings forth in the greatest abundance such foods and supplies as barbarian races under the equator may require. There is, therefore, less need that the Blacks of this vast region should exert themselves in compelling nature, by physical attacks upon her, to give up her resources. The other fact is ethnic—found in the races themselves. It is evident that the Black peoples of the Nigritian stock do not *choose* to exert themselves beyond the range of their purely natural wants. They do not discover artificial wants and then, in order to supply the same, turn upon nature and smite her in the hope of extorting the means of gratifying their desires.

Why the Blacks have not changed physical conditions.

Perhaps this ethnic disposition of the Blacks has been maintained, if not positively engendered, by the plentifulness and ease of nature. Perhaps this natural abundance of the outer world to the exclusion of artificial abundance has been, on the other hand, maintained by the ethnic disposition. The one force has coöperated with the other to preserve Central Africa in its original state, with fewer modifications than can be found elsewhere, and much fewer than are seen in any part of the world, with the possible exception of the interior of South America and some of the Pacific islands.

These observations of a general character on the correlations of man and nature in the Dark Continent might be greatly multiplied and enlarged. The

African races to be understood by investigation.



ALBERT NYANZA—Drawn by Grandsire, after Baker.

field is fruitful, and contains many elements of interest and instruction not only for the general reader, but for the most learned ethnologist. It should be remarked that it is in such inquiries as it is in the study of science, namely, here as there, all truth comes by observation, by the direct employment of the powers of the human mind in considering the facts and in deducing therefrom their laws and relations. But we forbear to press the inquiry further in this direction. Our space demands that we turn rather at this point to consider the Nigritian races themselves, and, as well as we may, to classify them on the lines of a true ethnology—a subject sufficiently complex and wonderful.

CHAPTER CLXXXV.—ETHNIC CLASSIFICATION.

THE Black race of Africa is distributed over the whole of the central and southern parts of the continent, with the exception of small districts about the cape. We may with considerable precision trace the northern line by which these peoples are bounded. It extends almost directly across the continent from the mouth of the river Senegal eastward to Cape Guardafui, at the eastern extremity of Somaliland. True, we find south of the line here established a few peoples such as the Gallas, the Somalis, certain of the Abyssinians and Nubians, who do not belong to the Nigritian or Ethiopic family. We also find north of the dividing line certain African tribes who bear northward along the valley of the Niger almost to the twentieth parallel of north latitude. In Cape Colony, at the extreme south of the continent, we find peoples of non-Nigritian character. All the rest of the natives of the continent within the infinite boundaries are Nigritian, Ethiopians, Negroes; for these words are used in almost identically the same senses.

General view of the Nigritian dispersion.

There are, however, reasons for employing the term Nigritian as the proper designative. The term Ethiopic is derived from geographical nomenclature, and is hardly any longer applicable; while the term Negro is less extensive in its true signification than Nigritian.

The best classification of the Nigritian races seems to divide them into four general groups, or families, of nations. These groups, however, are determined as largely by geographical as by ethnological principles. The first is called the West Sudanese, including the peoples of Guinea. The emplacement is wholly on the Atlantic coast, from the Senegal almost to the equatorial line; but the countries held by this group of nations extend inland for a great distance. They occupy the greater part of Senegambia, Upper Guinea, the region between the Senegal and the Gambia, the Ivory coast, the Gold and the Slave coasts, the valleys of the Benué and Niger, the central region of the last named river, the city of Timbuctu, and the countries eastward to Baghirmi.

Four groups of the Nigritian family; West Sudanese.

The second family includes another vast area of territory, and an equally numerous array of tribes and nations. This family is called the Central Su-

Central and East Sudanese; South Nigritians.

danese. It extends over the upper valley of the Benué, over the countries of Tibesti, Bornu, Borgu, Northern Darfur, the region round about lake Chad, the district known as the Shari, Waday, and Eastern Darfur. The third group, called the East Sudanese, includes a part of the Shari, the remainder of Darfur, Kordofan, the upper valley of the White Nile, Welle, and the vast region around the Lualaba.

The fourth, or South African Nigritians, begin with Zululand, Natal, Kaffraria, the east coast from the river Juba to Delagoa bay, the region of lake Nyassa, the valleys, or basins, of the great Nyanzas and Tanganyika, and the western coast of the continent from the Damaraland northward to about the fifth parallel north.

These four groups include as their subdivisions no fewer than three hundred and thirteen distinct tribes, or nations, of which the first group has seventy-three, the second seventy-six, the third fifty-six, and the fourth one hundred and eight. These numbers and divisions tend to give the reader some notion of those vast populations which, in the aggregate, are estimated at about one hundred and fifty millions. No wonder, when we reflect upon the astounding volume of these populations and the physical and mental characteristics of the race, that the stronger nations, constructed by men of vigorous and unscrupulous blood, have pounced upon them and borne them by droves and shiploads into the horrors of an almost world-wide enslavement.

Subdivisions and aggregate African populations.

LANGONASSI SUDANESE—TYPES.—Drawn by Madame Paule Crampel, after Nebout and Brunache

It is doubtful whether in this connection we should attempt to enumerate even the names of the principal of these more than three hundred African na-

Detailed scheme of tribes confusing to the reader.

tions. Will not the presentation of such a catalogue of tribal designatives, troubled in the pronunciation by an excess of labials and other but half-pronounceable combinations of letters, rather confuse than clear the understanding of the reader? Will not a sketch of the whole, drawn with rough hand in coarse delineation around the features and manners of these peoples, be more available for the purposes of general knowledge? Let us, however, in spite of these doubts, give the subclassification of the four principal divisions into which, as we have said, the Nigritian race as a whole is separable.

Of these subdivisions there are twenty-two recognized in the current ethnography. Of these twenty-two subgroups eight belong to the West Sudanese, five to the Central Sudanese, four to the East Sudanese, and five to the South African division. Of the West Sudanese we have, first of all, the Mandingo, or Mandingan, group of nations in Upper Guinea and Southern Senegambia. Of this group there are ten or twelve distinct tribes. Secondly we have the Woloff nations, in the Senegal-Gambian region, with their seven subdivisions into tribes. Thirdly may be enumerated the Felup tribes, beginning with the Felup proper and running through twelve tribes, occupying the country between Sierra Leone and Gambia. The fourth group of nations, very populous, is called the Liberian. The tribes composing it number seventeen, and belong, as the name implies, to the country of the coast from Sierra Leone to the Slave coast. The fifth class of tribes is the Ewe group, occupying the Gold and Slave coasts, and including about ten nations. The sixth cluster is the Ibo group, numbering also ten tribes, and having emplacement on the Benué and Lower Niger. The seventh group includes the single large nation of the Middle Niger and Timbuctu, and is called the Sonhray. The last of the West Sudanese is the Fulah group, numbering eight nations, and occupying Eastern Senegambia as far as the borders of Baghirmi.

Four groups and twenty-two subclasses of nations.

Of the five groups of nations composing the Central Sudanese, the first is called the Adamawa. This includes no fewer than sixteen tribes, occupying the upper valley of the Benué and spreading out eastward to the borders of Lego. The second group includes the twelve tribes of Bornu, Borgu, Tibesti, and Northern Darfur. The third is the Logon group, one of the most populous of the great African interior. There are fifteen nations belonging to this cluster and occupying Bornu, the Shari, and the region the streams which drop into lake Chad. The Baghirmi group is the fourth of the Central Sudanese nations. This also is a populous and powerful division, including fifteen tribes in the country of the Central Shari, West Runga, and Darbanda. The fifth group is equally populous, including about twenty tribes known by the generic name of Waday. These are so named from the province of Waday, but the nations so designated extend into Darfur.

Analysis of the Central Sudanese tribes.

The East Sudanese are least numerous of the great divisions. They are subdivided into four groups, or families, of which the Darbanda, with eleven tribes, is the first. These occupy the Northern Shari and Western Fertit. The second group of the family is known as the Fur nations, numbering seventeen, and occupying the greater part of Dar-

The East Sudanese and their subdivisions.

fur, Kordofan, and the country as far east as the White Nile. The third cluster is called the Nilotic group, very populous, including nearly thirty nations. These are gathered in the upper valley of the White Nile, extending as far as Gallaland and Uganda. The fourth group is called the Zandey, numbering two or three subdivisions of tribes inhabiting the Welle region and the country south as far as the Lualaba.

The remaining, or South African general family, has five subdivisions, of which the first is called the Zulu-Kaffir group. This is an important cluster of nations, numbering nine, occupying Zululand, Natal, and Kaffraria. The second band of nations is very populous, and is called the Central group. The tribes composing it number sixteen, and lie along the Orange river, extending into Transvaal and the country of the Middle Zambesi. The third group is called the Eastern, very strong and numerous, including sixteen nations. These lie along the coast of Eastern Africa, between the equator and Delagoa bay. The last, or Western group, is the most numerous and extensive of all the African families, numbering almost forty nations, and holding the country of the west coast between the Cameroon mountains and Demaraland, far into the interior.

The Zulu-Kaffir group and under tribes.

SUDANESE WARRIOR—TYPE.
Drawn by E. Ronjat, from a photograph.

The major division of the African races, in which we have not descended to the names of the individual tribes, or nations, may serve to give the reader a general idea of the distribution of the Central and South African populations. It is, perhaps, impossible to convey a notion of the facts here referred to in an interesting manner. Homer has put into hexameters and touched with the poetic spirit a catalogue of ships—a thing regarded as the marvel of human compo-

Subject too statistical for interest to the reader.

sition. Perhaps English prose does not permit the employment of the imaginative faculties in the delineation of such essentially naked facts.

As we have said, there are of the individual African nations lying between the border line of the Sahara on the north and the southern extremity of the continent more than three hun-

TOUMANE TYPE.
Drawn by Riou, from a photograph.

dred, the names of which are preserved for the curious inquirer. They present an aggregate of fully a hundred and fifty millions of the human race, and yet such are the slight distinctions and departures from a common type of life that all these may be described within as small a space, perhaps, as we should give to the mixed and diverse peoples of Borneo!

This fact leads us to consider for a moment a more general principle running through the ethnic history of mankind. This is that unity of race exists at the bottom and the top of our species. In the bottom, that is, in the barbaric or absolutely savage state, we find that al-

Unity of mankind at the bottom and the top.

KAFFIRS—SOUTH AFRICAN TYPES.

most infinite tribal division and subdivision which we have noted among the American Mongoloids, and again note with greater wonder among the peoples of Central and Southern Africa. But notwithstanding this tribal division, belonging, as it does, to the lowest grade of human development, we find in such

ZULU KAFFIRS—SOUTH AFRICAN TYPES.

a state a sameness of the race considered as a whole. Slight differences, geographical location, and mere name are the facts on which the tribal divisions are based. The essential unity of the barbarians is the fact which impresses itself upon the inquirer. It is the unity

of the nebula, parted into flecks and patches, but having essential continuity of substance and kind.

An intermediate stage of great differences.

After this stage we come to the evolutionary epoch, in which ethnic differences appear strongly as the ground of classification. How great, for instance, was the difference between the Greeks and the Persians! Aye, more; how greater, we might say, was the difference between the Attic and the Dorian Greeks! In such stages of human history the social evolution, as well as the political, is strongly operative. Men under such influences become strongly localized and patriotic. They take pride in those features of their tribal and national life which distinguish them from others. They cling with the utmost tenacity to an accent, and go to war for a feather!

Peoples become unified under nationality.

Beyond this stage of strong, social, and political differentiation lies the broad open domain of nationality, in which peoples again achieve unity. This, however, is the unity of civilization, of commerce, of law, of intermarriage, and finally of internationality. Examples of the kind of ethnic unity here referred to may be found in any of the great nations of to-day. A few strong and accurate strokes, guided by true information, suffice to delineate the character of the whole French people, for the French have attained unity—the unity of society, of custom, of feature, of constitution.

Americans and British civilize and unify.

In like manner our more than sixty-five millions of Americans are rapidly becoming one under a new type which belongs to the central band of this continent. This type has been formed by the easy and regular intercommunication of many peoples, by commingling of many bloods. Great Britain was aforetime, ethnically considered, Celt and Saxon, Dane and Norman; finally English. With a fine and imaginative touch, Tennyson might well say—

"Saxons and Normans and Danes are we;"

but his poetic insight led him in his very next verse to discover the easy unity of all, even in welcoming a Scandinavian princess to the crown.

Africans most diverse and most same of all races.

These comments rise naturally from the contemplation of the peculiar ethnic condition of the Africans. They are at once the most diverse and the most same of any race in the world. They are the most diverse in their local and tribal divisions; almost every spot has its headman and its cluster of local savages around him. They are the most same because of the community of ethnic features prevailing through the whole extent. This holds true to such a remarkable degree that the traveler, notebook in hand, advancing through that wellnigh infinite forest region—almost as vast as the whole United States—which Stanley has delineated in his great map of the forest region of Africa, may be justified in saying of the vast aggregated mass of populations through which he makes his way, "Know one, know all."

We must not, however, suppose that there are no noticeable distinctions among the tribes of Central Africa. The Negro has at least *begun* his differentiation into individuality of both person and tribe. All that may be alleged is that his departures in this direction and in that are so slight as to give but small indications of those strong marks, lines, features, dispositions, and institutions upon which the classification of the enlightened races is so easily effected.

The differences among the various

peoples, as it respects the stages and measures of their departure the one from the other, may be easily illustrated by references to the natural history of man and the lower animals. It is the highest members of our race who are most completely individualized. It is the lowest members who are least discriminated the one from the other by individual traits. This is true among the races as well as among the component parts of a given race. Races as well as men become individualized with their progress toward the civilized estate.

Race differences illustrated from natural history of animals.

All have observed how this law holds among the lower animals. Sheep are sheep, with few discriminations. One may be distinguished from the other, but it requires close observation to discover the marks of difference. Only sex and a few other of the more emphatic animal features reveal the differences among the members of a given flock. In the dog tribe differentiation has already begun. The countenance begins to be developed as well as the body. The head shows individual characteristics. Among the simians these tendencies are still more distinct. Finally, in chimpanzeehood we discover almost human differences in face and form and manner. In the lowest races of men there is still a vast community of features running through all. But in men the marks of individuality are much more plentifully distributed, much more easily noted, than in the high grades of merely animal beings.

Individual differentiation increases with development.

The Negroes occupy this plane. All observers must have been impressed with the prevailing community of form and feature, disposition and character, among them. The traits of sameness are so persistent and universal that, even in the case of acquaintances, we are often in doubt whether the given person in Black is himself or another. If this be true in our own country, where for seven generations the Blacks and their descendants have been exposed to the play of civilization, how much more may we be certain of its truth in the wilds of Africa.

Community of form and feature among Africans.

Before proceeding to sketch the leading characteristics of the African races, it is proper to note a few other conditions relative to their classification. One of these has respect to the sense of certain ethnic names which are still employed to designate large groups of the Nigritian peoples. One such name of great importance is Hottentot. This was originally a generic term applied by European explorers to the peoples of South Africa. The races of that part of the continent designated themselves by such names as Khoi-khoin, Quaequae, and the like, all of which signify—in the common manner of barbarians—"men," or, more properly, "men of men," or "first of men." But the foreign adventurers from civilized states called the South African Blacks Hottentots, applying to them many corruptions of the same term, such as Hotnots, Ottentots, Hodmandods, etc.

Signification of ethnic names; the Hottentots.

For a long time the race so named was supposed to be distinct in race-origin and character from the peoples of Central Africa, now designated as Nigritians. Some ethnologists have claimed that the Hottentots represent the oldest development of all the Black Africans—a supposition which would lead to the belief that the numerous and powerful peoples of the Sudan are the descendants of the South African stock.

Affinities of the race; Hottentot complexion.

Such conclusion would seem not to be warranted by the facts. On the contrary, we may accept it as true that the Hottentots are the descendants of original tribes that made their way into South Africa from the region of the Great Nyanzas. They are Negroids pure and simple. Indeed, they present many of the strongest characteristics of the race. Contrary to common opinion, however, they are not by any means the blackest of the black. Their complexion is hardly darker than a mahogany brown, and in a few other particulars there is an approximation to non-Nigritian races.

HOTTENTOT TYPES.—From *Naturkunde.*

Doubtlessly the slight departure of the Hottentots in ethnic character from the peoples of the Sudan may be traced to the changes which they have undergone from foreign touch. There has been an impact of many peoples upon the Hottentot borders. They have suffered by enforced migration, and those who have remained in their native seats have been largely infected by the manners and customs of other races. The emplacement of Hottentot-land, below the twentieth parallel of south latitude, and reaching down almost to the extreme of the continent, has favored the processes of change here referred to, and has made the Hottentots, as they are found to-day, quite another people from what they were in their original state.

Effects of foreign touch on the people.

Another race which has in like manner been modified by foreign influence is the Kaffirs. These belong to Kaffraria Proper, Natal, Zululand, the Transvaal, the Orange Free State, etc. The name Kaffir used in this ethnical sense is of larger significance than that of Hottentot, Bechuan, Congo, Bunda, or any other of the regions below the

The Kaffirs also modified; the Bantu and Fulah nations.

equatorial line. The term Kaffir should properly be enlarged into a generic sense, covering as its species all the races just referred to by name and many others of Southwestern Africa. Kaffir, as a designative, is collateral with Fulah, Bantu, and the like, both of which words express genera of the Central African and South African races. Of the Kaffirs, it may be said that all races so designated are the descendants and remotest dispersion of the Bantu nations occupying the region of the Great Nyanzas. The term Sudan, or Sudanese, is still wider than Fulah, Kaffir, Bantu, and the like. The first may properly be employed to designate all the Central African races between the Atlantic coast and the upper tributaries of the White Nile.

We here refer to the Kaffirs only for purposes of proper classification. They are a subvariety of the universal Nigritian family, collateral with the Bantu and the Fulah. Nearly all the peoples so designated, that is, all who bear the Kaffir name, have been largely modified by the coming of foreigners to the west coast, their settlement there, and their influence over the natives. The effects of the foreign contact are plainly discoverable in the ethnic result. Not only the Hottentots, but other subspecies of Kaffirs as well, show in their present physical and mental constitution the results of race-touch from abroad.

MAN, WOMAN, AND GIRL OF NAMAQUA—TYPES.—From *Naturkunde.*

This influence has been augmented by the forces of environment. Throughout Kaffraria we are coming to temperate conditions of climate. The Tropic of Capricorn crosses the midst. It were hardly correct to define that part of the continent below the tropic as belonging to the temperate zone, for the conditions of earth and air are everywhere modified by the surrounding sea. None the less temperate conditions here appear, and man, in common with all the animals and plants, at least *begins* to take the characteristics which he bears in the moderated regions of the globe.

The Kaffir character modified also by climatic conditions.

The generic term Bantu, applied to the African races of the Nyanzan region and the east central coast, is not so well established as the names Kaffir, Fulah, etc. Such term, however, is desirable to represent the genus of which the races inhabiting the countries around and below the Nyanzas are the specific developments. These races differ not greatly from the Kaffirs and the Hottentots, but are clearly intermediate between them and the Sudanese. The Bantu tribes are many and important, but we need not here descend to particulars. Most of the peoples in question lie within the great curve of the North Congo; to these Stanley has given the varying names of Aruwimi, Luhali, Ituri, etc.

Indefiniteness of the Bantu; place of the tribes.

TYPES FROM THE NIGER—SLAVES OF NIKALE-CIREA.
Drawn by Tofani, after a sketch of G. Vuillier.

Besides the generic terms which we have here presented, the explorer just referred to has given us others which should probably be regarded as covering multitudes of specific tribes. One of the largest of these names is Mabodè, which is assigned in a general way to the nations on the north or right bank of the Upper Congo, having their central seats about the intersection of parallel 2° N. with the 28th meridian. It is not clear in how large a sense the discoverer intends the ethnic term Mabodè to be used; and the same may be said of the races that he classified as the Ababua, lying immediately west of the Mabodè.

Stanley names the Mabodè family.

In like manner we have the tribes summarized under the name of Momvu, belonging to the same belt of territory, but further east. In the Nyanza

The Momvu and others: impossibility of a general scheme.

region Stanley evidently indicates the larger groups of nations as distinguished from individual tribes by such ethnic terms as Ankori, Ruanda, Karagwe, Toro, etc. It has not, however, been the part of this great traveler specifically to study the peoples of the Congo basin, and to classify them in superior and inferior groups. Nor did the explorations of Livingstone, much narrower in compass, afford opportunity for large investigations into race characteristics.

It is impossible, as we believe, at the present time to work out a scheme of classification for the Central African races which should present them in an orderly sequence of development. In these regions there have been many wars and migrations; much jostling of the barbarian populations from side to side; constant intermixture of tribal blood, with a consequent uniform or only slightly varying expression in race characteristics. The race, as well as the country, is the vast unexplored. It is, therefore, sufficient that we note the general character of these African nations as to their relations and affinities, the one with the other, and then proceed to discuss their ethnic features as those features have been determined by the observations of travelers and scholars.

CHAPTER CLXXXVI.—SOCIAL INSTITUTIONS AND LANGUAGES.

THE domestic and social estate of the Nigritian races is of the lowest order. In the course of our excursions among the aboriginal tribes of the world, we have found many that were but slightly lifted above the merely animal state as it respects the sentiments and usages of that sexual union upon which the organization of society and the perpetuity of the race depend. Among all such the Africans are easily on the lowest plane. Their social evolution has proceeded only by instinct—scarcely in any measure by reason—and it may not be wondered at that the resulting facts in the populations of the Dark Continent are the worst and most immoral forms of human life.

African society has not risen above instinct.

Without doubt the social and domestic usages of a people, or peoples, are correlated with their general intellectual progress and with their physical condition. All parts of the human movement hold together, but in the various races the movement is irregular and unequal. Some elements of progress and refining tendency forerun the others; some lag behind. It is here that purely ethnic considerations come in to determine the relative place which the different parts of human advancement will occupy in the general scheme.

Correlations of social and domestic usages.

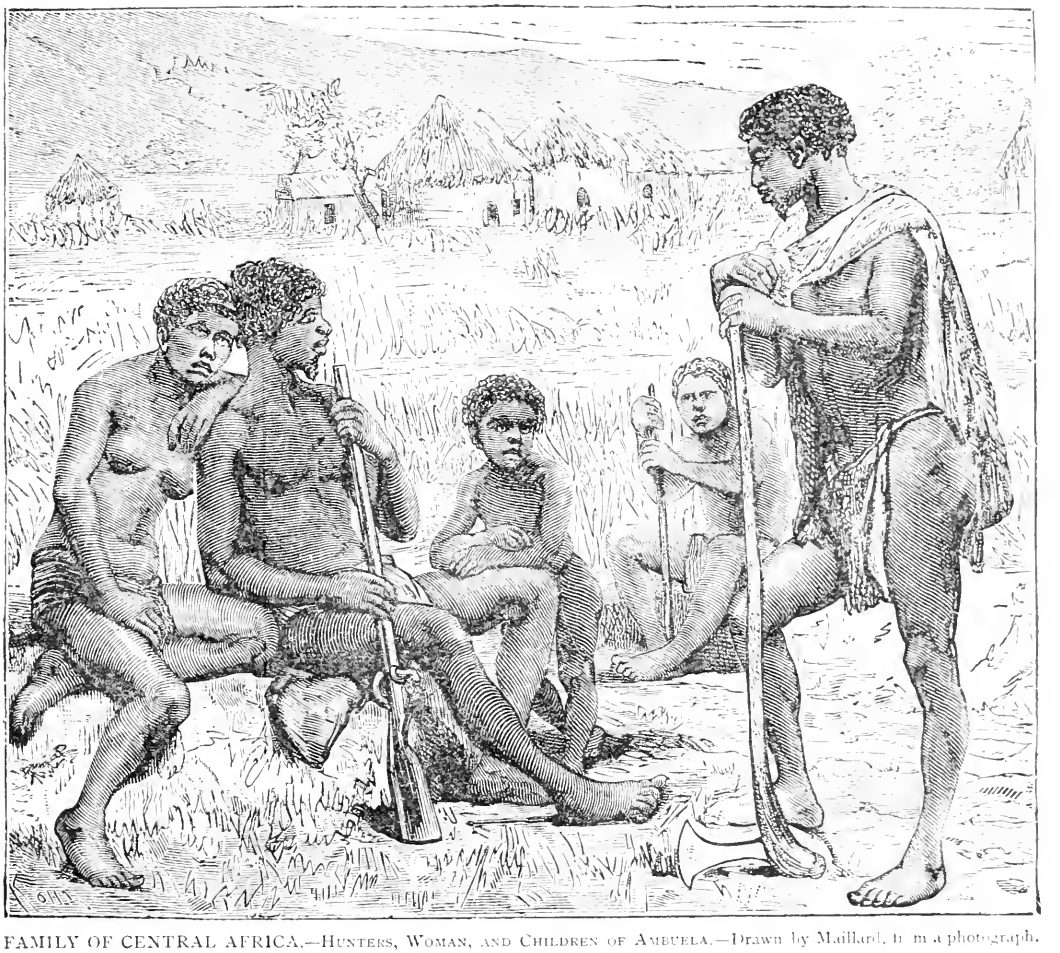
In the case of the African races there is no doubt that the social evolution is the most backward fact in their whole development. It were not far from correct to say that marriage, as an institution, does not exist among them. They seem to be unconscious of the importance, much less of the necessity, of a regular and well-ordered method of joining the sexes for the construction of the family and the multiplication of the

Social law undeveloped among the Africans.

kind. Little importance is attached by them to any system of uniformity and constancy in fixing the marital relations. Out of the nature of the case the African family exists; but it is no more than an aggregate of products thrown together without distinctness of purpose or morality of outline. Nature in this particular is the governing force. In so far as nature produces a family, to that extent the African social system has a foundation, but no further.

Indifference to marriage and domestic bonds.

Throughout all Nigritia very little attention is paid to the fact of marriage. The sexual estate is entered with hardly a show of those formalities, sentiments, and customs wherewith nearly all the races of mankind have instinctively and religiously surrounded the beginnings of the union of the man and the woman in domesticity. Not only is the fact of marriage little celebrated, little observed by others than the parties themselves, but its maintenance, its perpetuity, is in like manner held of little account. In no other race is the fidelity of the man to the woman, or of her to him, so little regarded as among the Africans. It seems impossible for them to realize the profound immorality and shocking consequences that must follow upon the unfaithfulness and constant violation of the bottom law in their marriages. It

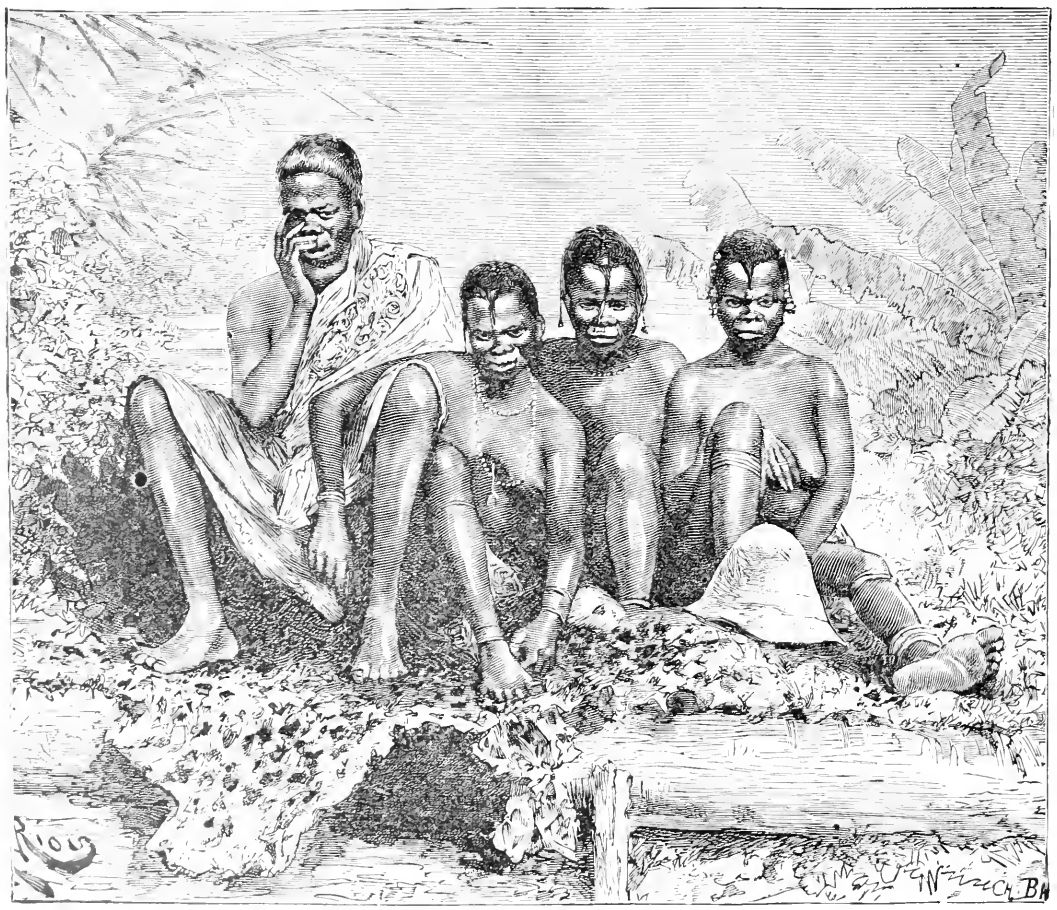


FAMILY OF CENTRAL AFRICA.—Hunters, Woman, and Children of Ambuela.—Drawn by Maillard, from a photograph.

might almost be said that the African, whether man or woman, goes his own way as it respects the law of sex and his relations to society.

This profound obliquity of the Nigritian peoples follows them, as a race, into all parts of the world and into nearly all conditions. It would seem that domestic infidelity is a characteristic of the whole race, from which only a few of the nobler individuals have been able to escape. It would be supposed, in the court of right reason, that incalculable unhappiness would follow in the train; but this deduction is incorrect. Although the results of African marriage are nearly as irregular and illegitimate as if the law of promiscuity held among them, the tribes where such principle prevails seem hardly to feel the results of their moral flaw, or even the inconvenience that comes of an ever-broken family tie. If we judge by the outward manifestation, no people could be called happier than the Africans. So content are they with their estate that they rejoice in the fact of life, and in its unlicensed activities, to a degree that could hardly be paralleled among any other peoples.

Social immorality follows the race abroad.



POLYGAMIST DJOUMBA AND HIS WIVES—TYPES.—Drawn by Riou, from a photograph.

It might be supposed that the natural instincts of the barbarian races could be pleaded as the cause and apology of the wholesale domestic immorality of the Blacks. This, however, would seem not

Polygamy does not assuage the sexual license.

to be the case. The Nigritians of almost the whole central belt of Africa, and to the southern limits of the race, allow to themselves the freedom of polygamy. There are hardly any monogamous tribes. As a general fact, polygamous peoples are highly virtuous within the lines of multiple marriage. They are more so than the monogamous nations, each judged by its own standard. This would show that polygamy is a sort of vent and legitimation of natural instincts which would otherwise overstep the barriers of the monogamous union; but among the Africans polygamy does not seem to act as a palliative on the natural desires. The universal irregularity and corruption of the domestic and family life seem to proceed from negative, rather than positive, conditions; that is, from a want of the sense of the importance and morality of the single union faithfully observed, rather than from positive infidelity and the criminal intent.

American Negroes under dominion of old race impulses.

In the United States of America, having, perhaps, an aggregate of between five and six millions of Blacks and mulattoes, the inquirer must still be struck—notwithstanding the impact of civilization and the whole force of a strongly monogamous people—with the almost universal depravity of the marital and social estate of the African population. The maintenance of virtue in that estate among the Negroes seems well-nigh impossible. They break it and ignore it as though it were not. Nor can any exhortation or force of law bring them into concurrence with the established morality and with the usages based thereon.

It were shocking to contemplate the unknown percentage of illegitimacy among the Blacks, or to reckon the number of separations of the men and women. These separations can hardly be called divorces, for the Africans do not consider such formalities necessary. One inquirer of reputable rank has declared that it is a rare circumstance to find a Negro couple, whether legally married or not, who remain faithful to each other beyond a few weeks' time. It would appear that not even the sanctions of religion, to which the Negroes in our country more than almost any other people in the world constantly appeal, are sufficient to ratify and make permanently binding the marriage bond among them.

Shocking disregard of family ties by the Blacks.

As late as 1883, at a congress of the American Churches, Dr. Tucker, just referred to, described with sorrow and to the amazement of his hearers, the universal laxity and indifference of the American Africans. He declared that throughout the South and almost everywhere the Negroes are wont to go from their religious meetings directly into social vice and theft. He declared that not even the preachers and missionaries of this people could be restrained from the grossest immoralities, involving the breaking of the marriage tie, open concubinage, and every kind of sexual and social license. At the same time the speaker declared that the Negroes are absolutely sincere in their religion, the law of right living and of virtue not having entered as yet into their consciousness.

Tucker's comments on sexual immorality of the Negroes.

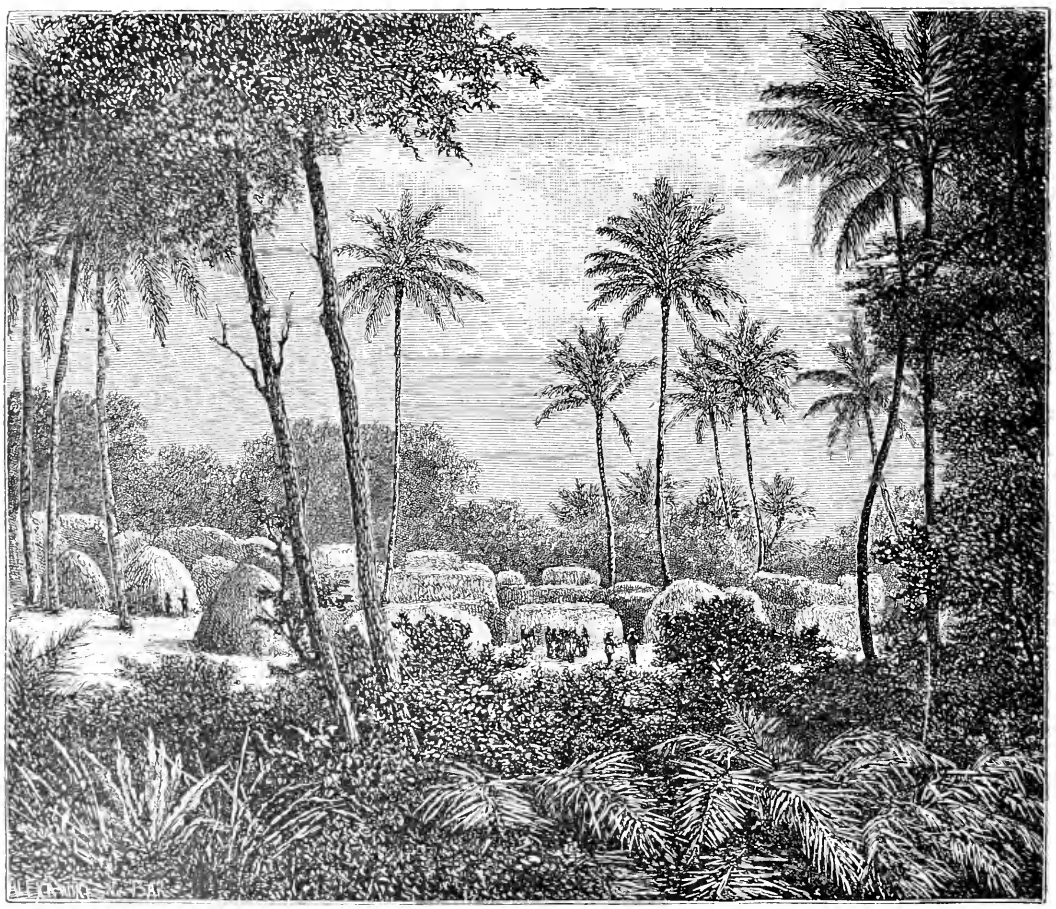
If such vices are in the green tree, what shall we expect in the dry? If the American Negroes still follow the blind instincts of nature, and remain unable even *to understand* the higher laws of virtue and fidelity, involving the sacred-

Failure of the race to feel the force of social laws.

ness of the sexual relation and the integrity of the family, what shall we say of the multiplied millions of wild Nigritians in their native forests and jungles? Travelers and missionaries and scholars have borne a common testimony as to the social condition of the Black races, and of their unconsciousness of their own low estate. They go on uniting and disuniting, multiplying their kind, taking in multiple marriage, and following natural law rather than reason and the principles of the higher humanity. It is certainly true that in Africa much more than a hundred million of the human race are under the dominion of animal instincts, little curbed or modified by those rules and principles of conduct which are necessary to the formation of all progressive and moral communities of men.

We have seen the vast multiplicity of the African tribes. Each of these has its language. Entering the continent on either side, we find ourselves not only in a forest, a jungle impenetrable to human vision, but also in a wilderness of human speech. The African languages have almost defied classification and treatment. Scholars have reduced the infinite variety of tongues prevailing in the continent to five general groups, of which the first two belong to, or rather proceed from, those Semitic and Hamitic peoples whom we

Attempted classification of African languages.



VILLAGE OF OUA-NYIKA, GALLALAND.—Drawn by A. de Bar, from a photograph.

have already considered. The reader will readily recall the Semitic group of Eastern Africa, prevailing in those countries which look over into Arabia. He will also remember the Hamitic group, beginning with the ancient Egyptian and reaching down to the Berber tongues of the present day.

The remaining three general stocks of languages are real African. The first of these includes the widely extended Nigritian languages spoken by the peoples of the equatorial belt from the Atlantic coast to Abyssinia and Gallaland on the east. The second group is the Kaffir, or Bantu, family. Perhaps we should subdivide this family into Kaffir proper and Bantu. The third is the Hottentot, or Bushman, group of the extreme south. Each of the three general divisions is made up of a great number of subordinate dialects, many of which differ the one from the other by only such slight variations, as we have remarked among nearly all the tribes of cognate barbarians.

Few, if any, of the languages under consideration have been investigated so fully as to warrant us in describing their character. Vocally, all of them are characterized by the multiplicity of labial, or lip, elements which they contain. It seems that African language is developed at its two extremes, namely, the labial and the guttural seat of utterance. The intermediate, or dental, sphere upon which the Aryan and Semitic languages so much depend, has had but small evolution among the Blacks.

Peculiarities of Nigritian speech referable to vocal organs.

It is hardly to be doubted that this peculiarity of African speech is to be traced to the formation of the vocal organs common to nearly all the race. Such is the large departure of the African mouth and lips and throat from the common human type that the product of these organs is much varied from the corresponding facts in Indo-European speech. There is in the vocal apparatus of the Black a great want of flexibility, denoted in the comparatively small range of sounds which the Nigritians are able to produce. At the same time there is, within the narrow limit of utterance, a large measure of vocality and harmony. The African languages are nearly all melodious to a degree, and are uttered with a freedom and ease which foretoken eloquence and song.

Only a few comments with regard to these tongues will here be presented. In the first place, it has been conjectured that a likeness exists between the Hottentot dialects of South Africa and the ancient Hamitic of Egypt. If this be true, it must be accounted for by the nearness of both languages to a common original rather than by intercourse of the South Africans with the ancient Hamites, or by derivation of the one from the other. Perhaps, however, the alleged analogy of Hottentot and Bushman to ancient Egyptian is only fanciful, having no place in fact.

Supposed similarity of Hottentot to ancient Hamitic.

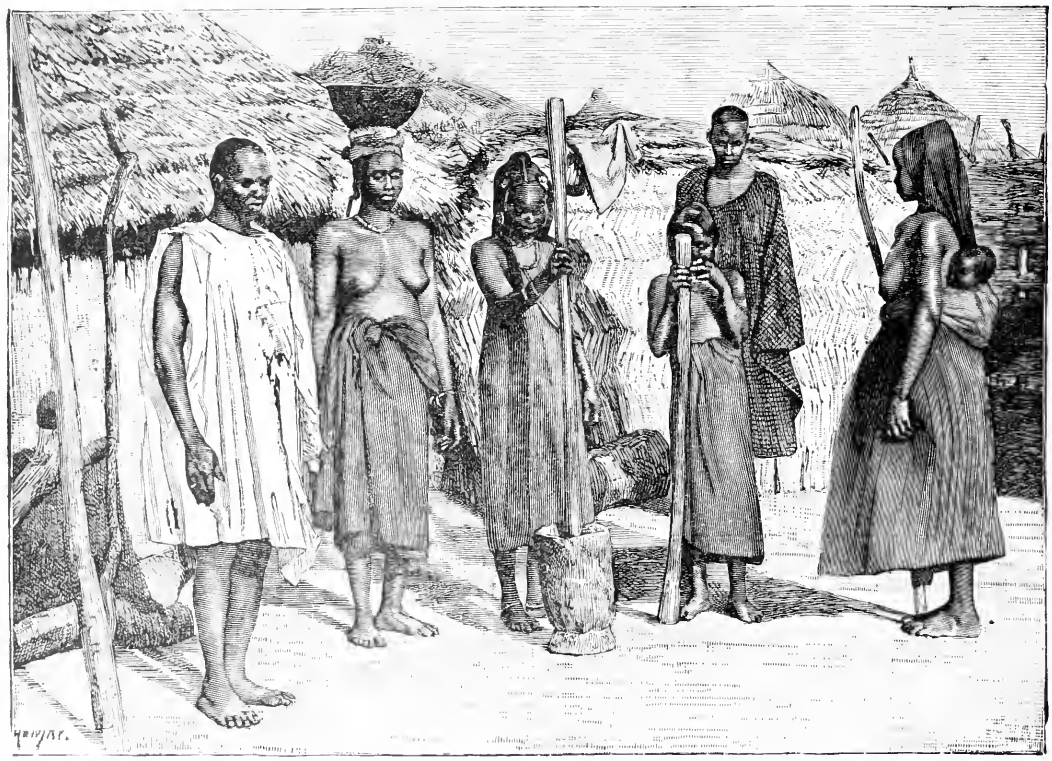
The principal subdivisions of the Kaffir languages are the Zulu, Bechuana, Mpongwe, and a few others. All of these are dialectically related to the original stock running out of Kaffraria, just as that branch itself is cognate with Hottentot and Bantu.

Of the Sudanese languages at least seven great groups have been gathered out and classified. These are the Mandingan tongues, the Bornu languages, the Haussa, the Grabo, the Vei, the Yoruban, and the Fulah. All of these are ultimately related to a single original form of speech, and are evidently but

Groups of Sudanese; Nigritian speech agglutinative.

varieties thereof. Each of the seven subgroups referred to parts in its turn into a multitude of dialects spoken by the numerous tribes of the vast equatorial region.

The linguistic evolution of the African races has not in any case gone beyond the agglutinative stage. Within these limits the Nigritian languages may be said to be highly developed. If the so-named stand against such a conclusion. It has been found that many forms of speech prevailing among the Bantu peoples are of later development than any corresponding facts in the tongues of the Central Africans. From this it would appear that the attempted derivation of the latter from the former contradicts the plainest principles of linguistic inquiry.



FULAH HOUSES AND TYPES.—Drawn by E. Ronjat, from a photograph.

cial evolution has lagged, the linguistic evolution has gone forward toward the civilized forms of speech. Of all the African languages, perhaps those of the Bantu group are best developed, both in phonetic variety and melodiousness of utterance.

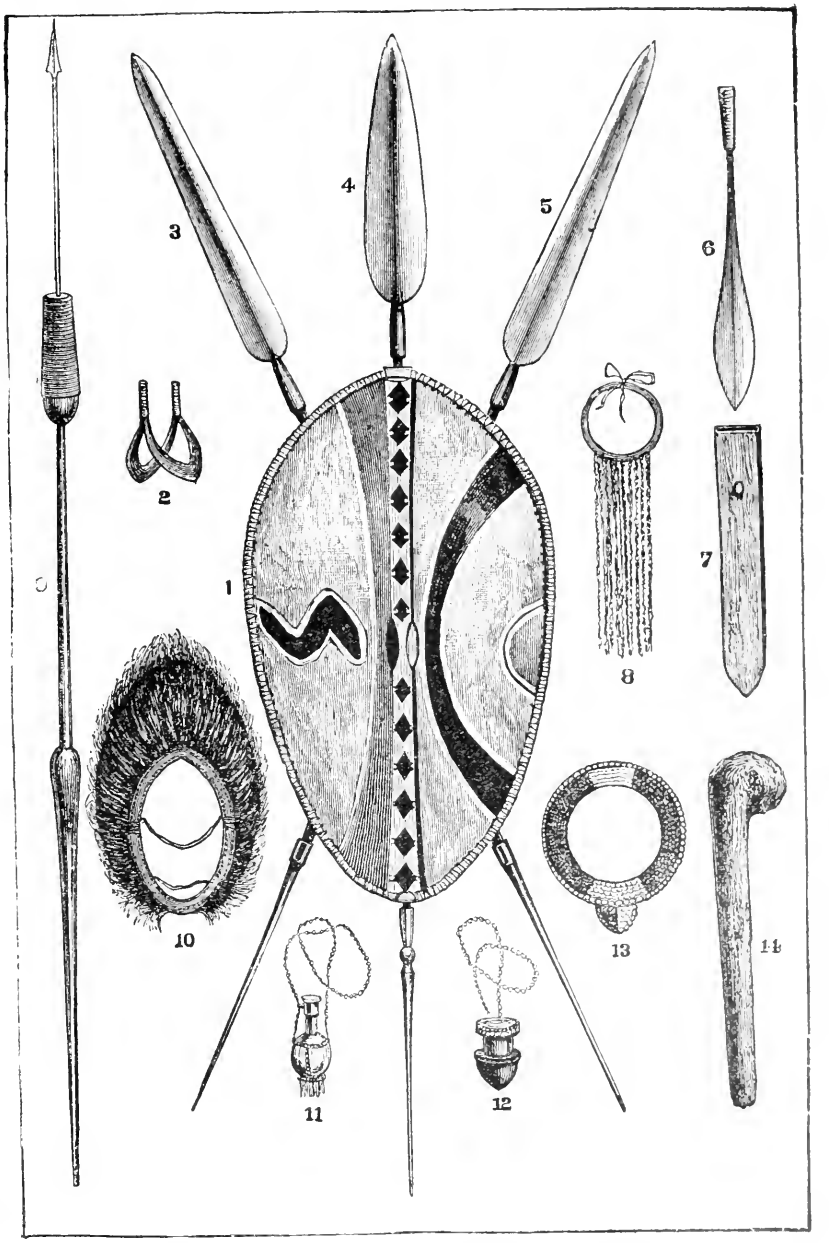
The Bantu languages; invasion of foreign elements.

It is believed that the Bantu is the latest development of all the Nigritian forms of speech. Nor does the geographical position of the nations so

All around the vast limiting lines of Nigritia the stronger races, bearing their more highly developed forms of speech, have pressed, and still are pressing. There have thus been affected along the boundaries of the races under consideration modifications of the native languages. The invasion of foreign speech has been from every quarter of the compass, but such is the immeasurable area occupied by the native languages that no perceptible change has been wrought in

their general character. As far as Islam has been able to penetrate, thus far Arabic has been borne. As far as Christianity has entered, thus far the European tongues have been thrust into the border lands of Nigritia. But these influences have not been sufficient to prevail to any appreciable degree over the aboriginal tongues of the central continent.

In no part of native Africa has the literary stage of development been reached. The tribes have their superstitions and, within narrow limits, their traditions; but no native genius has arisen among the millions to work such materials into the forms of literature. The highest attainments yet reached are crude proverbs and simple folklore, extending to tribal ballads, wholly inartistic, except as to the melodious —though simple— manner in which they are sung or recited.



WEAPONS AND IMPLEMENTS OF EAST AFRICAN MASSAI.

1, shield; 2, bracelet of horn; 3 and 5, lances of Northern Massai; 4, lance of Southern Massai; 6, sabre, or scimiter; 7, leathern scabbard; 8, collar; 9, weapon of Andorobbo for elephant hunting; 10, war head-dress with ostrich plumes; 11, ivory snuff box; 12, tobacco box of horn; 13, pearl collar; 14, club.

We thus have the astonishing spectacle of a race of human beings, far more populous than the whole English-speaking family of nations, without a single literary production or even concept! If we adopt the seemingly necessary hypothesis that the Blacks are the oldest division of mankind, the unproductiveness of their intelligence, the narrow

limits of their attainment in the world of thought, must heighten the astonishment with which we view this almost limitless mass of human beings spread in blackness and night along the horizon of Africa. Whether this mass may be resolved, individualized, enlightened by the influences of European and American civilization remains to be seen.

CHAPTER CLXXXVII.—ARTS, GOVERNMENT, CHARACTERISTICS.

THE same want of productive power is seen in the arts, industries, and weapons of the Black races. Their productive ability in these particulars has hardly been more conspicuous than their uncreativeness in letters. If we should use the word art in its higher sense we might, with little abatement of exact truth, say that not one single work of art has been produced by the Nigritians in their own country. In America the race has, in a few instances, exhibited the artistic sense. The sculptress, Edmonia Lewis, has demonstrated in her statue of Cleopatra, not only the dormant sense of art, but the ability to give to that sense its visible embodiment. A few other examples of like character can be cited, but the African Blacks know it not. In their own land they live, according to our information, within strictly material limitations, and their industries show most clearly the absence of ideal faculties.

Absence of art among the Black races.

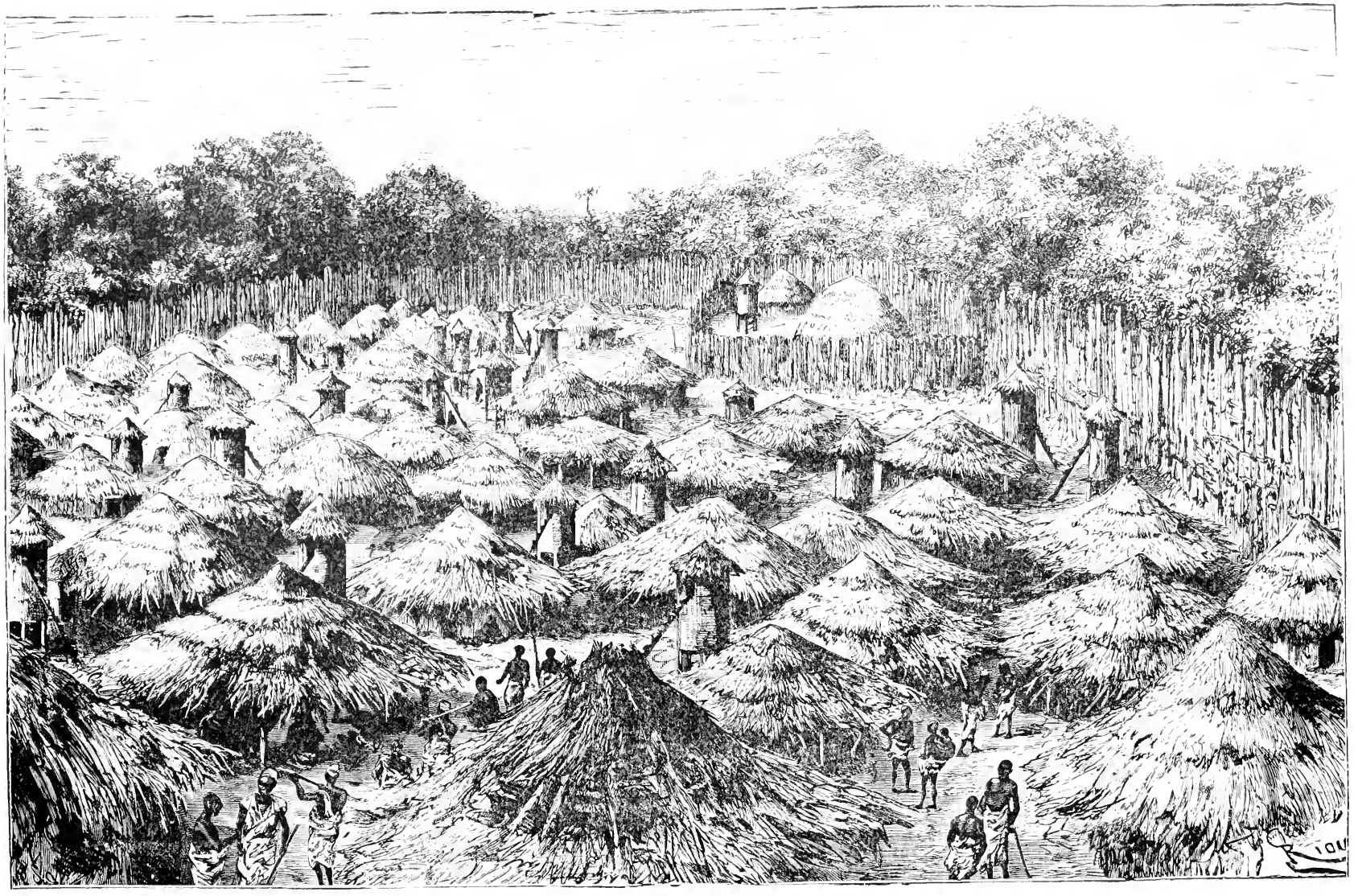
In architecture the Black race, so far as we know, has achieved nothing. Their houses, villages, and towns are of such simple and barbarous structure as to demonstrate the absence of the building faculty. We may allow, in this particular, for the usual indifference of all tropical races, that is, of all *existing* races in the tropical regions of the earth, to architectural structure. In such situations the natural stimulus to great building is wanting; but over and beyond the failure of nature to supply the motive of building, the Nigritians seem to have added an ethnic inaptitude for all kinds of structure.

Africans without building ability; villages.

We are not to suppose that these peoples do not gather into villages and towns, or that they do not possess certain kinds of barbaric wealth. We speak only of the absence of architecture and the manifest present inability of the race to produce it. Of huts and bungalow-like lodges they have an abundance, but the symptoms of an architectural display and evolution are not in them.

The African towns along the Congo reach in some instances for half a mile or more up and down the river banks. The like fact may be witnessed in the country of the Nyanzas. In such towns the rude resources of the native nations are gathered. Many articles are there found which are in the request of commerce. Here may be found the most plentiful supply of ivory that the world can furnish. It is said that African villages in some parts of the equatorial regions have hardly a house in which the rude vessels of the inhabitants are

Character of Congo towns; abundance of ivory.



TOWN OF CENTRAL AFRICA (KIWANDA).—Drawn by Riou, after a sketch of Freich-Laplene.

not made of ivory. The aggregate of this material, second only in its value to the precious metals, is beyond estimate, and the astonishing fact is that the commerce therein, under the auspices of foreign merchants, has hardly well begun![1]

Small knowledge of metallurgy; other industries.

A few of the Nigritian races have a knowledge of the simpler forms of metallurgy. They are able to handle native copper and iron, and possibly to extract them from their ores. The metals thus obtained are wrought into barbarian weapons and implements; but the work done of this kind is invariably primitive and rude. Of the domestic arts known to the native Africans, spinning, weaving, and pottery are the principal. In none of these departments of industry, however, have the people attained to excellence. The principal means of subsistence are gathered everywhere from the chase, from fishing, and from the simpler kinds of agriculture. The elephant hunt is the heroic sport of all the nations in whose borders that royal beast is found. The better tribes have considerable flocks of goats and sheep, and nearer to the coasts, herds of cattle. This limited range of the most common articles of food and wear embraces nearly all that the African race has been able to discover or employ.

The government is tribal, or at best, monarchical. All the smaller peoples are under the control of a headman, or chieftain, to whom they yield a ready obedience. The larger nations have kings, who are the chiefs of chiefs, and rule over them as the latter do over their separate tribes.

The native governmental institutions of Central and Southern Africa have in no case proceeded as far as the constitutional and legal stage.

Native government a barbaric monarchy.

In Guinea the kingship is as well developed as in any part of the continent. The rule of the Negro monarch is not only absolute, but capricious. The Black kings do not feel, to any appreciable degree, those restraints of custom and precedent which generally throw wholesome reins around the neck of barbarian and Oriental autocracy. It is one of the common customs in the African interior for the monarch to exhibit his power to strangers by abasing, abusing, and even destroying his own subjects—this in order to demonstrate the absoluteness of his authority!

Custom has not become law; motives of war.

It were vain to attempt to create out of nothing such civil and political institutions for the Africans as they have not produced for themselves. Their monarchies are so simple and rudimentary that they may be described in a few clauses such as might well define the character of a large chieftainship among gross barbarians. It would appear that even custom has shown but little ten-

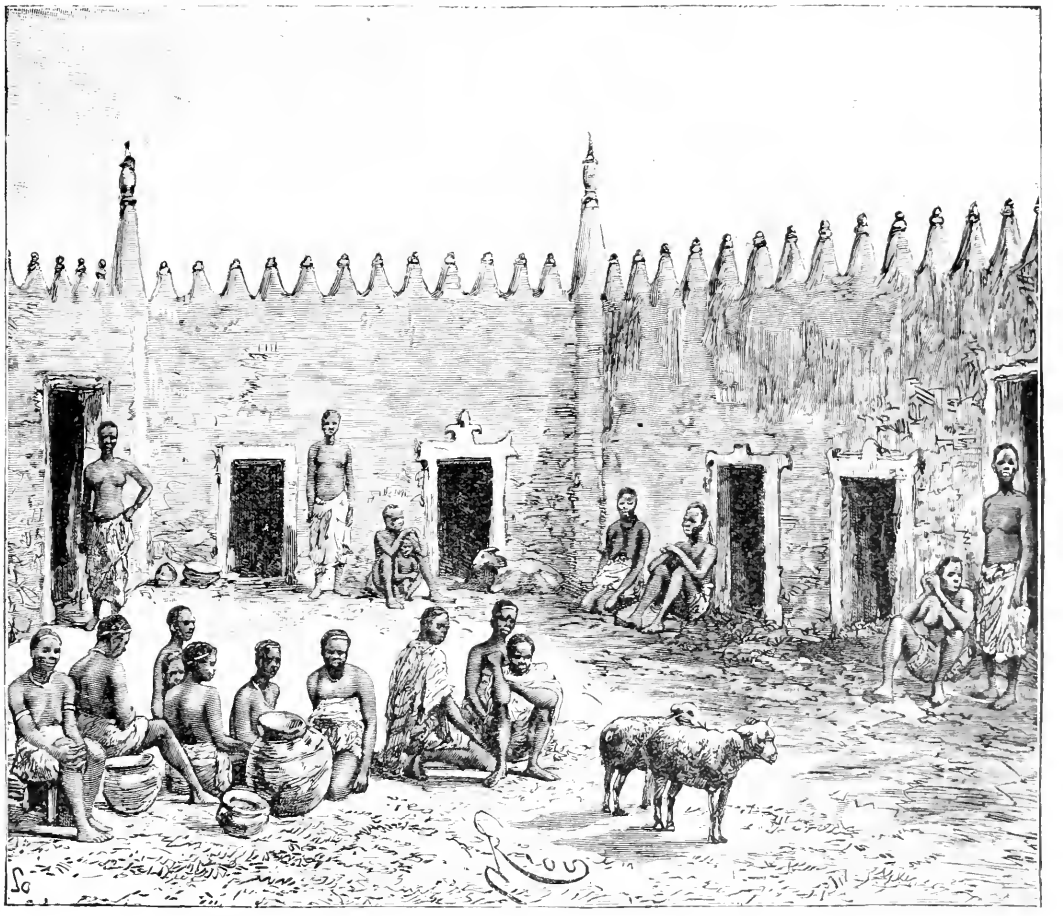
[1] No stronger evidence of the ignorant domination of politics and parties over the destinies of a really great people can be furnished in all history than in the utter failure of the United States to obtain for America some small share in the immense trade that opens for the future in Central Africa. Thither nearly all the progressive states of Christendom, except only ourselves, have turned; but what interest has America shown in the valley of the Congo? She has ignorantly given up to other nations the vast possibilities of African commerce, and this she has done because those who have obtained for themselves and their following the civil control of the United States, have been too ignorant to know that the Congo valley below the great falls is wellnigh as extensive and altogether as fertile as the valley of the Mississippi from the confluence of the Missouri to the Gulf of Mexico! In all this America has been able to see nothing, because her alleged statesmen have been of the same intellectual compass and temper as the parties by which they have been raised to a station which they were never fitted to occupy.

dency among these peoples to crystallize into law. As for constitutions proper, they belong only to nations that have literature and literary institutions.

The African kings have the rights of peace and war, and generally of life and death over their subjects. There is a strong disposition among the Nigritian tribes in all parts of the continent occupied by them to go to war, and to indulge in such rapine and conquest as the condition of the opposing nations will permit. The motives of war are plunder, slave catching, and revenge. In some cases the cause rises to the level of a redress of grievances. Warfare and its accompanying methods in the interior of Africa bring us into contact with some of the most important usages of the race, and these we may here consider.

One such usage is slavery. It might almost be said that the African nations have no just cause of complaint against those foreign peoples who have visited their shores for the purpose of capturing and enslaving the inhabitants. The natives have themselves not only set the example, but also followed the custom immemorially of enslaving one another. There is, perhaps, no single fact more general throughout Central and Southern Africa than slavery. It is one of the industrial and social moods of the Nigritians. For it they offer no excuse. In respect to it they seem to

Africans set the example of slavery.



INTERIOR OF HOUSE AT SITAFA.—Drawn by Riou, after a sketch of Teich-Laplene.

have no compunction. In practicing it they betray the same unconscious immorality which we have seen and deplored with respect to their domestic and social relations.

To the native Africans it seems natural that the strong should reduce the weak to slavery. They do this for such poor advantage as may be gained by barbarian servitude. In the greater part of the country it has been found that the local slavery is not so profitable as the foreign. Hence the natives have fallen readily into the custom of capturing and driving forth their enemies into the nets and snares of the foreign slave trader. In a vast majority of instances the slave gatherer uses the natives against the natives in the abominable work of catching and herding his human chattels for the markets of the other continents. When the native tribesmen do not discover an enemy to be captured, they fall upon the weaker of their own kind, and them they catch and sell without regret or touch of conscience.

Philosophy of slave catching; sale to foreigners.

Another motive of the domestic wars constantly prevailing among the Africans is the man-eating instinct. Cannibalism is a common practice through the greater part of the interior of Africa. As a rule, it is practiced upon the bodies of slain enemies. In exceptional cases men of a given tribe take their own kind and slay and eat. Nor may the apology of want be pleaded for this most abominable of human customs. In a country such as Africa, bringing forth all manner of products from the earth, supplying all kinds of animals from forest and jungle, and all manner of fishes from the rivers, want can be asserted only as the incident and result of inactivity and utter indolence on the part of the people. It is, therefore, a preference of savage appetite for man-food, rather than any necessity of the situation or compulsion of the starving stomach, that leads to the atrocity of cannibalism.

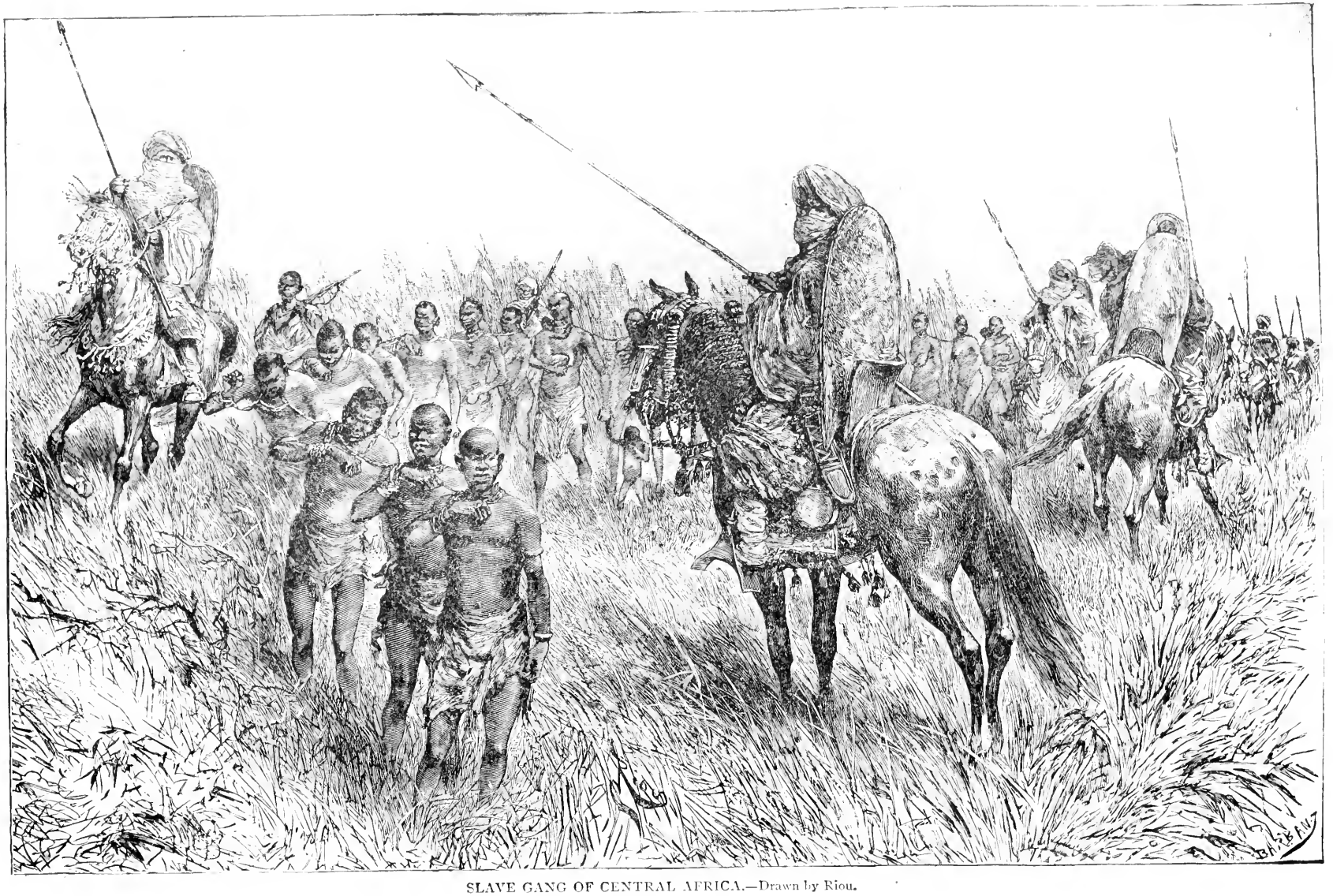
Prevalence of cannibalism in Africa.

In the practice of man-eating the Africans reveal again the astonishing obliquity of their moral natures. Not only do they fail to appreciate the horror of such an abomination among themselves, but they are unable to perceive the shock which the custom must necessarily produce upon men of other races. It is a common circumstance for the African chieftain to offer his guest, whatever may be his race or nationality, the most choice of all dainties, the man-dish. It is brought on with glee, and set steaming under the very nostrils of the philanthropist and the missionary! Those who serve in such a case do it with a horrid relish and good-fellowship which might well excuse the disposition of travelers to rise upon and destroy their entertainers in sheer vengeance for their savage custom.

Man-eating does not revolt the native sense.

As illustrative of the social and governmental estate of the Central Africans we might select one of the many petty kingdoms and consider it more attentively. For such purpose we may refer to the native monarchy of Dahomey, which, next to Ashantee, is the leading power on the west coast of the continent. The country is fertile, and might easily be brought to a high state of productiveness. Here palm oil and palm wine are abundantly yielded with a minimum of expenditure. Here Indian corn, cassava, yams, sweet potatoes, cocoanuts, the citrus fruits, plantains, and apples spring in wild abundance and almost without care.

Character of Dahomey; expectation disappointed.

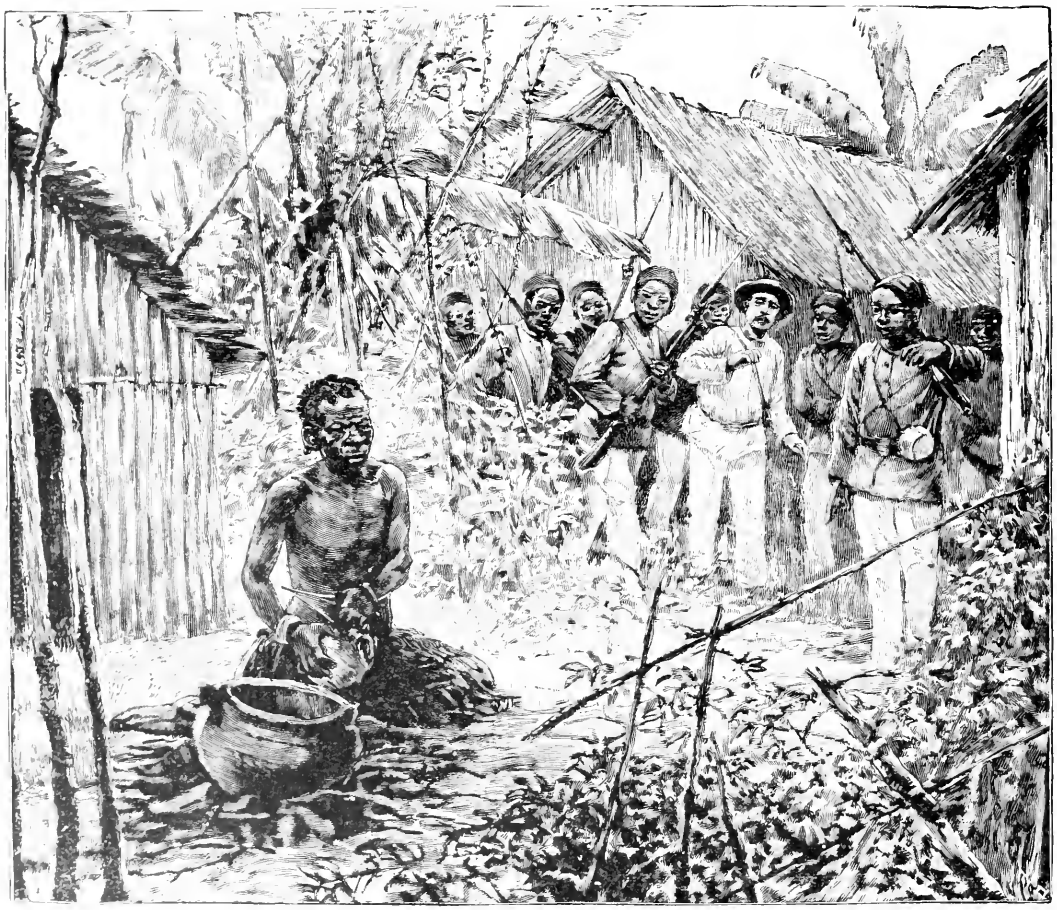


SLAVE GANG OF CENTRAL AFRICA.—Drawn by Riou.

There is therefore in Dahomey every stimulus to the creation of a regular, populous, and wealthy community. The circumstances would seem to warrant the expectations that here the African race would in a short time rise to a higher level of civilization. We find, however, that no such expectation is fulfilled.

The king and his customs; the October orgy.

head of the nation. He is himself a fetich. The people are given up to the excitements of certain recurring festivals and orgies that go by the name of "customs." Over these the king presides. The situation of his country is such that he is nearly always honored

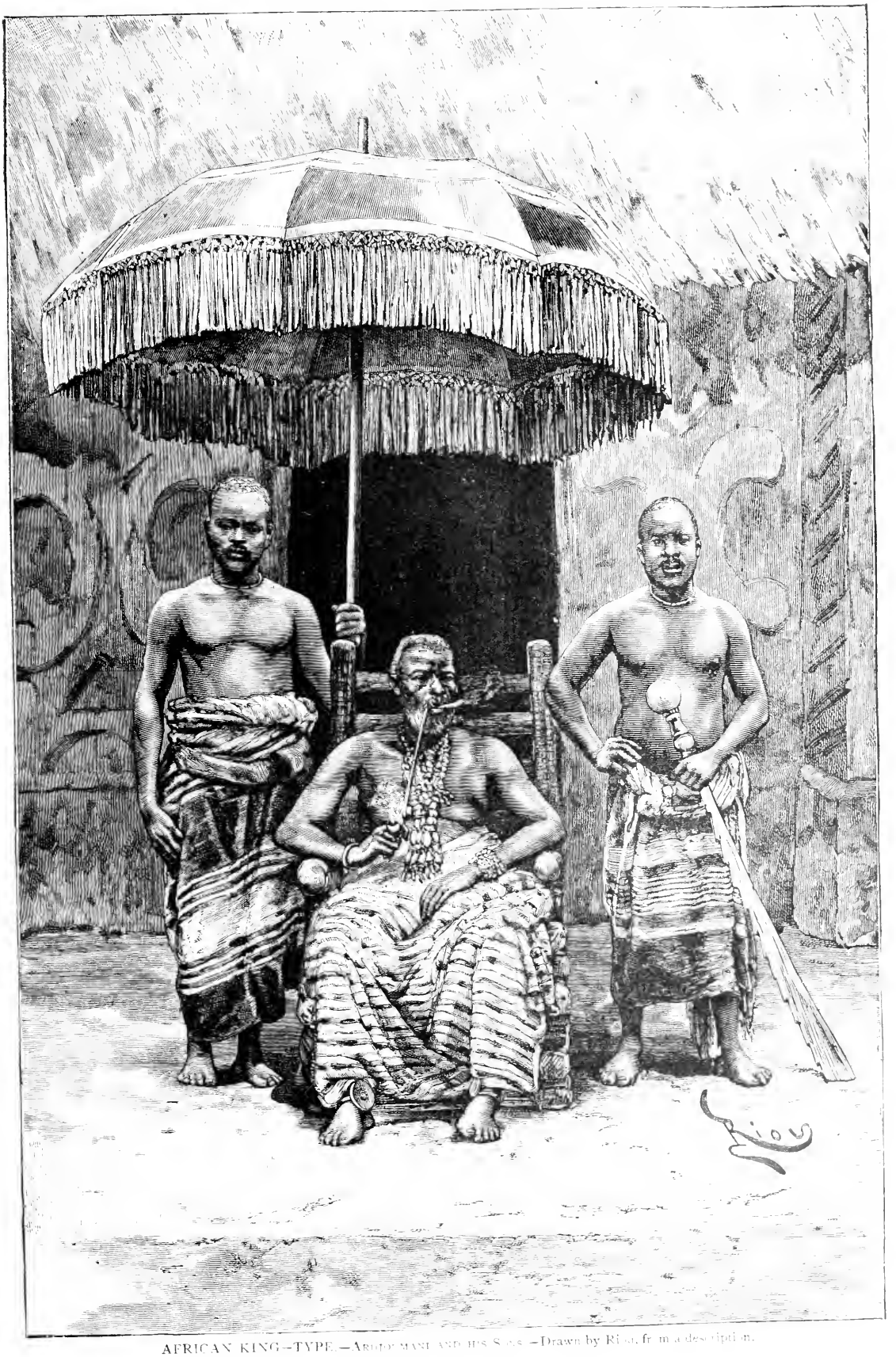


MAN-EATING CAUGHT IN THE ACT.—Drawn by Madame Paule Crampel, from description and photograph.

The people are still in the Stone Age, and though they have procured from foreigners rude muskets, and understand the use of powder and ball, they go back by preference to their native bows and poisoned arrows.

The manners and usages of this people have every quality of savagery and barbarian violence. The king is a tyrant. He is the civil and the religious with visitors from abroad. These he entertains with barbaric glee at the national celebrations.

The greatest of the "customs" is celebrated annually in October. Perhaps there has been in the history of the world no worse example of savage orgy than is given by this autumnal feast. It is celebrated with every kind of violence and horror, done for the



AFRICAN KING—TYPE.—ABDOCMANI AND HIS SONS.—Drawn by Riou, from a description.

most part against human beings. The victims of the revels are gathered by the king and his officers from captives or from his own people. His captives are used first of all as the victims of the festival; but when these are exhausted, unfortunate natives are made to supply the national want.

At the climax of the celebration those selected for sacrifice are clad in long white tunics with caps on their heads, and are conducted to a high platform in the presence of the assembled people. They are put into baskets, and are carried about on the heads of certain Amazonians who are chosen to officiate. In other baskets of like kind are put various animals and birds, such as cats, alligators, hawks, and the like. The idea is that all these, including the human beings, shall be slain together and sent into the land of spirits as messengers and witnesses from the king. There they are to bear testimony that he is the one great sovereign of the world, stronger, mightier, more splendid in his reign and court than any other potentate of earth, and comparable only with his own ancestors!

Basket carnival; witnesses to His Majesty.

When all are ready, the baskets with their living contents are hurled down by the Amazons in the midst of the throng, where the victims are dashed to death. Round about the mutilated remains the wild savages dance and yell with horrid grimaces and insane glee. They imagine that *now* the greatness of their king has been testified in the land of spirits. On another day of the festival a second group of victims are sacrificed to the ancestors of the reigning monarch. Their blood is caught in cups and sprinkled on the graves of the dead kings. The skulls of the slain are prepared for drinking cups or set up on the wall-plates of the king's chamber where, on waking, he may see them in ghastly rows, reminding him of his prowess in war and the downfall of his enemies.

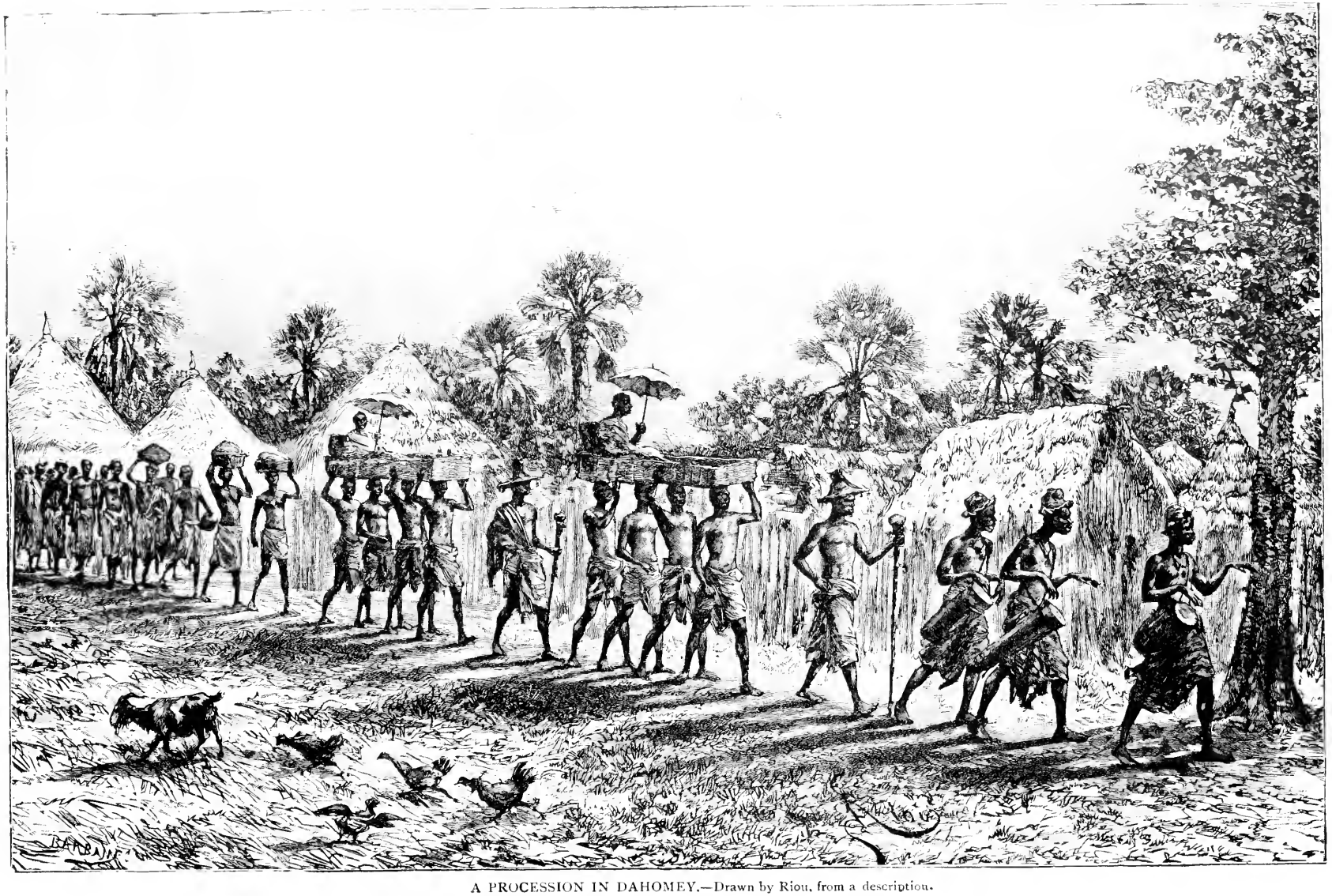
Features of the sacrifice; women as ministers and warriors.

We have just spoken of the fact that in the national feast women are employed as ministers. These also constitute a part of the Dahomey army. The king keeps a battalion of Amazons as a part of his military forces. He has also a retinue of the same class at his "palace." These are his wives. During his life they must minister to all his wants, and when his death comes they must fall upon each other in savage fashion with knives and spears, cutting and thrusting and butchering, until the greater part are mutually slain. A few, perhaps, survive to be added to the court of the dead king's son, his successor.

Travelers have described the methods of warfare adopted by the men of Dahomey. The army, partly of Amazons, goes out on a foray into the territories of a neighboring tribe. There is no occasion for war, no motive other than that of booty and the capture of prisoners. The enemy's town is approached by savage strategem. No warning is given. All of a sudden the attacking parties spring from the adjacent woods, rush into the village, take each his prisoner and spoils, and retire. Thus are supplied the captives necessary for the social and religious wants of the nation!

Motif and style of war in Dahomey.

We might proceed in this manner to sketch with a few strokes the habits and customs of many African tribes and kingdoms. To follow such a method would be unnecessarily to extend descriptions which must, in view of the nature of the barbarian races, contain many repetitions and details which have lost their interest from familiarity. We



A PROCESSION IN DAHOMEY.—Drawn by Riou, from a description.

proceed rather to speak of some of the additional ethnic peculiarities of the race as a whole.

In personal character the African is strongly distinguished from the representatives of other races. It is clear that in his form and features he approximates by downward gradation the higher species of the quadrumana. The parts of his body bear many marks of an affinity to those animals which are supposed to be denied the gift of reason. On the whole, the African is strongly bound with human kind, and the gap between him and the lower orders is conspicuous from its width and depth.

Strongly distinctive traits of Africans; cranial capacity.

Thus, for instance, the cranial capacity of the gorilla is hardly in any case greater than twenty ounces in weight, while the average capacity of the Nigritian skull is about thirty-five ounces. Europeans have a capacity of forty-five ounces or more. The Germans, standing at the head in this particular, have an average capacity of nearly fifty ounces of brain. From these numbers it would appear that, if the difference between the native African brain and that of the highest of the lower animals is great, the difference between the same brain and the average of Europeans is sufficiently conspicuous.

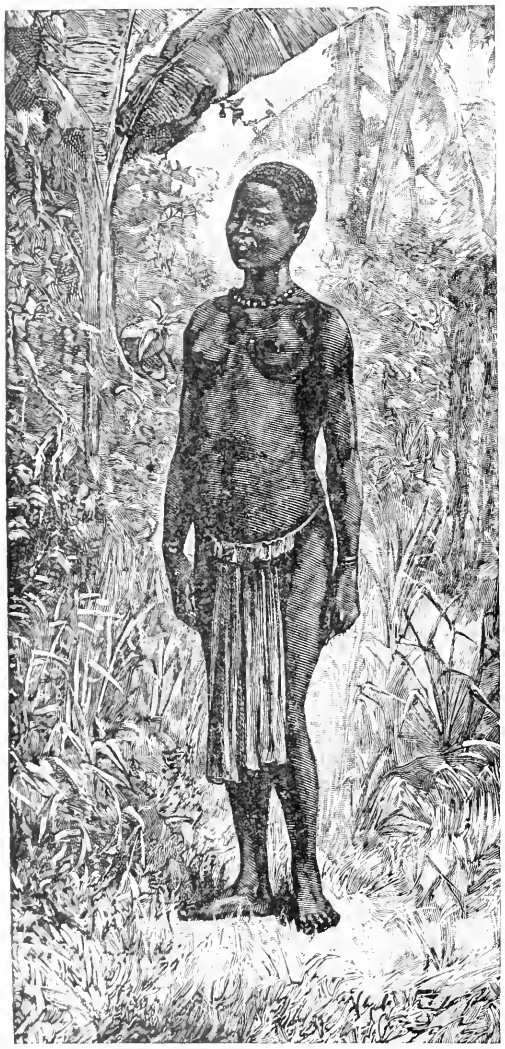
SLAVES CARRYING THE DRUM BASKET.—Drawn by Riou, from a description.

When we reflect that the abilities and civilizing powers of the different races of men are in proportion to the extent

NATIVE WARRIORS OF VUAHEHE—TYPES.—Drawn by Rion, after a sketch by Lacthier.

and quality of their brains, we may readily perceive the physical reason why the Africans have ever occupied and continue to occupy so low a level in the human evolution. They do not civilize because of limitations laid in nature upon their brains and nervous systems, and until such limitations be removed it were preposterous to suppose that the African race can spring into the arena under the stimulus of mere theories and philanthrophic contrivance. We should remember that in this respect the forward movement of mankind is almost as slow as the process of the suns. Other races, as well as the Blacks, have been tardy in emerging from barbarism. The Africans, as well as the Ruddy peoples, may ultimately — and no doubt they will—arise out of savagery, and reach the place of chief actors in the drama of the civilized life of mankind.

Enlargement of brain civilizes more than philanthropy.



TYPICAL AFRICAN FORM—MISS MAIS.
Drawn by Riou, after a sketch of Laethier.

One of the remarkable physiological facts bearing upon the question before us is the peculiar character of the African skull. We speak in particular of the early closure of the sutures in that organ, whereby the expansion and development of the brain is rendered difficult. While in the case of the Indo-European peoples the sutures of the skull remain open and loosely jointed to the late maturity of manhood, the openings referred to close up in the African skull at comparatively an early period in youth. The skull, as a whole, becomes prematurely ossified as a single dome, and to this fact we must add the extraordinary thickness of the cranial plates.

Peculiarities of skull; early closure of sutures.

It thus happens that the intellectual development of African children is arrested by physiological limitations against which all educational forces beat in vain. Inquirers have for a long time been impressed with this sudden and premature arrestment of intellectual progress in the case of the Blacks; and many have failed to discover the obvious reason of such obstruction.

The heads of African children do not differ greatly in size and promise from the heads of White children. Nor do the capacities of the two races in infancy and childhood appear greatly to differ. At a certain stage in youth, however, the difference appears in a marked manner,

Physical arrestment of cranial growth in children.

and this is no doubt attributable, as we have said, to the early closing of the sutures and the great thickness of the African skull. The brains of the White peoples go on increasing in bulk, and developing in their higher activities and powers until the high marvels of intellect and progress are discovered; but the brains of the Blacks, arrested in growth by the physical—we might almost say the mechanical—causes referred to, cease to grow, and the mind is correspondingly dwarfed to such activities and moods as belong to a merely material existence.

It is, perhaps, commonplace to refer to other notable peculiarities in the physiological structure of the Blacks. Their arms are greatly longer than the corresponding members of the body in the Ruddy and Brown divisions of mankind. It is no uncommon thing to find peoples in Central Africa whose hands drop easily to the knees, being thus fully six inches lower in reach than in the case of well-formed adults among the Whites. There are also many merely animal characteristics about the hands and the feet. The latter organs are flattened and have projecting heels, with at least symptoms of prehensile power in the great toes, the marks of which power have long since disappeared in the structure of the European foot.

Great length of arms; other bodily characteristics.

Still other peculiarities may be noted in the Nigritians. The facial angle differs greatly from that of the Aryan peoples. The mouth is enormously large, and the lips are thick and protuberant to a degree that may not be equaled in the case of any other division of mankind. As to the complexion, it is, in common language, black; but this is not strictly the true color of the Africans. The complexion might more properly be defined as a blackish brown. In the case of some tribes the color deepens almost to jet-black, and in others it rises to a lighter hue; but never approaches ruddiness or those varieties of color which are the characteristics of the races defined as Brown.

Countenance and complexion of the Africans.

TYPICAL AFRICAN FORM—BATEKE.
Drawn by Sirouy, from a photograph.

It is probably true that the exact line of demarkation between black and brown could not be traced with precision along the borders of the two races so defined.

If, for instance, we should make a critical examination of the color of the Southeastern Malays, where they drift down through Indonesia against the Papuans, who spread northward into the same islands, we should, without doubt, find an ethnic selvage which could not be properly described as either black or brown, but rather both colors in intermixture.

Coloration of races along ethnic border lines.

The same should be said of the peoples touching each other on the border line between Nigritia on the north and the Berber countries on the south. Where Central Africa descends to the Sahara and the Sahara rises to Central Africa, there the complexion of the people grades brownward or blackward with indifferent preference. In Southern Africa, also, like border lines of smaller extent may be discovered; but on the whole the Nigritian peoples, while not jet-black, are so deep in hue as to be properly defined as blackish, or blackish brown.

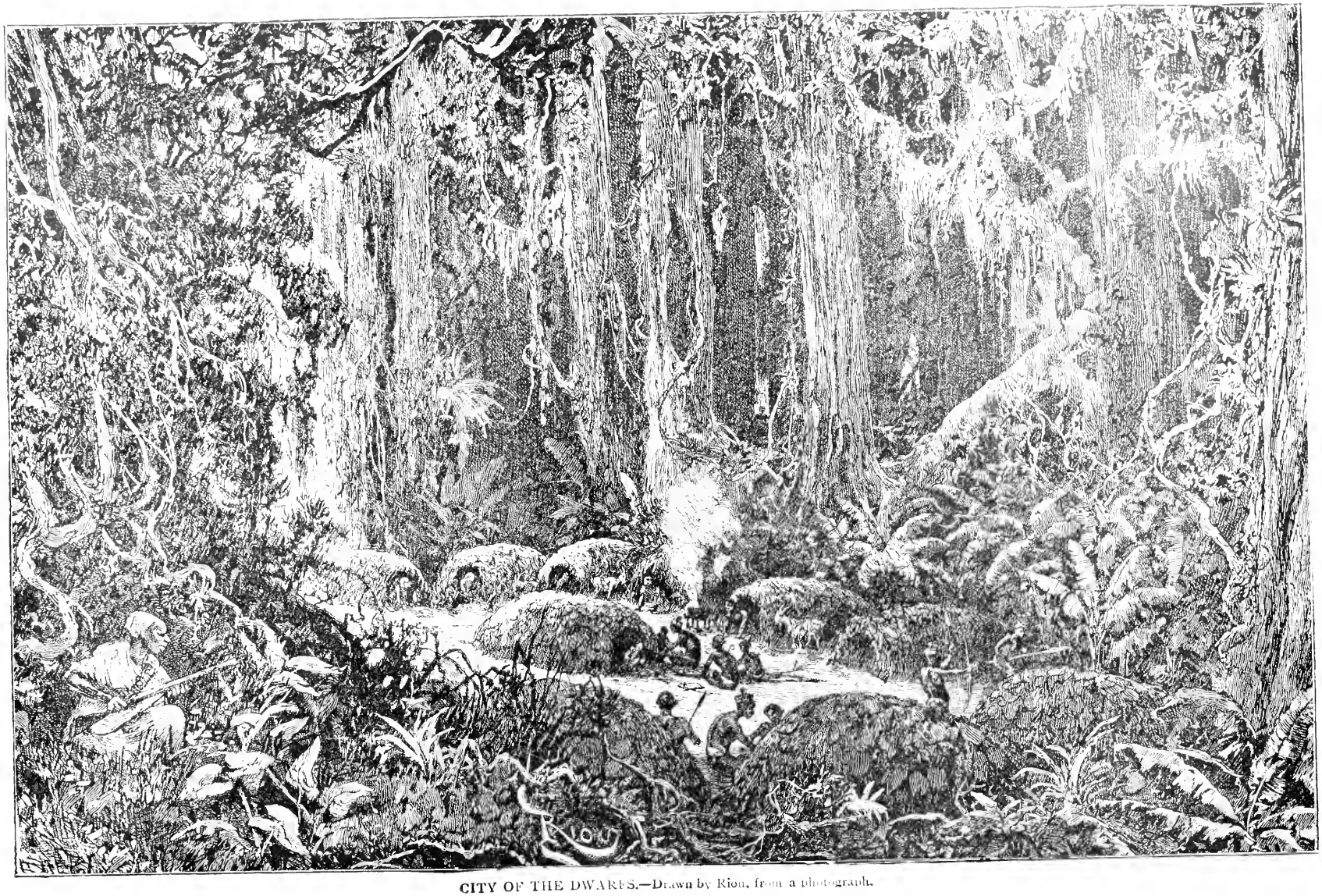
This is true of the races through the whole equatorial band until the Nigritians begin to be modified at the borders of Abyssinia and Gallaland by the men of other races. Between the line indicated and the borders of the Red sea and Indian ocean the color of the Africans grades off to the characteristic complexion of the Southern Semites. For the rest, there is comparative uniformity, not only of the complexion, but of the eyes, hair, and general features.

Variation of African stature; the pygmies of Krapf.

This uniformity, however, does not hold of the stature. With respect to the height of the person the tribes vary greatly, some being considerably above the average of Europeans and others much below that standard. It has remained for Stanley to demonstrate the truth of the vague tradition, long prevalent, of the existence in Central Africa of a race of Black dwarfs. The news of the actual existence of such a people was received in Europe with an astonishment amounting almost to incredulity; but the narrative is authentic even to its particulars. For a long time the tradition, we might almost say the suspicion, of the existence of this race of African pygmies had drifted dimly through the consciousness of the Western nations. The dwarfs had already entered into ethnological literature. The German traveler and scholar, Krapf, wrote of the Dokos, of Abyssinia, as a race of human pygmies. "They are," says he, "not more than four feet high; their skin is of an olive brown. Wanderers in the woods, they live like animals, without habitations, without sacred trees, etc. They go naked, nourishing themselves by roots, fruit, mice, serpents, ants, honey; they climb trees like monkeys. Without chief, without law, without arms, without marriage, they have no family and mate by chance, like animals; they also multiply rapidly. The mother, after a short lactation, abandons her child to itself. They neither hunt nor cultivate nor sow, and they never have known the use of fire." It is needless to inform the reader that the actual observations of Stanley and his companions do not confirm this overdrawn picture of the absolute savagism of the dwarfs.

Stanley's account of the Pygmies; the giant Madis.

The explorer discovered villages of the little folk, and considerable districts of country occupied by them. In person the men are about four feet in height, and the women are not nearly so tall. Stanley has given, in Chapter XXII of his second volume, detailed measurements from which the form and



CITY OF THE DWARFS.—Drawn by Riou, from a photograph.

proportions of the pygmies may be determined. They are clearly Nigritian in character, lacking nothing of those qualities which belong to the race, unless we should except the lighter complexion of the dwarfs. There was also a noticeable difference in their personal manners and in the general customs of the race. The dwarfs seemed to the Europeans to be more lively, active, energetic, and of a certainty fully as intellectual as the average of the native races.

Another conspicuous variation from the common type discovered by the great adventurer was the rather gigantic Madis of Emin Pasha's country. The men of this tribe had a greater stature than any others with whom either Livingstone or Stanley came into contact. Exact measurements of the Madis are not presented; but the frequent mention made of their towering above their smaller companions leaves the impression upon the reader that the Madis, though not true giants of the old prodigious proportions, or even of the Patagonian stature, are nevertheless as much as, or even more than, six feet in height.

CHAPTER CLXXXVIII.—ETHNIC COMPARISONS—ZULU-KAFFIRS.

WE have now arrived at a point from which a general observation is suggested respecting the comparative development of the native races in Central Africa. It is evident that, on the whole, the stronger, more vigorous, more intellectual peoples belong to the eastern parts of the continent, particularly to the regions about the great Nyanzas, rather than to the western or southern portions. The races, viewed as a whole, grade down toward the west and the south. On the west coast, owing to the advantages of the environment as compared with conditions present in the center of the continent, the native tribes have made some slight advancement, but on the whole the relative rank of the nations is as stated above.

Grading down of Nigritians to the south and west.

This fact of the off-grading of the Nigritians to the west and south suggests a comparison with other peoples along their several lines of ethnic distribution. Do all tribes and peoples decline with their progress geographically and ethnically? or does the opposite principle obtain? Is there any discoverable law of human development in its relation to the progressive distribution of the races?

The Aryan peoples furnish abundant opportunities for the consideration of this question, and for its decision according to fact. The lines of Aryan progress, as we have so many times shown, are traceable, with a fair degree of exactitude, over a large part of the temperate regions of the globe. The relative development of the several divisions of this family along the lines referred to may be considered from a historical and philosophical point of view. As a general rule, the Aryan evolution *has increased in vigor with its progress.* It is the remarkable feature of the Indo-

Aryan development follows the lines of race dispersion.

European races that their present life, nearest to the seat of origin, is weakest and least significant.

That same life, however, is strongest and most splendid at the extremes of its departure. This has been true from the earliest periods of human development. The Indic races, for instance, had advanced far from their original abodes, had deployed through valleys and across continents, before they arrived at the seats of their great development. It was at the extreme of their movement that they rose to the highest power and intellectual greatness. There where their movements ceased they planted some of the earliest and grandest communities of men. There they sang the songs of the Vedas.

Extremes of the Aryan evolution mark the acme of strength.

The Persic race also moved away by considerable departures before it planted itself for national development. In like manner the great Greeks became great at the extreme limit of their ethnic movement. There they rose to intellectual preëminence over all the races of mankind. Further on the Romans, while they did not equal the Greeks in the splendor of their intellectual evolution, nevertheless rose over their rivals in the great essentials of nationality and law. They became, if not the intellectual, at least the political and civil masters of mankind. Still further on we observe the present greatness of the Teutonic races, strongest along the northwestern borders of Europe; strongest also in the New World; most strong, perhaps, at the western verge of our continent. Only the Celtic race seems not to have expanded into greatness and renown at the extremity of the ethnic movement.

Illustrations from the Greek, Roman, and Teutonic races.

We have here sketched the aspect of the Aryan races with regard to their evolution in progress and power as a contrast to what appear to be precisely the opposite results in the case of the Nigritian distribution. The Black races of Africa have certainly distributed themselves from east to west. It is almost demonstrable that they have possessed themselves of the central and southern portions of the continent by advancing from that part of Africa which reaches out into the Arabian sea, thence to the west and south along certain diverging and branching lines which penetrate to the southern cape and to the Atlantic borders.

The ethnic law reversed in case of the Nigritians.

EAST AFRICAN TYPE—PRINCE OF THE OBBOS.
Drawn by A. de Neuville.

The beginning of this race division and dispersion can not have been far from the upper tributaries of the Nile and the region of the great Nyanzas. The remarkable fact, therefore, which

Source of African dispersion shows the highest types.

here confronts us is that the African development has *weakened*, rather than augmented in force, with the progress of the race from its geographical seats about the Nyanzas to the remoter limits of the dispersion. The most advanced of the present aboriginal Nigritian tribes are those which were found in the upper drainage of the White Nile by Livingstone, and afterwards visited and made known to the civilized world by Stanley and Emin Pasha.

The nations in this part of Africa occupying, in a general way, that part of the continent which reaches down from the White Nile southward to lake Nyassa, are the most advanced and promising of the African races. Those to the west grade off to the valley of the Congo, toward the Upper Zambesi, and particularly toward the remoter parts of the continent. This is true in a remarkable degree of the progress of the race to the south. There, far off at the extreme of the ethnic lines, are the Hottentots, the Bechuanas, the Bushmen, and other divisions of the African family, lowest of the low.

What the significance may be of this reversal of the general law of man distribution and development on the earth, it were hard in the present state of knowledge to determine. The ethnologist and historian will be slow to admit that the facts referred to point to the conclusion that the African race possesses no evolutionary power, but declines rather to the earth with the progress of its movement. That were seemingly to reverse the wider laws of the human evolution. Science, as applied to man, points ever to his rise out of the savage and barbarian estate into the estate of civilization. Shall we suppose that this progress and uplift of mankind is as the development of a tree, involving the destruction and obliteration of many of its branches in order that other branches may survive and flourish? Such a conclusion might seem to be hinted at in the contradiction afforded by the African races in the reversal of the general law of ethnic evolution; but the inquirer will immediately remember that conditions of reason and other elements of the human problem make mankind somewhat exceptional to those merely physical laws which bind the remainder of nature.

Significance of the reversed law in African development.

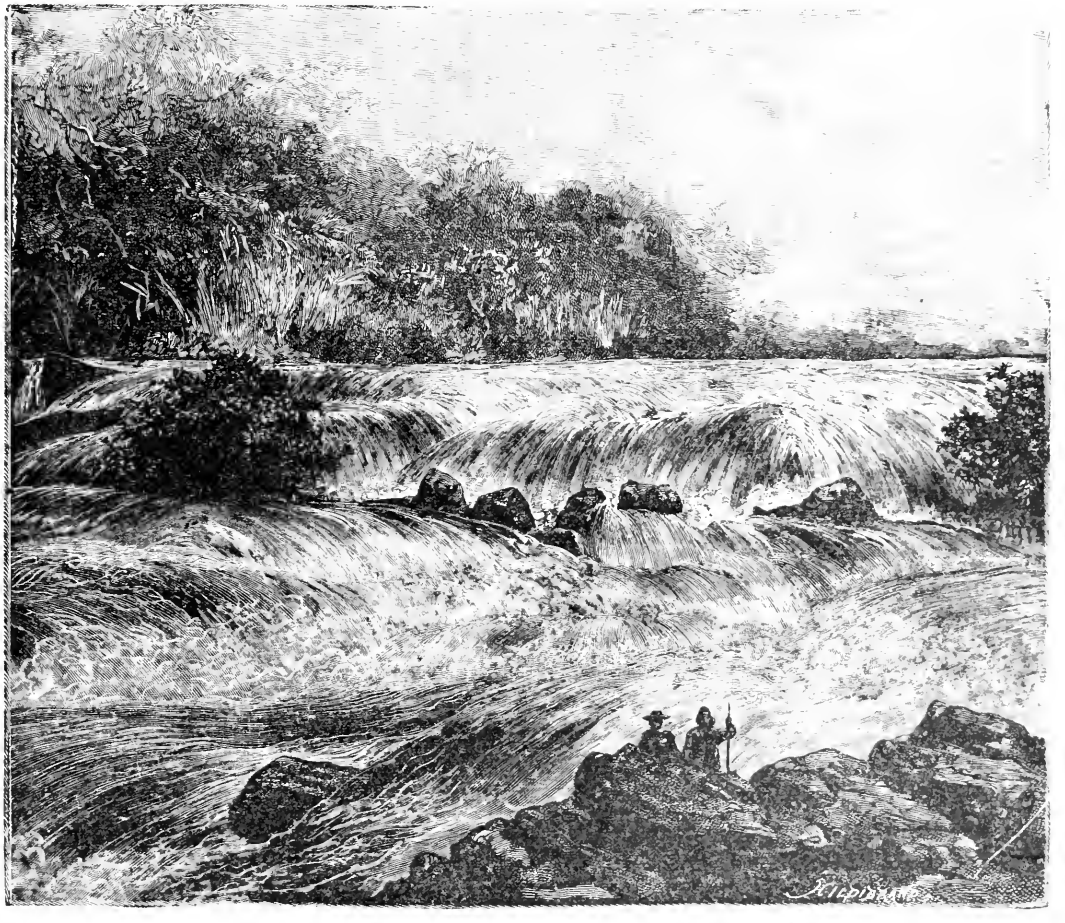
We see most certainly that human beings do—by contrivance and organization, by reason, by custom, by law, and humanity—actually modify, and sometimes thwart, the operation of that principle of the natural world which demands with scientific exactitude the survival of the fittest. Men under certain conditions manifestly contrive that the weak, even the weakest, shall survive. Aye, more; they do with astonishing contrivance many times provide to check the predominance of the strongest, or even to exterminate the fittest from the earth. How far these principles may be ethnical, racial, as well as social and individual, we shall not essay to decide. The fact remains that the African races seem, with their geographical and historical progress across the continent, to have sloped downward to lower levels of life rather than to have risen to larger, more rational, and more civilizing powers and activities.

Human contrivance counteracts law of natural selection.

There is, however, a rim around Southern and Southwestern Africa in which the race rises again, or has risen and asserted itself in higher forms of life. The improvement of the African coast peoples, especially those who be-

African rim of higher race development.

long to the cape countries, over those of the interior is conspicuous. Their advancement extends to several particulars, including well-marked ethnic characteristics, such as personal form, feature, and color. We shall conclude our excursion, brief as it is, among the African nations by referring in detail to



RAPIDS OF THE IVINDO (WEST AFRICA).—Drawn by Riou, from a photograph.

one or two of these exceptional Negro races of the southern coast, and with a sketch of the religious superstitions of the race.

Ethnically considered, the peoples in question belong to that linguistic division of the Negroes whom we have described above as the Zulu-Kaffir group, or, in changed language, the first subdivision of the Bantu family of nations. The chief countries in which these peoples are found are Kaffraria, Zululand, and Natal. Here they have developed into a race character and measure of activity which have surprised the Europeans in their impact on the coasts of Southern Africa.

Ethnic relationship of the Zulu-Kaffirs.

First as to the race origin of the Zulu-Kaffir tribes. This is a question which has been hotly disputed. How to account for the presence and advanced development of the Zulu-Kaffir races on the remote borders of Nigritia has been controverted not a little. Some have held, with good show of reason, that these peoples are of comparatively recent origin or emigration in the parts

which they now occupy. It is believed that the Hottentots, Bechuanas, Bushmen, etc., were originally in possession of these shores, and that they have, possibly within the historical period, been displaced by the ancestors of the Zulus and the Kaffirs; but whence could this manifestly Negroid division of the Blacks, namely, the Zulu-Kaffir race, have emigrated?

It has been one of the peculiarities of the whole Nigritian family that they do not readily take to the sea. They have not the courage and the skill to contend with the open main. Their distribution has been by the easy and natural spread of the race through the passable parts of the continent. Possibly, however, the Zulu-Kaffirs have been exceptional. They may have sought their present station by water transfer. We have seen that the better divisions of the African family lie toward the east of the continent. Might it not be that the Zulus, the Natalese, the Kaffirs, and the like, have made their way coastwise from the eastern districts of Africa, possibly as far north as Mozambique or Zanzibar? The movement may have been by water or by land along the coast. The additional energy of these races may have carried them by either route to their present destination. Coming into South Africa, they might easily displace the Hottentot and Bushmen tribes from the coast region and take possession of the better parts.

KAFFIR WARRIOR—TYPE

How to account for presence of Zulus and Kaffirs in South Africa.

Some ethnographers have not hesitated to declare their belief in the affinity of the Zulus with the Brown races of mankind. Such a supposition would make their derivation to be an extension of the line which carried the Hovahs into Madagascar. We have seen in that island the watershed between the Brown and the Black races of mankind. There is no doubt that Negroid peoples extend into Madagascar, and the supposition would not be violent that the Brown race, by some of its tribes, made its way to South Africa.

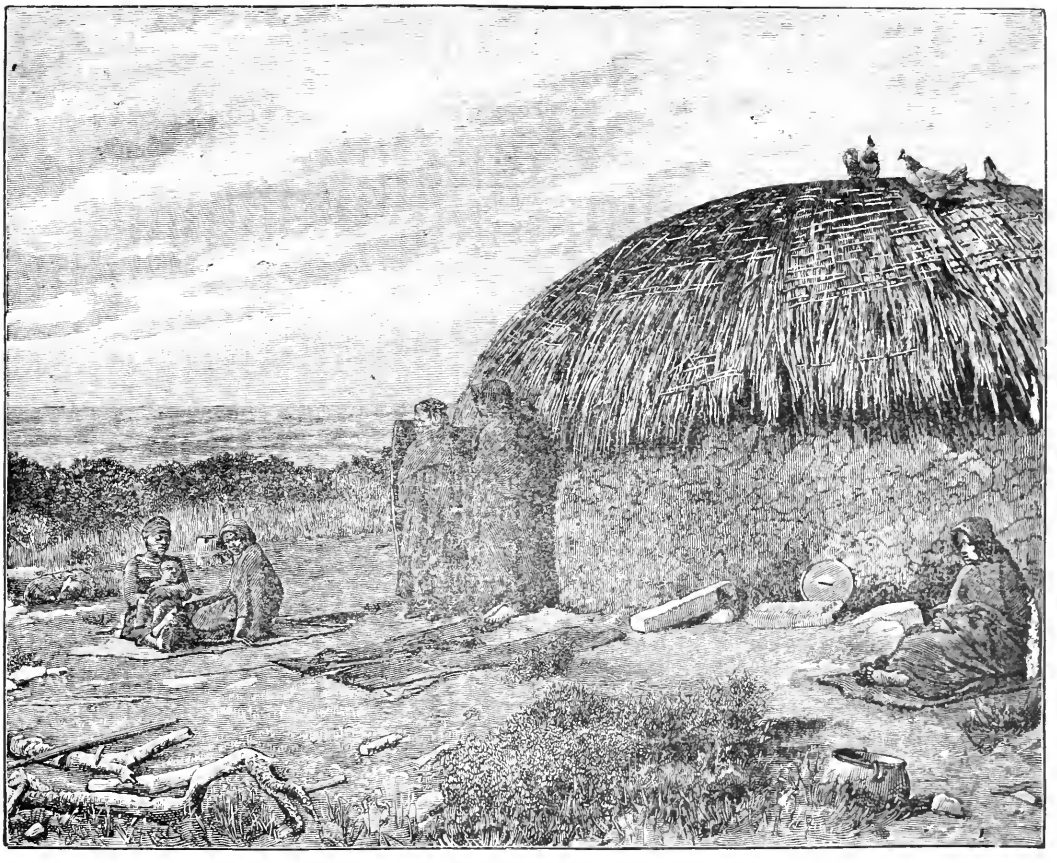
Supposed affinity of the Zulus with the Brown races of men.

The superior character of the peoples about the Cape of Good Hope might favor such a deduction. It is found, however, that the languages of the people in question are clearly African, and we may not well suppose that the peoples speaking them adopted in place of their original tongue the speech of the Hottentots. We must, therefore, conclude that the Zulus and the Kaffirs are from a truly African original, developed, however, into much higher race character than are the tribes of the great and remote interior.

The Kaffirs have long been known to Europeans. The name is Arabic, and was originally a term of contempt employed by the Islamites to describe all savage infidels. The name Kaffir was taken up first by the Dutch and afterwards by the English. Ethnically it has been extended until it now has a generic force covering many local tribes and peoples. Thus the Bechuanas are regarded as a species of Kaffirs.

The name Kaffir; place and features of the race.

The central seat of these peoples is in the country southward of Delagoa bay. This is known as Kaffraria, or Kaffirland. Here are found the typical tribes of the peoples so-called. It can not be doubted that they depart by a considerable measure from the race characteristics of the Central African Nigritians. First of all, the shape of the Kaffir head approximates that of Europeans. The prognathous face of the interior Africans gives place to a higher position of the features in the Kaffir. The complexion also departs much from the African color, becoming among the better tribes a mahogany brown, with traces of yellow or red, so distinct as to have led many travelers to suppose them to be of Arabian descent. In other particulars, however, the Nigritian characteristics wholly predominate. The hair is the true African wool, and even the complexion in the poorer tribes grades rapidly down to black. In the interior districts it is common to find Kaffirs who would be immediately de-



KAFFIR HUT AND OSTRICH FARM.

fined as Negroes by any European observer.

Superiority of the Kaffirs; manner of life.

The striking fact about the people under consideration is their superiority to the Negro tribes with which they are associated. In every respect they surpass the common grades of Africans. They practice the agricultural life. Their fields and gardens are fenced and well cultivated. They understand the simpler kinds of metallurgy, and manufacture potteries of a good quality. They clothe themselves with fabrics and the tanned skins of animals. Their clothing, while not complete, is sufficient for modesty, and the people, both men and women, are clearly not devoid of those instincts and sentiments which so greatly divide human beings from the brutes. The Kaffirs have towns and villages of considerable extent, though the latter are so lightly built that they may be easily removed from one locality to another. The main resource of the people is herds of cattle, of which they have considerable numbers. Cattle are the basis of exchange among them, as well as a principal source of food.

Clothing and weapons; the Bechuanas.

The people of this race are brave and warlike. They are, for Nigritians, a handsome folk, of average stature and symmetrical form. The warriors wear plumes of ostrich feathers, throwing a leopard skin or lion skin around the shoulders. Their offensive weapons are bows and arrows, or more recently, muskets; but the principal weapon is the assagai, or iron javelin, which they hurl with great precision, or use as a spear in the hand.

Of the subordinate Kaffir tribes, perhaps the Bechuanas have the highest development. Some of these are so well formed, and of so light a color, as to have led many observers to the hasty conclusion that the people are a branch of the Brown races. The stature, which is above the average of Africans, and the fine figure and graceful bearing of the men point in the same direction. The warriors are active and strong, and the complexion is not deeper than an amber brown, tinged with yellow or red. The spirit of the people is brave and even aggressive. Their habits are predatory. They delight in the campaign, and do not hesitate to run into the most serious dangers for the sake of booty. Their language is described as soft and melodious, though the utterance is of that labial and cluttering character which marks all varieties of African speech. The Bechuana may be taken as a type of all the Kaffir languages, and, indeed, may be understood in almost all parts of Kaffraria.

Danger of hasty inductions in ethnological studies.

In following the lines of ethnological inquiry the student is frequently met by facts which, with hasty inductions, might well lead into serious error. Among such facts none is better calculated to mislead than the discovery of accidental identities or similarities in the manners and customs of different races. The recurrence of such facts leads very naturally to the conclusion of the race identity of the peoples having like customs and institutions. Deductions of this kind may be true, or they may be fallacious. The premises resting on identity of manner and custom have to be confronted by others of different character, and it is only when conclusions concur that the inference of race identity is fully warranted.

The consideration of the Kaffirs brings us to a remarkable instance of this kind. It is found that the race possesses at least three institutions which are almost

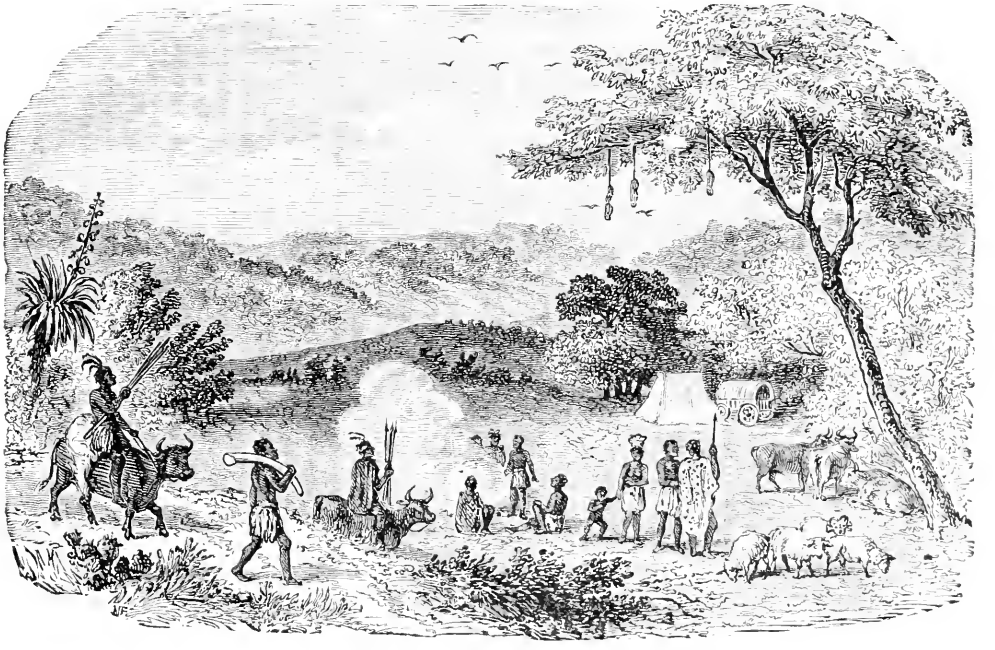
identical with those of ancient Israel! More properly, they are identical with institutions which the Semitic races have planted and fostered with greater or less persistency. The first of these is the circumcision of male infants, the second is the establishment of cities of refuge for criminals escaping from dangers, and the third is the feast of the first fruits. All three of these institutions prevail in Kaffraria with approximately as much regularity as they did in the ancient Jewish theocracy.

Similarity of Kaffir usages to those of ancient Israel.

The recurrence of such facts might lead the inquirer to believe that the Kaffirs are, in very truth, an off-shoot from some division of the Semitic family of mankind. It is possible, indeed, that the customs referred to may have been deduced from the Sabæans or other southern Semitic people; but the inference that the Kaffirs themselves are of Semitic blood is contradicted by unmistakable facts deep-planted in the race itself. None the less, those inquirers who are ever anxious to develop the impossible by discovering the descendants of the lost Ten Tribes of Israel might well seek no further than the people of Kaffirland.

As further illustration of the danger arising from unwarranted deductions of the kind referred to, we may cite the existence among the Kaffirs of other facts which would seem by the same law of reason to identify the race with remote peoples with whom they could have no possible connections. Thus, for example, the Kaffirs hold theft to be no crime, but only the *discovery* of theft. Their theory of stealing is identical with that of the ancient Spartans, and the belief in the innocence of theft is sufficiently odd to attract attention to the two peoples holding such opinion.

Kaffir notion of theft not traceable to Spartans.

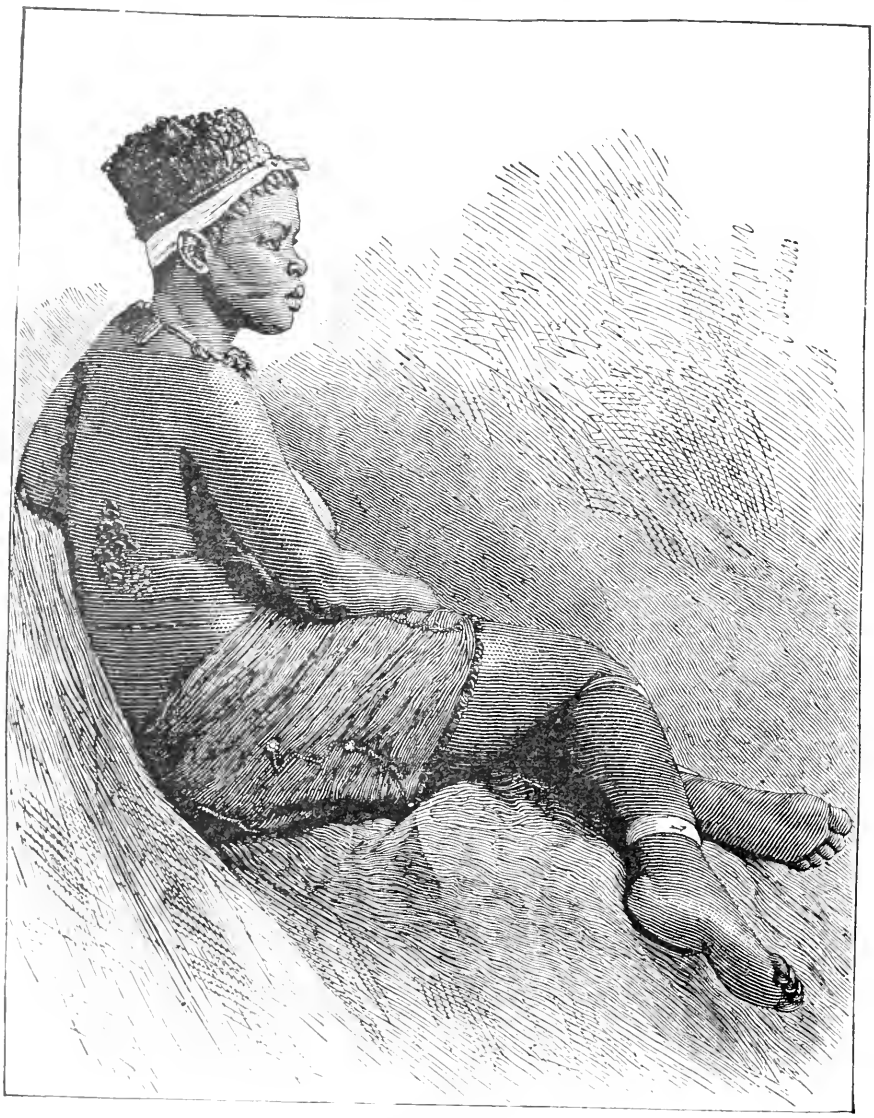


KAFFIRS IN CAMP.

It were absurd, however, to suppose that the Kaffirs drew their theory of theft from any division of the Aryan

races. Another belief prevalent among this people is that of witchcraft. It is universally accepted by them as true that witches exist, and that a large part of the ills of life are traceable to their diabolical agency. This leads to the seizure and destruction of witches and wizards in the manner long prevalent in Europe and extending to our own shores. It is found also that the same motive of personal enmity and plunder prevails among the Kaffirs in pursuing suspected witches as we have seen in European and American history.

Prevalent custom of destroying witches.



ZULU BELLE—TYPE.

The Kaffir race is subdivided into three groups of tribes, namely, the East Kaffirs, the Inland Kaffirs, or Bechuanas, and the Coast Kaffirs. The latter are those who have their native seats around Delagoa bay. The Bechuanas have their territories to the north of Orange river in the interior and central part of South Africa, while the East Kaffirs, still further divided into four nations, extend geographically from the mouth of the river Bashee to the borders of Natal. The differences among these tribes are not conspicuous, but each has its own civil organization under a superior chieftain called the king.

It is not needed that we should greatly extend our sketches of the peoples under consideration. The Zulus of the land which bears their name are closely re-

Ethnic place of the Zulus; their analogies with the Kaffirs.

lated ethnically and linguistically with the Kaffirs. Indeed, it were not far from correct to regard the Zulus along with the Bechuanas as a subordinate development of the Kaffir race. Both have the same general ethnic character, and the languages, laws, and customs of the two people are almost identical. We find among the people of Zululand the same improvements on the Africans of the interior, the same departure from Nigritian types, and yet the same identities therewith which we have noted in the case of the Kaffirs. We note, also, the same analogy in the customs and manners of the Zulus with foreign and remote peoples of other race descent. Thus, for example, the Zulus have not only a feast of first fruits, a circumcision, and refuge towns, but also the Israelitish custom of raising up children to a deceased brother when the latter has died without offspring. This is regarded as both a civil and a religious duty on the part of the survivor. Strange we may well regard it that two peoples divided by race and time and continent and sea should have adopted and developed identical institutions of so unexpected, and in many respects so unnatural, a character!

ZULU GIRLS IN DANCING COSTUME.

In the case of the Zulus we may find the same hint of an East African origin

and emigration to the country now occupied by them. We may regard it as almost certain that they were within the historical period strangers and conquerors in South Africa. Like the larger division of Kaffirs, of which they appear to be a branch, they have extirpated the aborigines from their country and established a kingdom therein of considerable extent and aggressive spirit. In the eighth decade of our century, in the war made on the Zulus by Great Britain, the peoples of the West became well informed respecting that nation, and were surprised at their prowess and resources. The Zulus stood up bravely in battle against their powerful enemies, and yielded only when they must to the superior tactics and weapons of the British army.

Hint of an East African origin for the race.

The Zulus are engaged in agriculture and stock-raising, though they rely mostly on the latter for their subsistence. They have cattle for their chief wealth, and use them as their medium of exchange. Their government and laws are much more rational and highly developed than may be observed among any of the native peoples of Central Africa. Their kingdom is hereditary, the crown going by preference to the eldest son. They appear to have advanced considerably beyond the stage of a clan patriarchy, and to have entered at least the border province of a true, civil, and political state. In personal manners, also, they are greatly superior to the Nigritian races of the interior. Europeans visiting Zululand are strongly impressed with the handsome features, symmetrical forms, and superior bearing of the natives. They are rather above the medium stature, and are, perhaps, the finest of all Negroes, described by a competent observer as "tall, robust, and warlike; in their manners open, frank, and pleasing, with an air of independence in their carriage."

Zulu pursuits; government and ethnic features.

Notwithstanding the light complexion of the Zulus, and the superiority of their social and political organization, they are, nevertheless, true Nigritians. Many of their ethnic features are distinctly African. Among these may be mentioned the woolly hair. The visage, though of a higher order than that of most Negroes, is nevertheless of the Negro type. The lips are thick and protruding, the jaws heavy, and the skull, though less distinctly animal in its characteristics than among the Africans of the interior, has nevertheless all the Nigritian characteristics.

Affinity with Central Africans; the physiognomy.

The descriptions which we have here presented of the Kaffirs in general and the Zulus in particular may be extended to the people of Natal and in part, at least, to the Damaras. These also are Negroes, having the blackish complexion, woolly hair, and protruding lips which are the characteristic features of the whole race. In other respects these peoples approximate the Zulus and other Kaffir nations, while at the same time they rise much above the level of the Hottentots and the Bushmen.

Character and manner of life of the Natalese and Damaras.

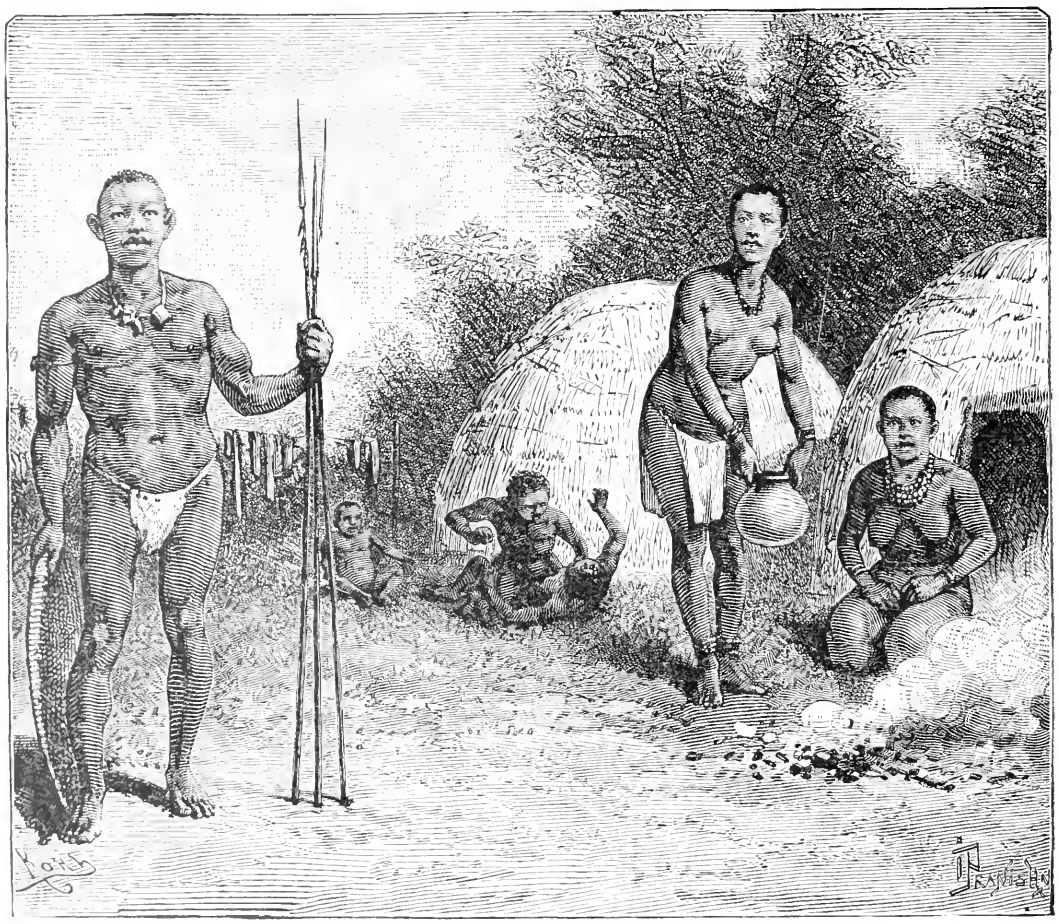
The Damaras, however, grade off toward the lower types of Africans. Those living in the hill country, called the Hill Damaras, live only by hunting and on the wild products of the woods. Those of the plains are superior in their habits, and to a certain extent cultivate the soil. They have conical huts constructed of a framework of poles set in the earth, brought together at the top, and wattled with sticks and clay. The people of the hills cover their lodges with the branches

KAFFIRS RETURNING VICTORIOUS.—Drawn by Rion, from a description.

of trees or the hides of animals. In every respect their manner of life declines toward the Hottentot level, so that the continuity of the race is easily discovered.

Once and again we have spoken of the fact that the better coast peoples—their débris behind them. Their rude implements and utensils are sufficiently characteristic, and are readily recognized in finds throughout the countries now occupied by the superior coast nations.

It is manifest that the latter have driven the former into the interior.



NATALESE TYPES AND HOUSES.—Drawn by Y. Pranishnikoff, from a description.

Kaffrarians, Zulus, Natalese, and others —are apparently intruders, conquerors in these parts of the continent. This is plainly shown in the evidences remaining of the preöccupation of the whole of Southern Africa by the Hottentots and other races who have now receded into the interior. However low the present manners and customs of the Hottentots may be, they, like all peoples, leave

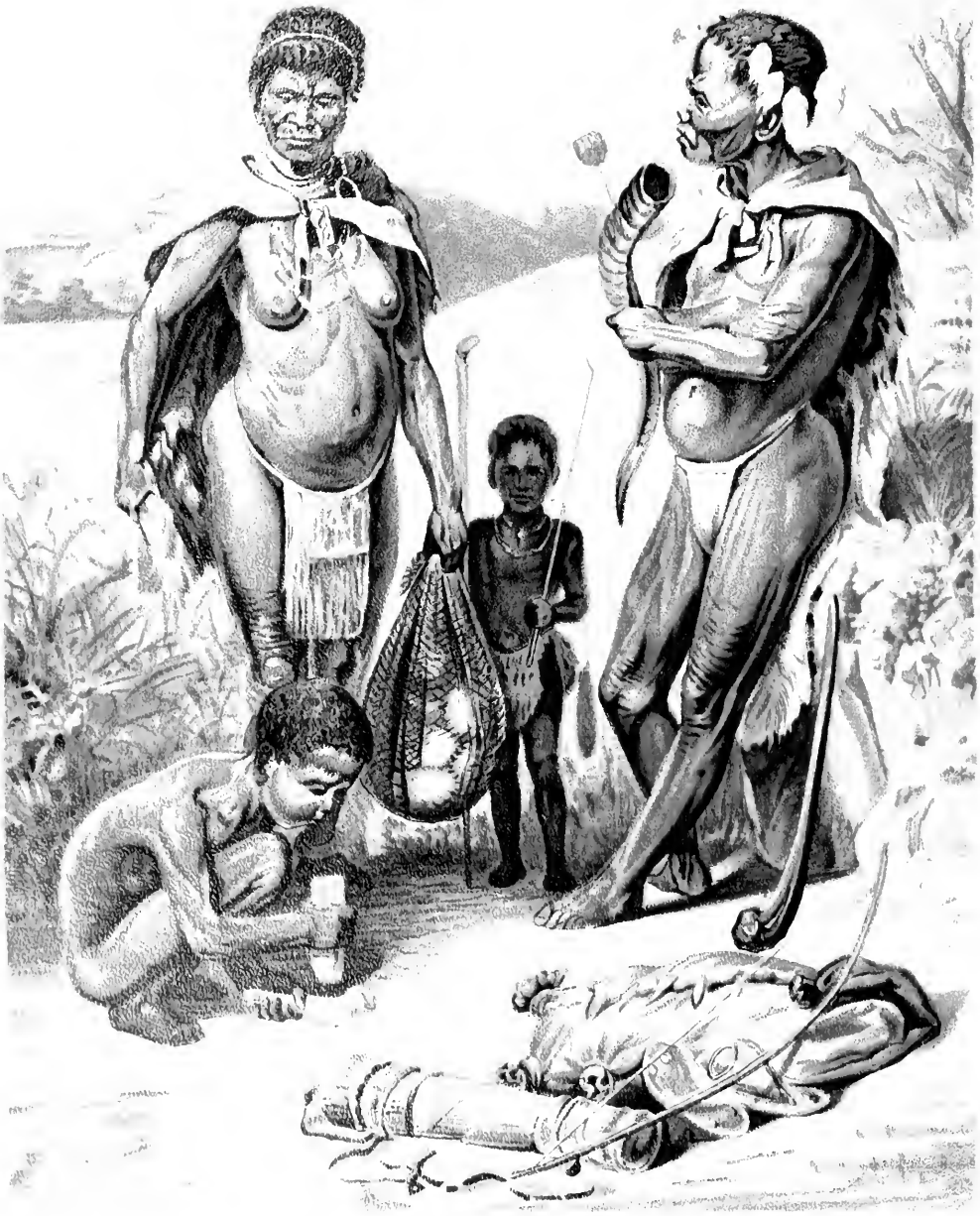
The coast peoples appear to have come in by conquest.

This has been partly effected within the historical period. It is known, moreover, that the former estate of the Hottentots was superior to the present. They have greatly declined in race character. They formerly cultivated the soil to some extent, and had flocks and herds. These they possess no longer. As they have gone back from the coast they have fallen off in character, be

Decline in the character of the conquered races.

BOSTON UNIVERSITY
COLLEGE OF LIBERAL ARTS
LIBRARY

Copyrighted by The Jones Brothers Pub Co 1893



BUSHMAN FAMILY.

come savage, suspicious, and almost devoid of thought. They are, perhaps, the most inert of all the peoples of the earth. Their nervous sensibility is peculiarly animal. It is evident that the conquest of their country around the coast has wrought them great national harm, reducing them from a state which approximated that of their conquerors to another but little above the life of the beasts which nature has made prone and obedient to their appetites.

CHAPTER CLXXXIX.—BUSHMEN AND HOTTENTOTS—FETICHISM.

AS a contrast to the rather promising condition of the Zulu-Kaffir races, we may refer in a few words to the estate of the Bushmen. These are, by common consent, regarded as the lowest of the African tribes, if not positively the lowest of all mankind. For the prize in that bad distinction they have for competitors only the Australians and the Papuans.

Testimony of travelers to degradation of the Bushmen.

Travelers and writers have not been able to satisfy themselves in describing the degradation and mere animality of this race. It is clear that they constitute a sort of stepping-stone between the higher races of mankind and the orangs, gibbons, and chimpanzees. We do not venture to call them the "missing link," for the difference between them and the highest examples of wild animals is still much more conspicuous than that dividing them from the next orders of men above them. They are clearly of the genus homo, though in many particulars their characteristics might almost justify their classification with the brutes.

Long ago the pitiably low condition of the Bushmen, or Bojesmans, was discovered by visitors entering their country. At the first White travelers could hardly credit the testimony of their senses respecting the condition and habits of this people. The Bushmen did not appear to possess reason. Their speech was a chuckle. They had neither house nor hovel; neither tent, lodge, wigwam, nor any other kind of abode except such caves and holes in the earth as they were able to find or fashion with their hands! Clothing they had none. Food they had only enough to preserve life. They roamed about over hills and through woods in small bands, or sometimes larger hordes, spending almost their whole time in scratching and digging in the earth, beastlike, for such wild roots and living creatures as they might gather and devour. Nature brought forth hardly any creeping thing which was not taken and eaten.

Character of the race when discovered by the Whites.

The habits of the Bushmen tribes are measurably preserved to the present time. They have improved but little. They appear to be the most degenerate form of the Hottentot race. They have neither flocks nor herds, and go abroad constantly, from place to place, in search of food. Their greatest delicacy, perhaps, is the eggs of ants, which they discover in the nest, scratch out, and devour without preparation. After these they catch and eat all manner of insects, except the poisonous,

Present estate and manner of living.

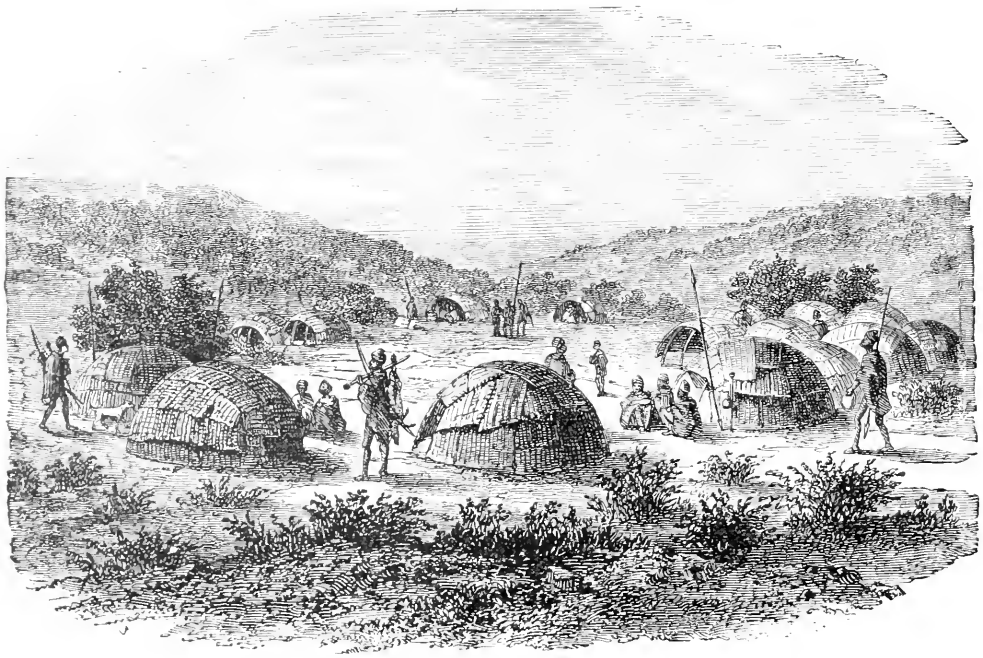
many of them loathsome to the senses. They pursue and take lizards and snakes and reptiles of all kinds belonging to the country, locusts, and every living thing that may be swallowed and digested. The tribal manner is merely animal. The companies of Bushmen pass from place to place, exhausting the poor resources of nature wherever they pause.

Meanwhile the disposition and character of the natives have sunk to the lowest type that may, with any fitness, be described as human. They are cross and ferocious, not wanting in a certain kind of courage and vindictiveness, suspicious, and revengeful. Perhaps the weakness of their intellect and the feeble retentiveness of memory prevent them from laying up against those who have oppressed them and destroyed their race character, those resentments and causes of resentment which lead to life-long hatred and revenge in other barbaric races.

Low type of disposition; failure of memory.

Of intellect the Bushmen have scarcely a symptom. It is almost impossible to make a mental impression upon them. They are indolent in bodily habits to a degree unequaled by any other species of mankind. They know but one motive of action—hunger. They are not able to count beyond two. After that limit of numerical excursion they call everything "many." In their speech they form the plural by simply repeating the singular. Of attainments they have none. They scarcely remember from week to week, and seem to be under the dominion of merely animal instincts.

Weakness of intellect; Bushmen slavery unprofitable.



CAMP OF BUSHMEN.

In a few particulars they reveal human qualities. It is claimed that in servitude they respond to good treatment and become faithful and affectionate slaves. So weak is their enterprise, however, that it has not been regarded as *profitable* to reduce them to slavery. They are not worth the trouble! Shocking testimony of the absolute degradation of a race when the fellow mortals of human kind

no longer regard it as worth while to take them and employ them as servants and beasts of burden!

Controversy about the improvability of the Bushmen.

With respect to the character of the Bushmen, many treatises have been written, not a few of them controversial in character. Some writers have indulged freely in roseate descriptions of the improvement and rapid human evolution through which the Bushmen pass under foreign teaching and example. Many missionaries, anxious to vindicate their mission, have recounted with too much enthusiasm the work which they have been able to accomplish in the conversion and elevation of the Bushmen, and of the Hottentots in general.

Signs of Hottentot development; smelting of iron.

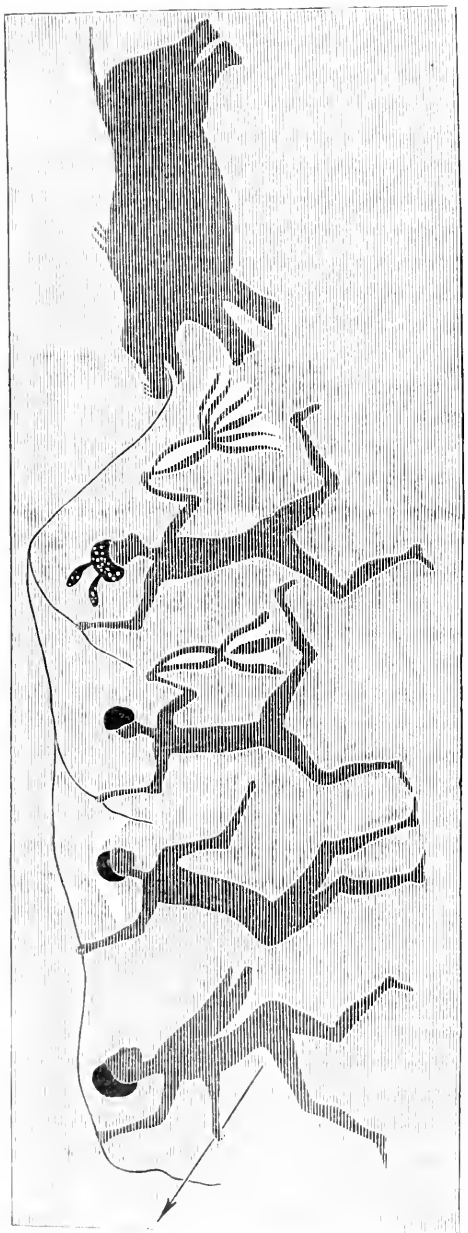
Some of the South Africans, such as the Hottentots proper, to whom we may here devote a few paragraphs, have shown capacity to rise from mere savagery to the level of a better humanity. This is shown, for example, in the use which these people make of the metals. The Hottentots are better acquainted with metals and with the means of obtaining them than would be expected from an examination of the other elements of their life. It seems that the semicivilized tribes of Central Africa are acquainted with the use and manufacture of bronze, and further investigation has shown that they know how to procure iron from the ore. Kolben has given us an excellent description of the plan of fusing adopted by the Hottentots, as follows: "They make a hole in a raised ground, large enough to contain a good quantity of ironstones, which are found here and there in plenty in the Hottentot countries. In this hole they melt out the iron from the ore. About a foot and a half from this hole, upon the descent, they make another, something less. This is the receiver of the melted iron, which runs into it by a narrow channel they cut from one hole to the other. Before they put the ironstones into the hole where the iron is to be smelted out of them, they make a fire in the hole, quite up to the mouth of it, in order to make the earth about it thoroughly hot. When they suppose the earth about it is well heated, they fill the hole almost up with ironstones. They then make a large fire over the stones, which they supply from time to time with fuel, till the iron is melted and all of it is run into the receiver. As soon as the iron in the receiver is cold, they take it out, and break it to pieces with stones. These pieces the Hottentots, as they have occasion, heat in other fires, and with stones beat them out and shape them to weapons. They rarely make anything else of iron."

Something may be known of the relations of barbarians with the lower orders of creation by noticing the domestic animals of the Hottentots. Cattle and sheep and dogs are the principal creatures that have been reduced from the wild condition. The dogs are companions of the black villagers about their huts, and serve in the chase. They are also eaten for food. But sheep and oxen and certain wild animals are preferred for this purpose. The Hottentots have a peculiar method of training oxen for certain kinds of service, not known among other barbarians. They compel these beasts, by discipline, to guard the sheepfold, and even to become the overseers of their own kind in the herd. Others are trained as war oxen, and are made to do service somewhat after the manner of elephants among the ancients.

Hottentot uses of the domestic animals.

The methods of the chase are rude and primitive. The Hottentots succeed, however, in taking the largest and most dangerous animals with which they are acquainted. They delight in

Methods of the chase; the elephant feast.



BUSHMAN WALL PAINTING.—From *Magazine of Art.*

the elephant hunt. The plan employed to take this monster is as follows: They dig a square pit in the earth and plant in the bottom a large stake, sharpened upwards to a point. The pit is not large enough to admit the body of the elephant, but only his fore parts. He is chased over the spot and plunges in, falling upon the stake, which generally pierces him about the vitals. The more he struggles to free himself the more fatally is he thrust through. What the stake does not accomplish the barbarians, now gathering around, are able to do with their weapons. The flesh of the prey is taken and used for food; the elephant feast is the greatest of Hottentot carnivals.

The huts and villages of the Hottentots have been many times described. They are squalid in the last degree. Varying somewhat in size and character, they may all be defined as mere hovels of mud and rushes. The settlements have some permanence, however, and the tribes are by no means so nomadic in their habits as would be expected in the case of northern barbarians. Of manners and custom there is little to be noted in the way of civilizing tendencies. Many of the grosser forms of primitive savagery prevail unabated. One of the worst of these is the taking of life for mere convenience. The two classes of the newly born and the aged are specially exposed to the danger of destruction. The killing of infants from caprice and convenience is common everywhere. The prepossessing children are kept by their parents. The less fortunate are destroyed with impunity. The people seem to have no compunction as to this kind of murder. Even half-grown youths are many times destroyed, with a view to reducing the family or for other reasons. It is the aged, however, who more especially suffer. If one of the tribe has the misfortune to reach advanced years

Villages and settlements; the taking of life.

AN ELEPHANT FEAST.—Drawn by Riou, from a description.

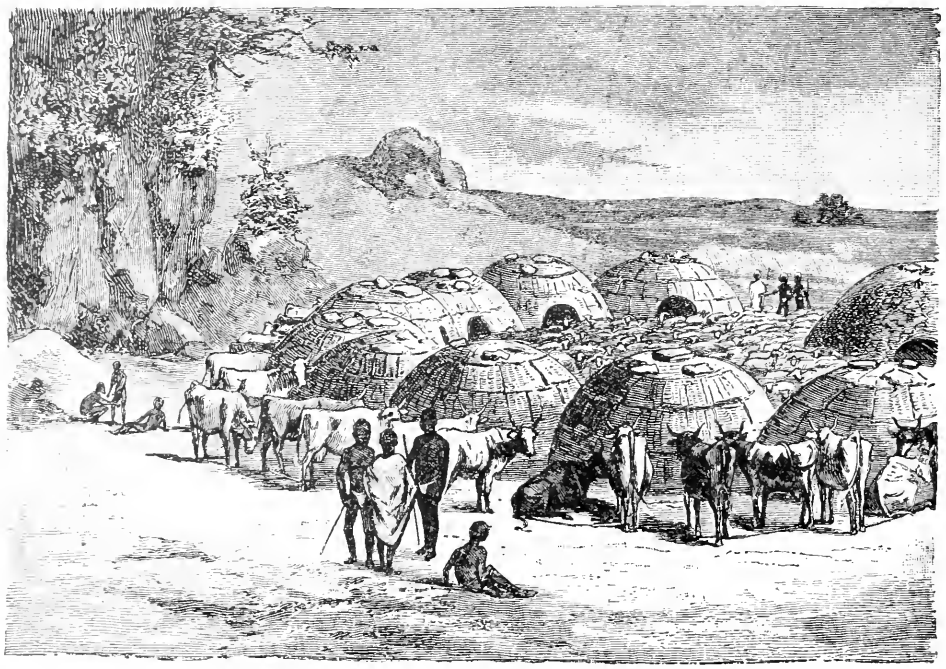
he is taken from the kraal, or village, to a remote situation and exposed to die. He may even be a man of prominence and wealth, but this does not protect him from the common fate which barbarous custom has prescribed. Old persons thus carried away into exposure sometimes die of starvation, but are frequently destroyed by wild beasts which attack and devour them.

Individual instances are authenticated in which Hottentots have shown a considerable measure of moral capacity. Some have learned not only to read and write, but have acquired a measure of facility in two or three foreign languages. Such have been taken abroad and have been seen of men from Liverpool to Bengal; but such work appears to be quite evanescent. No fixedness has thus far been attained through the influence of foreign education and foreign religious teaching. It has been noticed with sorrow that the best educated of those who have come under foreign instruction have relapsed at the first opportunity, returning not only to their own kind, but to the barbarous customs which they had formerly given up.

Individual instances of Hottentot improvement.

Pritchard has transmitted the story of a Hottentot boy, educated under the auspices of the governor, Van der Stel, and brought to a considerable stage of proficiency in knowledge. He remained with the Dutch of the Cape settlement, was employed in business, and sent on journeys into India. Nevertheless, on his return to the Cape of Good Hope he tore away his European clothing, dressed himself in a sheepskin, renounced civilized society, and went back to the savage customs and religion of his tribe. Many such examples are recorded of reversions to the original type—a circumstance most discouraging to that philanthropy which, embracing all mankind in its scope, would gladly raise all to the level of the civilized life.

Pritchard's account of the relapse of a Cape Town boy.



KRAAL OF THE HOTTENTOTS.—From *Natürkunde*.

We here, in the conclusion of our brief account of the Nigritian peoples, refer in a few paragraphs to their religious beliefs. These are of an order quite as low as the general attributes of the race to which they belong. The superstitions of the Negroes have respect to a sphere of thought and hope and fear no broader or higher than the lowest crudities and credulities of which human beings are capable. It were hard to say whether sympathy or sheer repugnance and disgust should prevail in our contemplation of the degraded ideas and abominable rites which constitute the body of African religion.

Extreme degradation of African religions.

In our excursions among the Brown races of mankind we had occasion to remark upon the prevalence of Shamanism, and have attempted to show what are the leading Shamanic doctrines. The faith in question implies a belief in one supreme god, vaguely and indefinitely apprehended as the creator of the world and the giver of life; but under this supreme deity, sometimes regarded as spiritual, but generally working in an anthropomorphic way, many subordinate gods, or spirits, exist, and with these mankind, according to Shamanism, are mostly concerned.

Philosophy of Shamanism; great spirits and small.

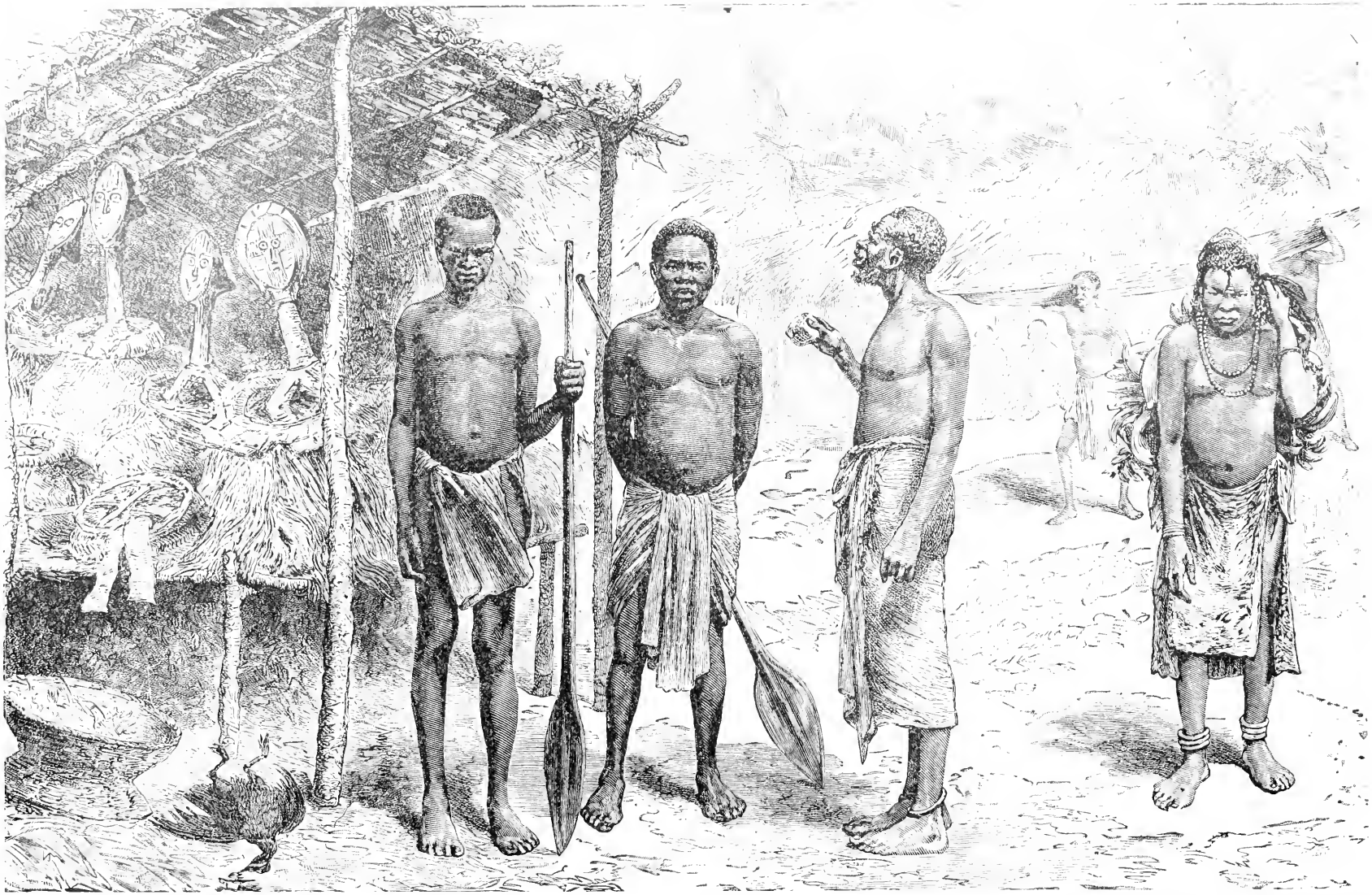
The inferior deities are generally localized, or have superintendence of certain particular works and enterprises in which men's interests are centered. Therefore, the minor spirits and local gods are most worshiped in the Shamanic countries, while the greatest spirit is set far off. The minor gods, moreover, are divided into two classes, of good and bad, of benevolent spirits and malevolent. The good deities must receive sacrifices and gifts and worship because they are good, and the evil spirits must be propitiated in order that their malign dispositions respecting men may be stayed.

It is to this form of semiïdolatry that the paganism of Asia has devoted itself. There is no other system of superstitious belief that has been so widely disseminated. It has everywhere followed the Brown races in their dispersion. It has possessed not only the greater part of Asia, but also the whole of aboriginal America and almost the whole of Polynesia. It has constituted the bottom fact in the intellectual and religious theories of the Oriental peoples, and in it as a soil have been planted those great ethical systems of the East which are accepted by about forty per cent of the human race. Moreover, a trace of the same theory may be discovered in the polytheism of the primitive Aryans—to such a degree that we may almost conclude this system of belief to be a stage in the development of all mankind.

Wide dissemination of Shamanism in Asia and the Americas.

Such is Shamanism. In Africa we come to that still lower species of human belief which goes rather indistinctly by the name of fetichism. Already in the Shamanic countries and islands we have found the fetich as a fact in the faith and practice of the people; but the teachings of Shamanism tend less powerfully and broadly to sheer idolatry than do those of fetichism. The latter presents to us the worst form of those degraded human beliefs which make for the objects of the worshipful sense in man the visible things of the world around him, in descending order from the things that live and walk and fly or swim to the other things which are merely insensate and material—to blocks and stocks and stones on which

Shamanic beliefs in Africa descend to fetichism.



FETICHES AND FETICHMEN.—Drawn by Riou, from a description.

the enlightened races put their feet in the contemptuous strides of progress.

Difficulty of understanding and stating religious concepts.

It has been difficult for the civilized peoples to reach an adequate idea of what fetichism signifies. This fact, however, is common to every race of people as it respects its judgment of the religious beliefs and practices of another. In no regard have men a greater difficulty than in apprehending the fixed religious concepts entertained by other peoples. It is indeed difficult for the most enlightened of men to put into the language of reason a perspicuous statement of their own religious concepts.

Without doubt the difficulty increases as we pass downwards to the superstitions of the lower races. What, indeed, does any man believe in his inmost thought and heart as to the Deity that is over him and in him, and as to the relations of the man-life below to the God-life above? If such question can not be easily and rationally and clearly answered by the greatest of human beings, how much less the expectancy of a rational answer from a barbarian, a savage, respecting his inner thought about the gods and himself! And if neither the one nor the other be able to interpret himself to the intelligence of his own kind, how much less shall either be able to grasp and comprehend the thoughts, beliefs, and hopes of the other!

How shall one mind apprehend the religious notions of another?

Religion is thus the inscrutable thing. It were difficult to say whether it is the more deeply inscrutable in the highest or in the lowest of mankind. What is the meaning of the concept of a Most High God, one only supreme, almighty, upholding power, greater than the astronomical universe, everywhere present, nowhere perceptible by those senses through which all other knowledge is derived? What is the meaning—question equally profound and unanswerable as the other—of that concept of the human mind which forms itself into an idol, say the knot of a tree, or the tooth of an elephant? He who is able to consider knows that the elephant's tooth is that, and no more. Therefore, can he not tell what is in the thought of him who regards the elephant's tooth with idolatrous reverence and respect.[1]

What then is a fetich? and what is fetichism? The word fetich is derived from the Portuguese *fetisso*, or more properly *feitico*, of which the first meaning is "artificial," or "factitious," or "something made." The second sense brings us to the notion of something representative as well as made; that is, made for the purpose of representing or expressing a fact which is, perhaps, not apprehended, or not easily apprehended by the senses.

Portuguese apply the word feitico to African idols.

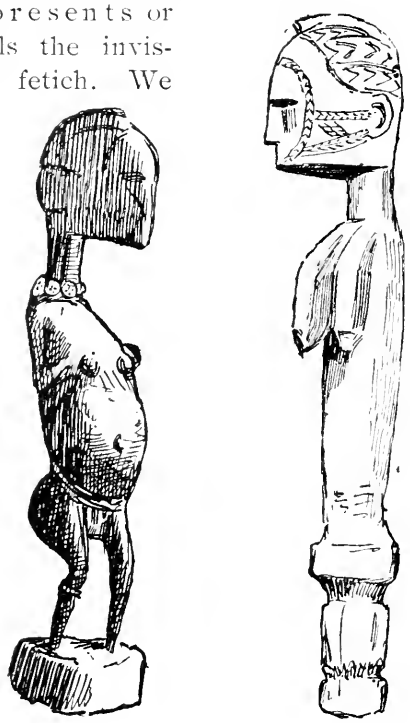
It was the Portuguese who, on the west coast of Africa, first applied the term in question to the idols of the Nigritian tribes. The traders and travelers who came to these coasts found the natives everywhere in possession of small effigies and material objects, either wrought into rude forms of living beings or else not wrought at all, to which they paid reverence and even made sacrifices. It was clearly a case of idolatry on an extended scale and of the lowest form. Further investigation confirmed the knowledge first gained by the Portuguese respecting the Nigritian religion and its manifestation in the worship of visible things. The Portuguese

[1] The somewhat grotesque but very significant answer of Huxley recurs in this connection: "What does a crayfish think?" "In order to answer that *one must have been a crayfish himself!*"

term *fetisso* was accepted, with modifications in the various languages, as the name of the African idol, and thus arose the nomenclature which has now become universal.

What the fetich is; spirits and material forms.

The fetich is any material object which is supposed to possess or contain mysterious power, and is for that reason regarded with awe. It is difficult to know in what form the material fetich represents or holds the invisible fetich. We



FETICHES IN FORM OF NATIVE HEADS.

are here face to face with the elusive problem of image adoration prevalent more or less over all the earth. It can not be doubted that some of the Africans regard their fetiches as the representatives of invisible spirits which may or may not dwell therein.

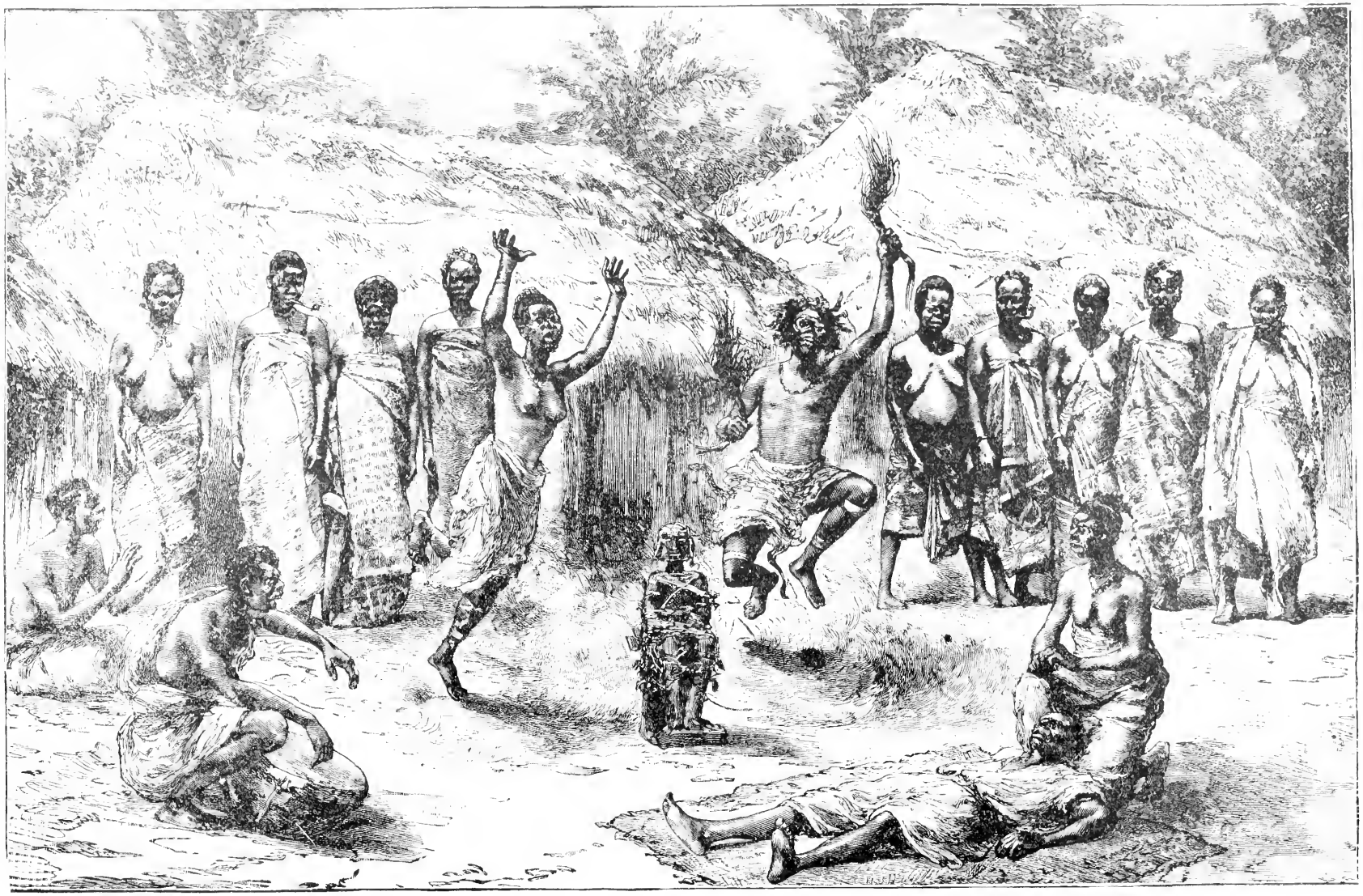
Since, however, the spirit may occupy his image, the image is sacred, and must always be adored. In other cases the fetich is held to be the god itself. It can not be doubted that some of the Africans hold their fetiches to be the very gods whom they worship. Though they carry them about in their pockets, set them in their lodges, and handle them much in the manner as they would their cups and arrowpoints, they nevertheless believe that the little effigies, or whatever they may be, are divine, and have a power over the affairs of life. As we said, however, it is impossible to tell precisely the *sense* in which the fetiches are regarded by their makers and possessors.

What things are made fetiches; multiplication of idols.

Some of these images are made in semblance of beasts and others in the form of birds. Thus we find the bear, the dog, the monkey, as well as the cock and the waterfowl, done into fetiches by the god-makers of the African tribes. All manner of serpents and lizards and beetles, whether harmless or venomous, are represented among the fetich work of this people. After the forms of living things we find a second group of objects representing inanimate things. Such are stones and teeth and shells and mere bits of wood; also in a larger sense trees and rivers and other facts and phenomena of the natural world. The extent to which the fetiches are multiplied surpasses belief. We may not with any approximation to certainty estimate the number of god-forms which the poor ingenuity and profound superstition of the Nigritian peoples have invented.

Beliefs of the Africans regarding their fetiches.

What, then, are the beliefs which the African races hold respecting their idols? They regard them with sentiments of awe and veneration. We must remember, however, the accommodated sense in which these words must be employed. The word awe, as it is employed in our literature, can not



INCANTATION OF MEDICINE MAN OVER THE SICK.—Drawn by Riou, from a description.

possibly stand for any fact or sentiment in the thought or imagination of the African. All things are relative. What does the man of Dahomey know of awe? What does he know of veneration? And yet he has sentiments, feelings, beliefs, as he stands before his fetich and offers to it the tribute of a savage worship.

Among the Negro races the belief is universal that their idols are able to help them and to hurt them. This help and this hurt belong, however, to the African sphere. What should the Negro aborigines know of the help and the hurt of the gods in the broader sphere where divine agency is supposed to operate as the same is understood by the more enlightened peoples? Manifestly, both the help and the hurt must, to the Nigritians, relate to material or physical, and not to spiritual, considerations and results.

Barbarians do not pray for enlightenment of mind.

It may be noted as a general fact that the barbarous races of mankind do not seek, and therefore do not pray, for the enlightenment of their minds, or for any gift appertaining to the spiritual nature. For them it is enough to pray for what things they may eat and wear—for success in the pursuit of game, for plenty out of the earth, for water in the brooks, wild duck on the lakes, bamboo for tents and arrows, or, at most, for strength of body and cunning of the mind.

Correlations of religion and the intellectual state.

It goes with the saying that in all things the religion of a people is correlated with their intellectual condition. As the man is intellectually, so is his faith. So also is his practice. Where reason is not dominant—where the belief in reason and its omnipotence in the human sphere is not the supreme element in conduct—there the man sinks to mere superstition in those things which relate to his spiritual nature. Perhaps he sinks *lower* on this side of his being than on any other.

For example, if the man in his means of sustenance is low, in his religion he will fall to a greater depth. If his language be no more than a guttural chuckle, his faith in the supernal powers will be more absurd than his language is inefficient as a vehicle of thought. If his marriage custom be polygamy, or mere miscellaneous union, his religious practices will be the degrading ceremonies of Shamanism and fetichism.

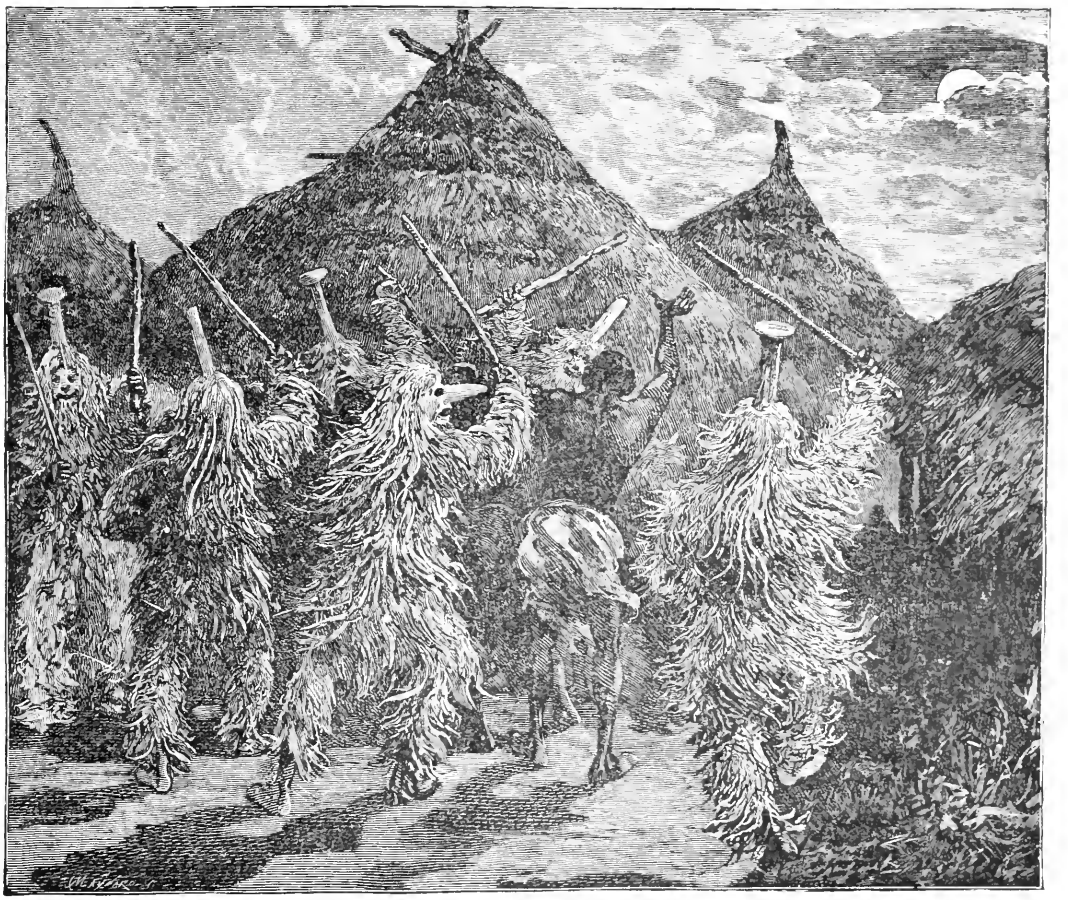
This general principle is exemplified in the religion of the African peoples. The thirty-five ounces of Nigritian brain is balanced against a minimum of rationality in religious belief. In fact, as the African is the lowest type of mankind, so also is his religion not only the lowest form of existing human superstition, but also the lowest *possible* form of belief and practice. The reader's attention may well be called to the manifest truth that the religious degeneration of human beings can not descend to a lower plane than that occupied by the superstitions of the Hottentots and Bojesmans. To sink further would be to fall to the level of irrational brutishness, in which the religious customs, if so they might be longer called, would be no further discriminable from the irrational, and sometimes inexplicable, habits of brutes.

Africans reach the lowest dip of the religious concept.

In the foregoing paragraphs we have depicted the worse forms of the African religions. The poor savages of the Cape countries depend in all things upon their fetiches. The little rude images which they carry with them are the be-all and the end-all of their faith respecting the spiritual powers. In many cases the fetich is no more than a charm or an amu-

Pitiable dependence of Bushmen on their fetiches.

let. Thus far, however, the faith of the people is no more than the intense and barbaric expression of the same sentiment which to the present day exists in, or at least still shadows, the mind of nearly all the peoples of the world. The weaker parts of every race and nation are still touched with the superstition of the amulet and the charm. Of this superstition the Bushman is the culminating example of the world.



PROMENADE OF THE DHU.—Drawn by Riou, after a sketch of Binger.

It has been claimed by many travelers and observers that some of the peoples of the interior of Southern Africa have no religion at all. It has been said, by what would appear to be competent authority, that tribes here and there have never formed any conception of supernal powers above themselves — that they have no idea of forces controlling nature and directing life, and consequently form no conceptions of duty or of even the necessity of any religion.

Opinion that some Africans have no religion.

This is, perhaps, not true. If we mistake not, all of the Nigritians have some form of religion, some notion of spirits, some fears regarding their influence over the affairs of life. The notions which such peoples entertain, however, are merely rudimentary, and do not include any of the truer elements of even an enlarged superstition. The religious customs of the savage tribes show a childish stage of development at

Rudeness of Nigritian ideas respecting their fetiches.

which the inquirer may well be astonished. The aborigines address their fetiches with less regard and veneration than the children of the better classes of barbarians would show in addressing their parents. Negroes have been seen to cajole and coddle their little wooden and stone gods, soothing and petting them in order to induce the inhabiting spirit to be propitious! In other mood they will at intervals become captious and angry with their fetiches because they do not respond to worship, and in such feeling will smite them with the hand, or even break them and throw them away as no longer worthy of the devotion of the possessor!

FETICH DANCE—MOKHO MISSI KOU.
Drawn by Riou, from a sketch.

One of the worst aspects of this religious degradation of the Nigritians is its apparent persistency. It seems to hold fast to the blood and intellectual constitution of the Negro races. It is a well-known fact that the Blacks, when lifted out of their native environment and transported to foreign lands, still persist in and reproduce their native superstitions. This is abundantly shown in the history of the African race in the United States. Here for fully seven generations this people has been planted. The ancestors have passed away, and a new race of slave or free children have followed their fathers and mothers through more than two and a half centuries; and yet the native superstitions of Africa reproduce and perpetuate themselves in the Blacks with little abatement. The Voodoo orgies of the South attest in a striking, not to say terrible, manner the persistency of the ancient degrading ceremonies and idolatries of the race. No other scenes of superstition so characteristic, so wild, so well attuned to the weird harp of barbarism, have been witnessed in these continents since the days of the Aztecs—so gloomy, ghostly, terrible—as are the night meetings and Voodoo dances of the Blacks, celebrated deep in the somber woods of our sugar-growing and cotton-growing States.

Persistency of superstitions; Voodooism in United States.

Among the better developed African nations a higher stage of the religious evolution has been reached. More rational and spiritual notions do, without doubt, hold among the better tribes, though in no case has the native reli-

Higher tribes have better notions of the powers above.

gion advanced above the fetichistic stage. With the higher tribes the opinion holds that the fetich represents or contains a spirit who is able to hear and to help. Some such natives have trees or rivers for their fetiches, and them they worship. In doing so they are not far beneath that stage of development which we have seen in many countries. We should in this connection remember the worship of the Nile and Ganges, and that frequently recurring idolatry of the early Semites which took the form of tree-worship, or at least the worship of effigies carved from the standing stumps and trunks of trees in high places.

In the choice of the objects of worship—if worship it may be called—the African mind turns constantly from one thing to another. New fetiches are chosen and the old discarded. When anything new is to be undertaken a new fetich is taken for the enterprise. If the affair goes well, then the fetich gains reputation and the owner will for a while cajole and coddle his idol with the greatest show of affection and confidence. This may continue through several enterprises; but if luck chances to turn against the possessor's cause, away goes the fetich. It is rare that an object continues in favor from one generation to the next, but in some instances those fetiches that have brought success in great wars are permanently adored. Collections of such fortunate idols may be seen in many parts of Central and South Africa.

Temporary character of the fetiches; museums of idols.

The question has been often raised as to whether the Africans do or do not believe in one great spirit having power supreme over nature and man. The answer to the question is both affirmative and negative. The lower tribes of the interior and south have no such belief. They have it not for the manifest reason that they are incapable of it. To people of such a state it were as foolish—but not more foolish—to speak of an Almighty God, creator of all things, maker and upholder of heaven and earth, as it were to speak to the same people of spectroscopic analysis or the precession of the equinoxes.

Question of a Supreme God among the Africans.

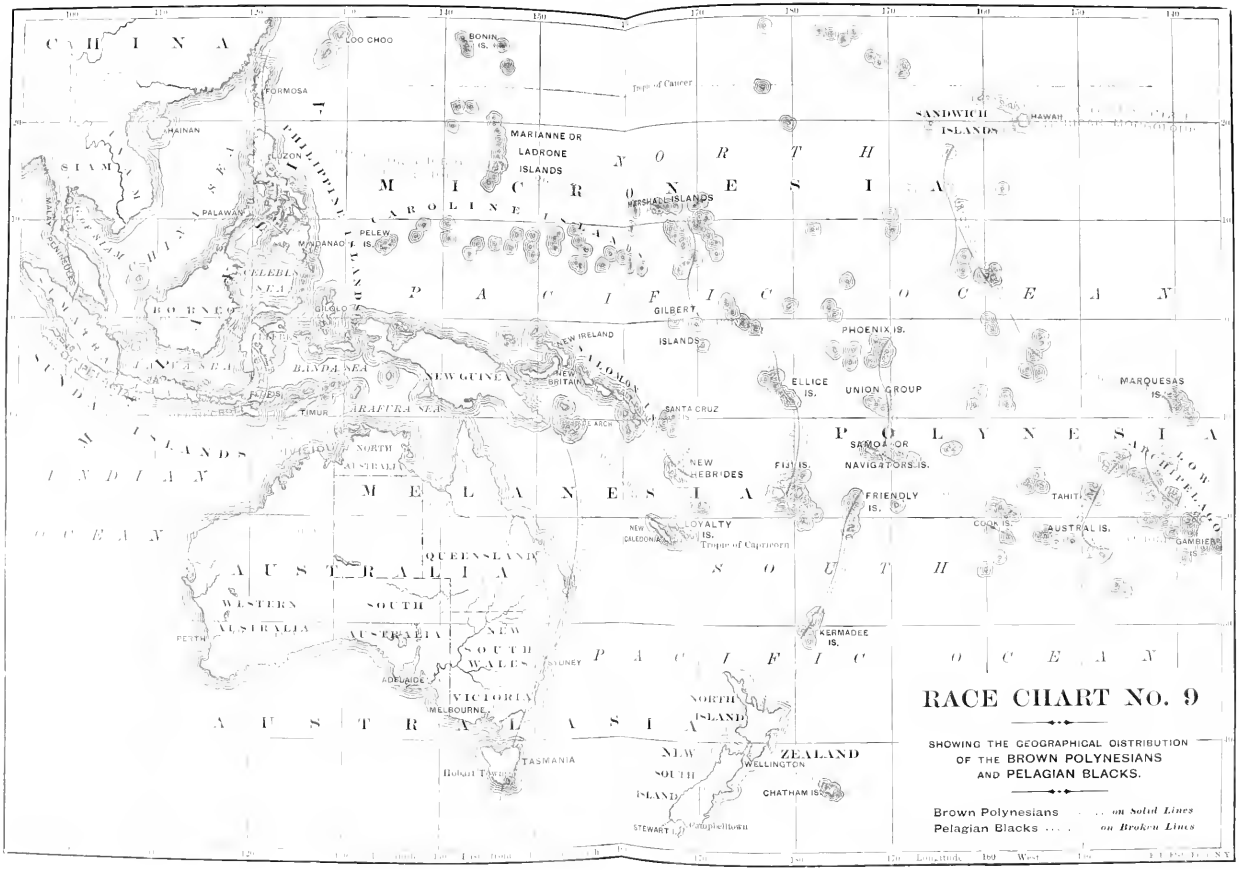
The African mind is not in that stage of development which is capable of bearing such ideas. All of its notions are accommodated. They are reduced and adjusted to the small sphere of thought of which the race is capable. The limits of this sphere vary considerably with the different stages of evolution in which the Nigritian races are found. Some have sufficient brain to receive instruction. Some have vaguely conjectured for themselves the rudimentary ideas of religion. All are profoundly pervaded with superstitions which haunt and obscure the intellect to an extent which may not be paralleled among any other people of the world. Through this obscurity there may be here and there in the higher minds pencils of light, glances and glimpses of that faint illumination which is still faint even in the highest intelligence of mankind.

Various degrees of enlightenment in different tribes.

The ethnologist, the historian, if he be profoundly imbued with the scientific concept of the human race, must be able to discover in the Africans, as in all peoples whatsoever, the grounds of a possible development into the higher forms of the civilized life. What is said in the foregoing pages is intended to be dispassionately descriptive of the intellectual and moral, as well as the physical, condition of the Nigritian na-

Possibility of the civilized life among Nigritians.

tions. It is not intended to convey the idea that nature has put a bar against them and their possible evolution into the higher life. Indeed, the whole tendency and purport of the foregoing dissertations on the condition, not only of the Africans, but of all branches of the human family, have been constantly in the way of suggestion and intimation of the progressive principle in every department of human life. Movement, progress, betterment, the uplift from the lower to the higher plane—these have been the principles of belief which have pervaded the pages of the present work. The discussion of the Nigritians has not been exceptional; but it must be freely confessed that the manifest condition of these peoples is such as to make them an element of skepticism to philanthropy and, in some measure, a stumbling-block to hope.



RACE CHART No. 9

SHOWING THE GEOGRAPHICAL DISTRIBUTION OF THE BROWN POLYNESIANS AND PELAGIAN BLACKS.

Brown Polynesians . . . . on Solid Lines
Pelagian Blacks . . . . on Broken Lines

RACE CHART No. 9.

EXPLANATION.

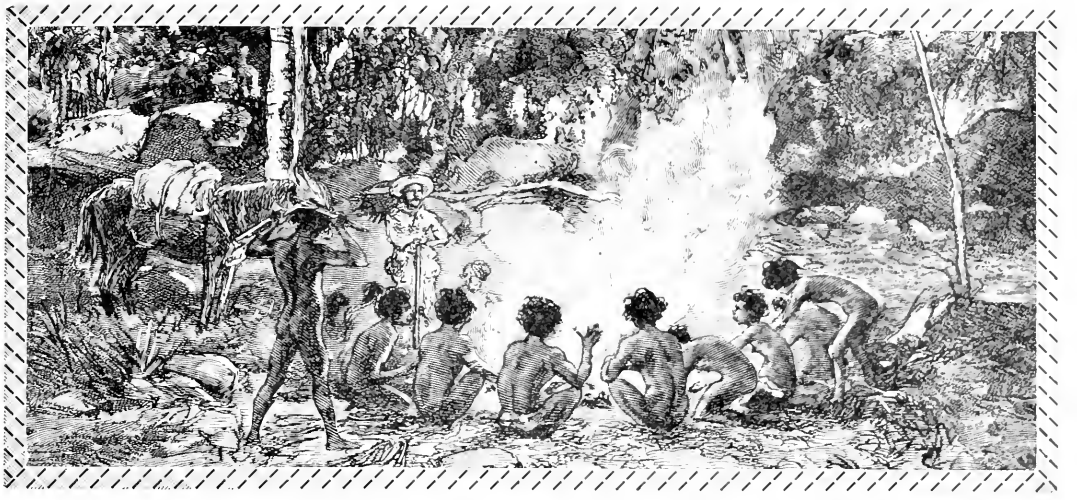
It is the purpose of this Chart to show the dispersion of the Brown Polynesians and the Pelagian Blacks, or Sea Negroes The facts here presented are nearly all of the ocean world The stem of the Brown Polynesian dispersion comes out of Asia by way of Malacca and Sumatra. On this stem are developed, first of all, the great Malay races: namely, the Malaccans, the Sumatrans, the Javanese, etc

The Malay line extends into Borneo, a greater part of the people of that island being of this stock. Such are the Dyaks, and such, further to the north and east, are the Philippine Islanders and the Formosans.

From this stem, there is a Micronesian dispersion eastward through a large part of the Pacific Ocean. In no other region of the globe do we find such wide departures, such immense reaches of the race-vine, as in this watery world of the South Pacific. The human stem wanders on and divides as far as the Sandwich Islands on the north, the Marquesas and the Low Archipelago on the east, the Samoan Islands, the Fijis, and, finally, New Zealand, in the extreme south, where the Maoris represent the ultimate dispersion of Polynesian life.

The second general stem in this Chart is the broken line of the Pelagian Blacks. These come out of the ocean, as if from the submerged continent of Lemuria. The Sea Negroes are developed, as illustrated in the Chart, in the Celebes Islands, in Papua, in New Hebrides, New Caledonia, and Tasmania. More important than this branch is the Australian stem, which touches the continent in North Australia, and divides right and left through all the coast regions of that immense country.

On this line are developed the native Australians, who may be regarded as the lowest order of mankind. The facts presented in this Chart, though not so important as those of Chart No. 2 or No. 3, are, nevertheless, full of interest and picturesqueness. (For connection of this distribution with the general scheme of mankind, see Race Chart No. 1, "Eastern, or Oceanic, Division" of the "Prehistoric Black Races.")



BOOK XXX.—AUSTRALIANS AND PAPUANS.

CHAPTER CXC.—BLACK INDIANS AND VEDDAHS.

IN the preceding chapters we have dispatched by far the larger and more important division of the Black races of mankind. The Africans are manifoldly more numerous and vast in all proportions than are the remaining Blacks of Australia and Papua. But, as we have said, importance in ethnological inquiry is not in all cases determinable by numbers. The interest of the study frequently turns on small groups of men, mere tribes and communities, remotely situated, and possibly diminishing in numbers. The importance depends—or at least the interest depends—upon the emplacement, the situation, the relation of the given tribes to others, or, perhaps, upon the peculiar ethnic characteristics of an otherwise inconsiderable people.

Importance of races not correlative with numbers.

This feature of ethnological inquiry finds its analogue in the botanical study of the products of the earth. The trees that constitute the forests of the world, for instance, do not have an interest commensurate with their *extent*, but rather with respect to their *place* and *peculiarities*. Thus, for example, the Monterey cypress prevails on only a single point of this terrene sphere, reaching out to the Pacific on that part of the coast westward from the bay of Monterey. But how great has been the interest of botanists, and of scholars in other departments of inquiry, respecting the Monterey cypress! Does it not couple the world that now is with a world gone by? Is it not the remaining fragment of a forest, perhaps vaster than a continent, occupying aforetime the illimitable bed of what is now the Pacific? Indeed, what does this limited grove of Monterey cypresses, perched on the Pacific cliff, standing there solitary among all the vegetation of the earth, *signify* and *say* to the minds of men?

Plant life has interest from its place and peculiarities.

In like manner a race here and there holds such relations with the remainder of mankind that, though small in num-

CEYLONESE LANDSCAPE.—Cocoanut Plantation.

bers and little significant in the high-sounding pages of political history, it nevertheless possesses an inherent interest that only increases with the progress of investigation and study.

Outreaching of Black races eastward.

We are here to follow the line of the eastern division of the Black races of mankind from its supposed origin in a Lemurian continent eastward until it reaches the limits of its force and sinks forever in the Melanesian islands. For a great distance the line of this eastern dispersion is maritime. It seems to tend in an insular direction. Only once in its progress toward Australia and New Guinea does it touch the Asiatic continent. Even that is in dispute; but the better view appears to be the one which makes the pre-Austral line cross the southern peninsula of India and the island of Ceylon.

Place and affinity of Veddahs; their low estate.

It is here that we find the remnants of a Black race called the Veddahs. To these we have several times referred incidentally in former parts of this work. Of the ethnic affinity of the people referred to there can hardly be a doubt. Their race traits, as well as their manners and customs, point clearly to a common ultimate origin with the Nigritians and the Australians. It is the existence of such a race in the geographical situation before us that has led, along with many other facts of like kind, to the conclusion of a final singleness of origin for all the Blacks, whether in Africa, Southern India and Ceylon, Australia, Papua, or the smaller islands of Indonesia.

The Veddahs, like the great tribes and nations of Central and Southern Africa, belong to the lowest strata of the human family. It is said that the name Veddah signifies "hunter." The people so designated in Ceylon, and the related races in the extreme south of India, have been immemorially regarded as the aborigines of these parts, having had their native seats in the localities indicated before Ceylon and Southern India were subjugated by men of the Aryan race.

Distribution of Veddahs in Ceylon.

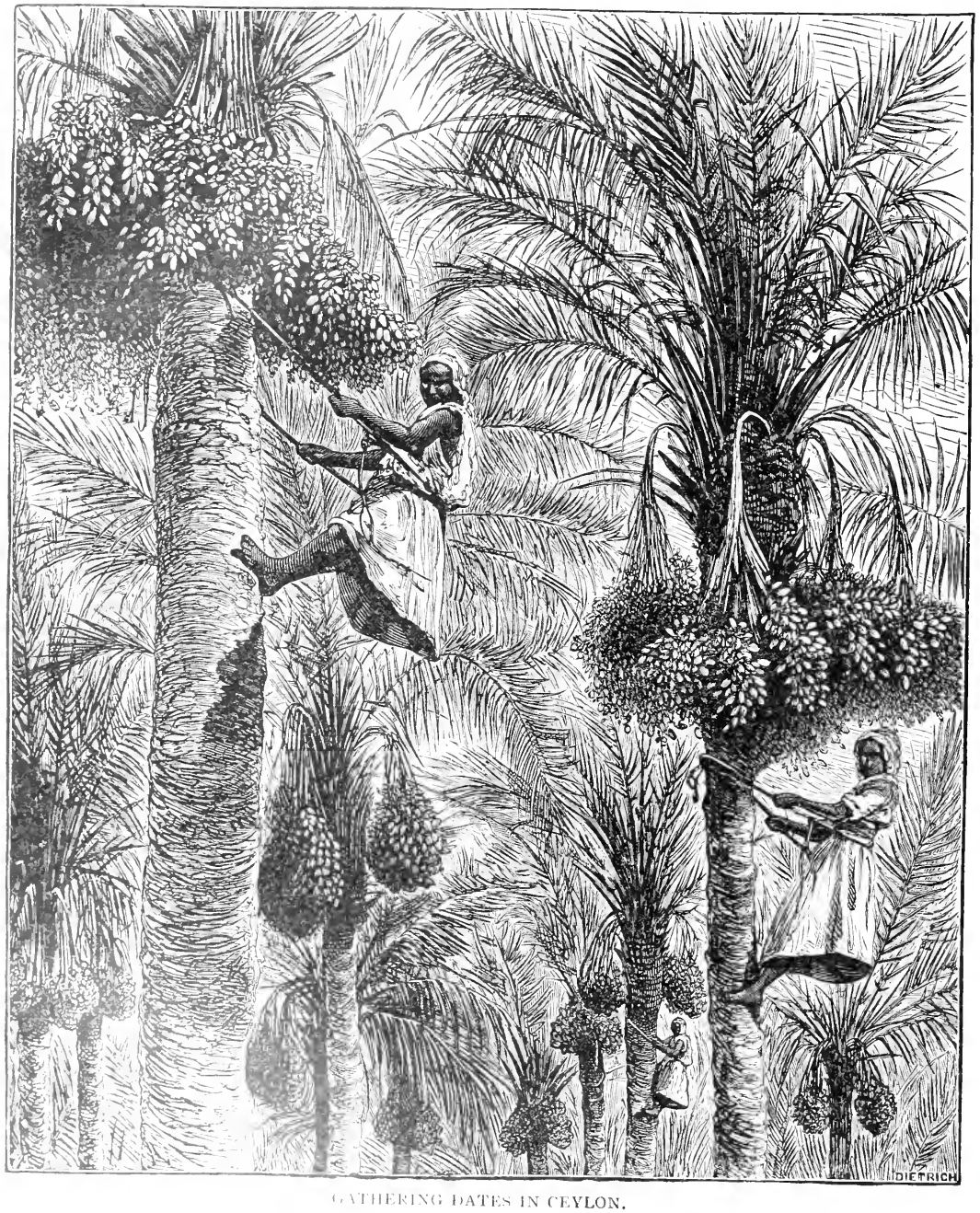
Time was, no doubt, when the natives of both island and main shore were overrun by the Hindus from the north, much as our own aborigines have been trodden down and pressed back by the powerful Whites. After the discoveries of the sixteenth century the Veddahs, called Yakkos in the East Indian writings, were found by the incoming Europeans in different parts of Ceylon, and only in their relics and ethnic traces on the continent. They were in a condition of great degradation, none of them rising higher than the beginnings of the civilized life. The dominant race in the island was the Indic Singhalese. The Veddahs had fallen back to the condition of a suppressed aboriginal race.

Coast and Rock Veddahs; their manner of life.

At the period referred to the Veddah tribes had already divided into three groups, quite distinct, and differing among themselves in manners and progress. First, there were the Coast Veddahs, living, as the name implies, near the sea, and already considerably intermarried with the Hindu conquerors. Their coast residence and the admixture of foreign blood had, by the beginning of the eighteenth century, brought them up to a semicivilized condition. They were greatly superior to the other aborigines of the island.

The second group were the Rock Veddahs, living, as the name suggests, in the wild regions of the interior, and having their abodes mostly in the rocks, after the manner of some of the North

American Indian tribes. They were savages, having only barbaric arts, no agriculture, and the products of the chase as their means of subsistence. Between them and the Coast Veddahs were the Village Veddahs, who partook somewhat of the character of each of their fellow tribes. The village peoples lived a life half-and-half between the hunt and the field. They were also, in a measure, nomadic. They possessed a few domesticated animals, but were by no means so well advanced as their fellows and kinsmen of the coast.



GATHERING DATES IN CEYLON.

From this sketch of the classification of the native Blacks of Ceylon, the reader may infer the remaining features of the race. One of the first of the traits to be noted is the variable degree of progress shown in the different tribes. This is always a favorable symptom in the ethnic life of a people. It shows growth, development, amelioration. The best of the Veddahs are, at the present time by their mixed descendants, capable of joining hands with many tribes belonging to the Brown races of mankind.

Varying degrees of progress among them.

The ethnologists have restricted the term Veddah to the aboriginal Ceylonese, reserving for their kinsmen of the extreme south of India the names Todas and Tamils. Between the latter and the true Veddahs certain tribal discriminations are clearly discoverable. The Veddahs appear to have been more affected by Hindu influences, more modified in race character, than have the Blacks of Southern India. It is claimed that the latter are, on the whole, superior to the former. The Toda-Dravidians, belonging to the hill country near the southern extremity of the continent, are thought to be remarkably free from race intermixture with the Aryans. Nor would it be far from correct to regard the Todas and their neighbors, the Tamils, as the highest present native development of the Black division of mankind.

Relations of the Veddahs to Indian Todas.

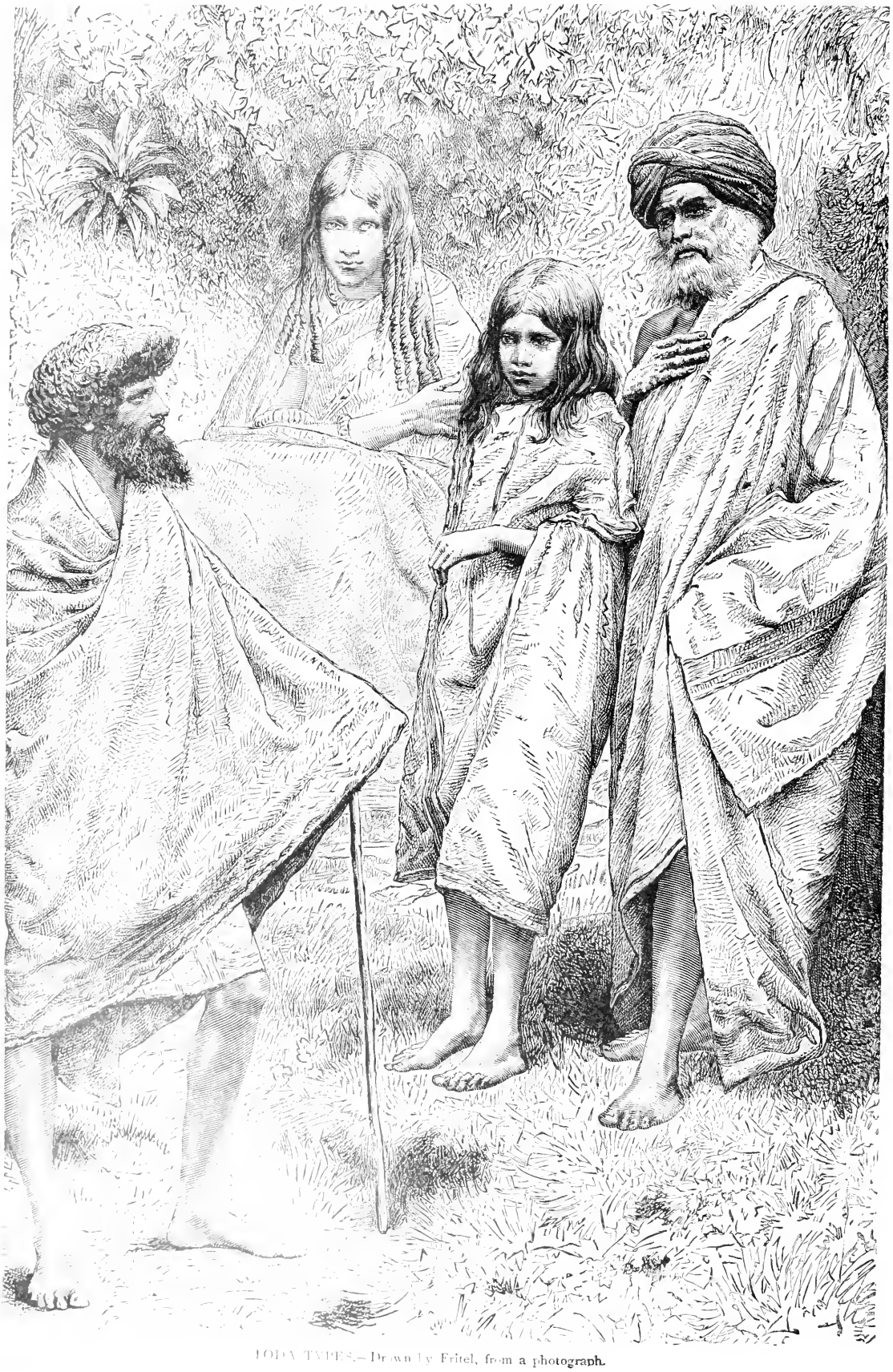
In personal characteristics the Todas have been uniformly commended by those who have visited them in their native land. They have even been compared with the Romans in their features and form. In stature they are rather tall, and have the athletic mold. The complexion is a dark brown, or brownish black. What has been noted with surprise is the fact that they have rather heavy, bushy beards, with the accompaniment of formidable mustaches. The hair also departs considerably from the wooliness of the African. The complexion of the women is superior to that of the men. Both alike share with the Indic Aryans certain peculiarities of feature and person which we may, with little hesitation, ascribe to climate and environment.

Superior features and characteristics of the Todas.

Turning again to the Veddahs proper we note the generally barbarian character of the race. They are manifestly Negroid in affinity and derivation. They are small in stature, the men having an average of about five feet, and the women being lower by two or three inches. The heads are small, the skull thick, and the average capacity of brain hardly as much as forty ounces. Their intellectual abilities are correspondingly small. Their domestic estate is communistic. Tribal organization does not exist. The true aborigines have neither headmen nor kings.

Traits of the Veddahs; manner of life and language.

The same inert manners which we have noted in Africa are repeated in Ceylon. The Veddahs scarcely build at all. We speak here of the rock tribes dwelling in the unmodified estate away from the coast. The people live in caves and hollow trees. They subsist upon what reptiles, insects, vermin, wild roots, and the like, they can take by their savage wits, or scratch, beastlike, from the earth. Of mind proper they can scarcely be said to possess aught. They are incapable of counting beyond two, or at most, five. They can not remember. They can be taught the simplest knowledge only with the greatest difficulty. Even their senses are deficient. They have little appreciation of



TODA TYPES.—Drawn by Fritel, from a photograph.

sound or color. It is believed by observers that they scarcely distinguish between loud and soft, between red and green! Only in a single point do they appear to have gained, even by contact with superior peoples. Unless linguistic scholars have mistaken the facts, the language of the Veddahs is formed mostly of Aryan words. If so, we must conclude that by degrees the Coast Veddahs first, the Village people secondly, and even the Rock tribes at last have taken from the conquering Hindus a sufficiency of the Aryan vocabulary to meet the poor, savage requirements of the race.

Of the means of subsistence, where such means are merely natural; of the social estate, where that estate reaches not further than a degraded communistic marriage; of civil institutions, where none is, we need not pause to speak at length. No people, however, have probably been found so low in the scale as not to possess at least some rudiments of superstition and worship. Such beginnings of religion are found among the Veddahs. They have their ceremonies. They believe in spirits, good and bad, in deities and devils. To the one and to the other they assign the moral qualities and passions of human beings. The theory is that the spirits and demons must be worshiped, or at least placated, with offerings and incantations.

Veddah institutions and superstitious beliefs.

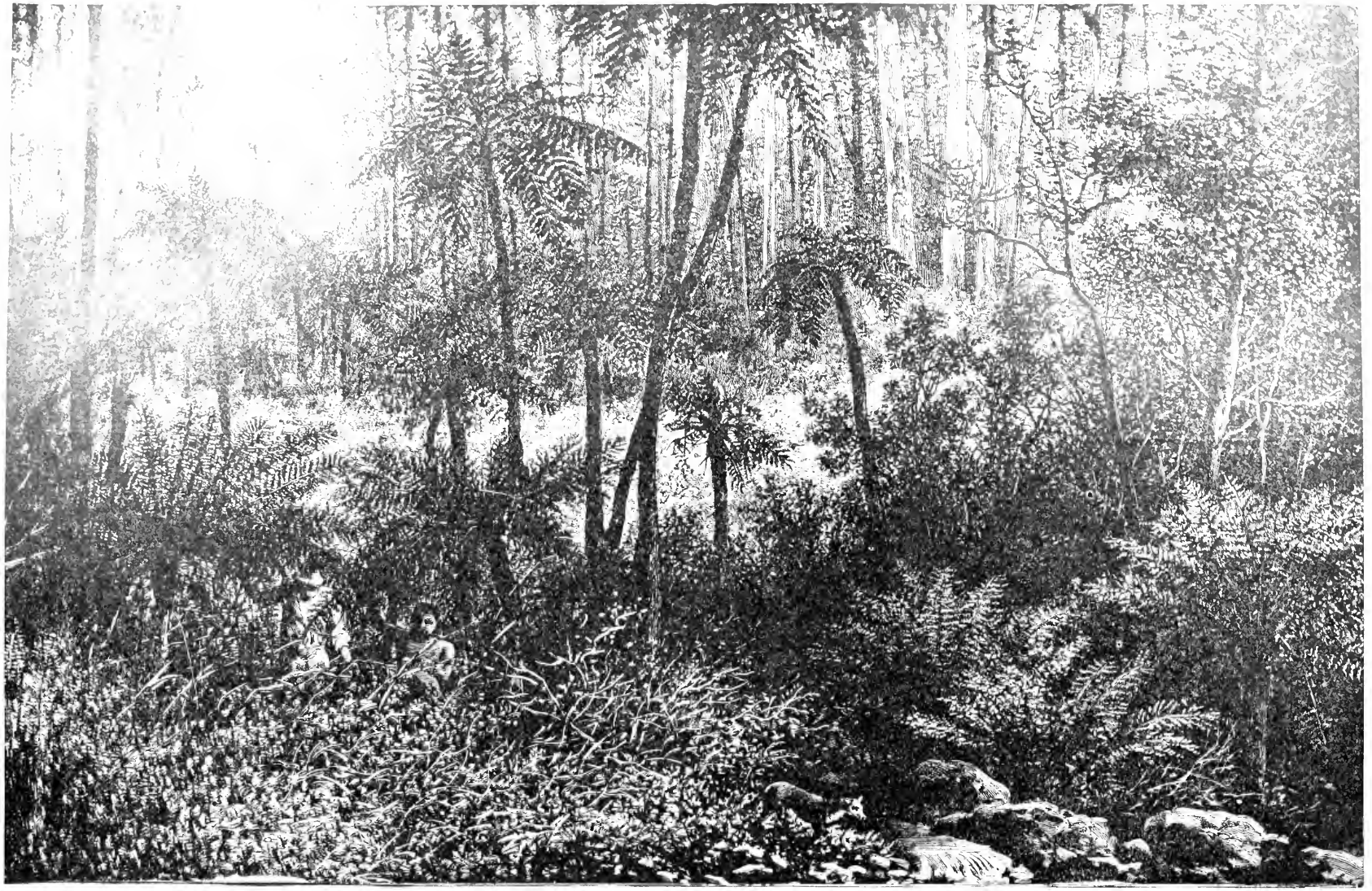
The resulting religion is Vuduistic. The principal ceremonies consist of barbaric dances, with the accompaniment of loud noise and shoutings. The belief of the participants is that by such means the malevolent gods may be scared away to their own place, and the people be thus relieved of the evil presence. The religious theory includes a trace of ancestral worship; but the Veddahs do not agree with most ancestor worshipers in regarding *all* their progenitors as good. On the contrary they think, not without show of reason, that the ancestors, as well as the spirits with whom they are associated, were in life partly good and partly bad.

Ceremonials of the Veddah religion.

The Veddahs in their tribal life and tendencies seem to be allied for the most part with the Africans and the Australians; but in some particulars they suggest rather the aborigines of the Brown races. Thus, for example, that prolific character which we have noted as a powerful element in the life of the Nigritian races is wanting in the Veddahs. Indeed, the law is here reversed, for it appears that these barbarians are not able, in modern times, to preserve the numerical strength of their ancient tribes. Like the North American Indians in the presence of their conquerors, the aborigines of Ceylon decline in numbers and strength. This is said of our Red men, and also of the Veddahs where they are in contact with the superior races. In our own country it has been found that the wild Indians in the West do not, according to popular belief, fall away numerically or in tribal strength. Possibly the same thing may be true of the Rock Veddahs and other native Ceylonese in situations where they least suffer from the attrition of the Singhalese. Such, however, are the narrow limits of the island that the Veddah race, as a whole, declines and tends to extinction.

Affinities with other Blacks; lack of race vitality.

These notes on the character of the aboriginal peoples of South India and Ceylon are made as if *en route* to Australia. Thither the ethnic line marking the eastern dispersion of the Blacks now



FOREST SCENE IN CEYLON.—Drawn by P. Langlois, from a description

leads us. Nor should we forget that in following this line we are nearing the end of that final distribution of the human family which has so long detained us in our excursions across the continents and through the islands of our globe.

Another general remark may be made while passing in our inquiry toward that great island of the South Pacific which may well claim the continental character. This observation has respect to the race decline which we mark in our present course. We have observed in speaking of the Nigritians that they seem to fall away in ethnic character as we follow them along their lines of dispersion from the eastern to the western and southern parts of Africa. The same phenomenon recurs in the line of our present inquiry. The highest form of life which we find developed in the track of the eastern division of the Black races is found in Southern India, and this is the situation which is *nearest* to the point of departure.

Decline of Black races with removal from origin.

From this point there is already, when we advance into Ceylon, a manifest deterioration of the race. The Veddahs are greatly below the Tonda and Tamulian Dravidians of the continent. As we proceed from Ceylon to Australia—or rather on our arrival on the coasts of that far country—we immediately note the further degradation of the aborigines. The case is exactly analogous to that of the Nigritians. The further the line of distribution is followed, the lower is the development of the tribes which it produces. It would seem that the ethnic force of the Blacks ebbs and sinks as it flows further and further from the original fountain.

Another general observation may be made from our present point of view, and that is the great distance, hydrographically measured, which we must pass after leaving the native seats of the Veddahs before we reach, in our south-eastern progress, another coast occupied by native Blacks. If we mistake not, this is the longest single span of departure, whether by land or water, to be discovered anywhere among those lines which mark the race movements of mankind. There are, of course, paths of dispersion much longer and more far-reaching than the one before us; but these are represented in their course by tribes and nations, sometimes thickly planted, sometimes more sparsely, in the direction of the movement.

Great span of departure from Ceylon to Australia.

Between Ceylon and the north coast of Australia, however, there appear to have been dropped no representatives of the Black division of mankind. The distance is sufficiently remarkable, and is wholly oceanic. From Ceylon to Northern Australia is a span of nearly twenty degrees of longitude. The departure from south to north is about ten degrees, and yet through this great expanse a primitive race of Blacks seems to have descended, and to have distributed itself from north to south and from west to east throughout Australia.

No Blacks found between Ceylon and Australia.

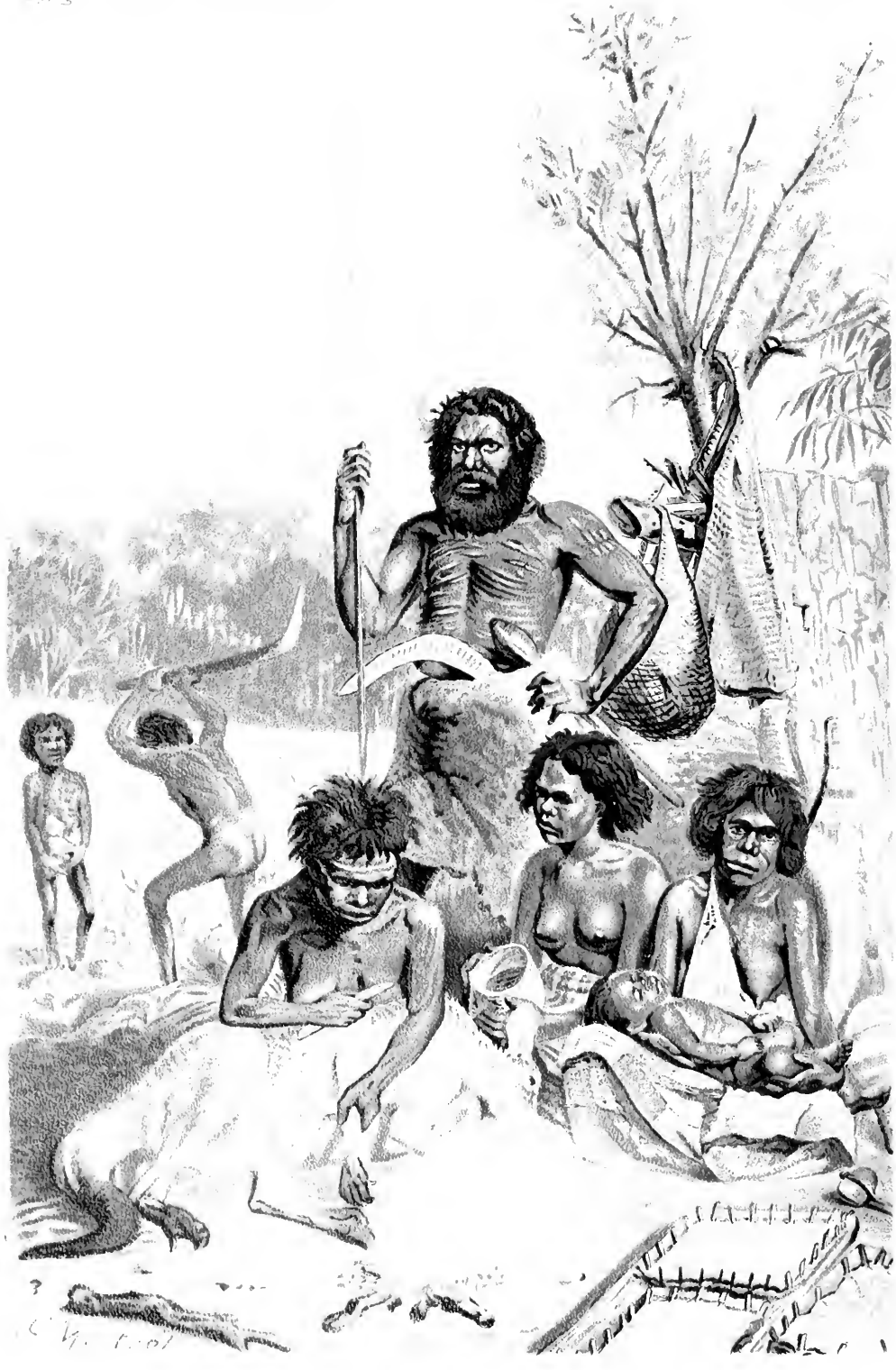
The existence of such a fact in ethnographic history suggests most strongly a former distribution of the lands and waters of the Eastern Hemisphere differing much from the present. We may accept it as a fact that Asia aforetime reached in these regions of the earth far beyond the equator, extending, perhaps, with land continuity as far as Tasmania! If this hypothesis be correct—and it has wellnigh passed from hypothesis to fact—then the chief eastward distribution

Former oceanic outreach of Asia probable.

AUSTRALIAN LANDSCAPE.—Forest and Kangaroos.—Drawn by G. Vuillier, from a description.

COLLEGE OF LIBERAL ARTS
LIBRARY

Copyrighted by The Jones Brothers Pub Co 1893



AUSTRALIAN FAMILY.

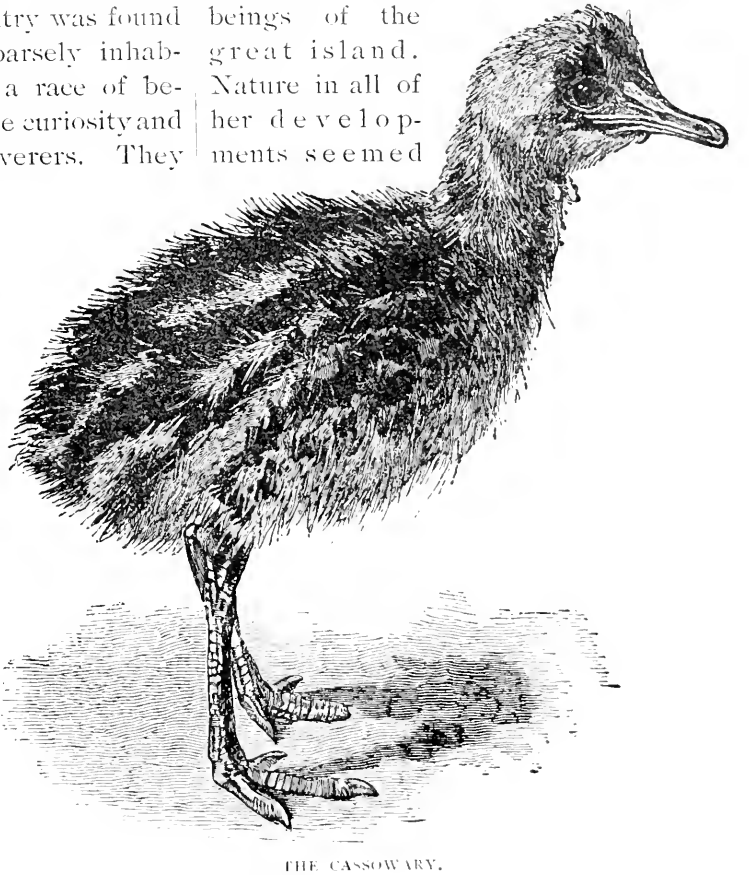
of the Black races may have been, and doubtless was, by *land* and not by water. True it is that the Australians and Papuans have not shown that measure of dread of the sea, that fearfulness of adventure, which has marked the Blacks of Africa; but such is the character of the Eastern Blacks, such their weakness and degradation, that we may assume both their inability and indisposition to have made their way by water from their land connections in Southern India to their foothold in Australia and the Papuan islands.

CHAPTER CXCI.—ABORIGINAL AUSTRALIAN BLACKS.

WHEN Australia was discovered by the Dutch at the beginning of the sixteenth century, the country was found to be sparsely inhabited by a race of beings that awakened both the curiosity and the wonder of the discoverers. They were Blacks. They evidently belonged to one of the lowest varieties of mankind. They surprised the Whites by a barbarism and degradation of which Europeans had never before conceived. Nothing like this level of humanity had hitherto been noted by the adventurers who were just now beginning to make their way into the dark corners of the earth. Afterward came the English. The island continent was circumnavigated. Natives were found on every habitable coast, and as far into the interior regions as the explorers were able to penetrate.

European wonder at the Australian aborigines.

We should here note the fact that the astonishment of Europeans at the condition of man-life in Australia was equaled by their surprise at the condition of the vegetable products and merely animal beings of the great island. Nature in all of her developments seemed here to exhibit caprice, or at least to depart by great degrees from those types of existence with which the men of Europe had been acquainted. Though



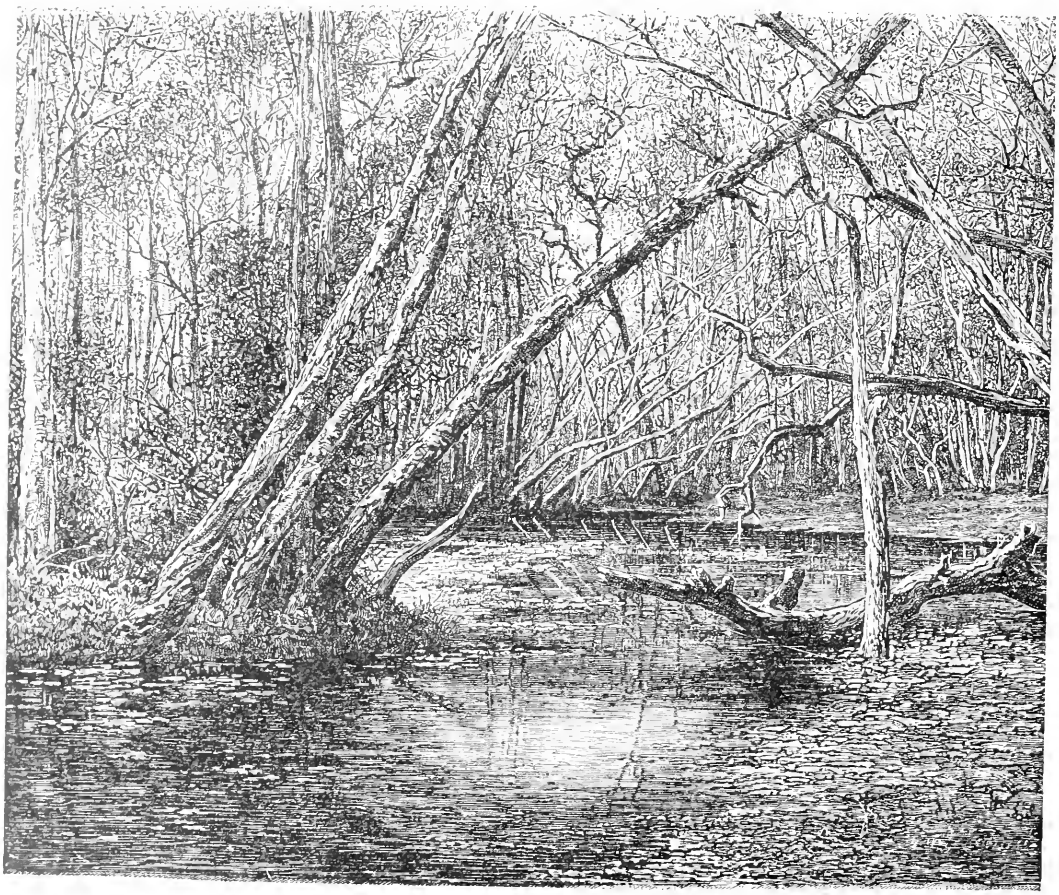
THE CASSOWARY.

[illegible]getation on many parts of the coast [illegible] rank, no ruminant beast was found.

Caprice of nature in all her products.

The cud-chewing instinct and capacity were wholly wanting in the few grass-eating animals. Of those mammals that bring forth alive, only a few species were discovered. Subsequent inquiry showed that even the dingo, or wild dog, had been imported from the islands of the north.

No animal of the simian kind, whether [illegible]boon or ape or monkey could be found. Only a few rodents [illegible] and creatures of the bat kind—the latter develop[illegible] [illegible]ral extraordinary species of fl[illegible]—were discovered. The birds, as might have been expected from the easiness of their migrations, were more numerous, but among the winged creatures there were great departures from the established order. The eagles were white and the swans were black. The great birds depended on flight of foot and not of wing. The coloration of all of the denizens of the woods, whether singing or silent, presented new varieties of hue and feather hitherto unseen of thinking men.



AUSTRALIAN LANDSCAPE.—LAGOON OF GRACEMERE.—From a Danish engraving.

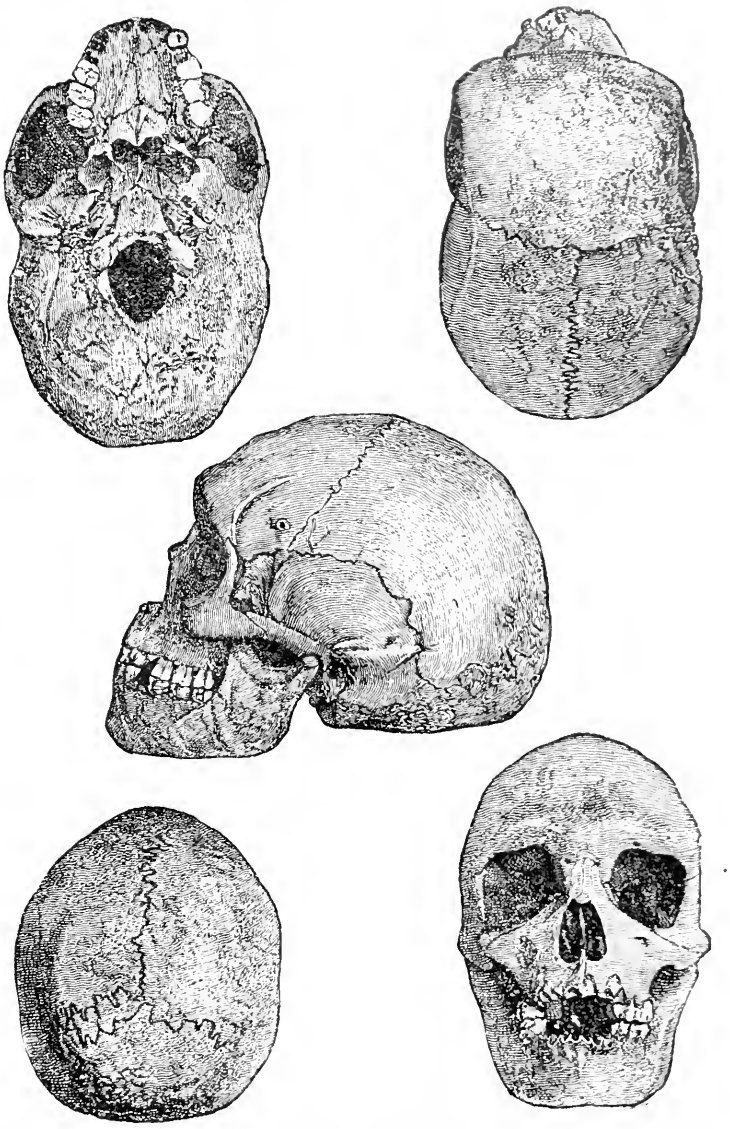
Contrarious character of the country itself.

In a larger sense the same contrariety and strangeness might be marked in the country as a whole. Its interior is a desert, its outer rim a broad belt of hill and river and lake and forest, includ-

ing some of the finest districts on the earth. While we shall not in this connection repeat the geographical description of Australia already presented in another part of the author's works,[1] we merely refer to it as the local setting of those native races whose character and habits we are here to discuss. And first of all, what may truly be said of their rank and place among the various peoples constituting the human race as a whole?

"I fix upon the Australians," says Winchell, "as the lowest type of humanity." Certain it is that the race under consideration does compete for the lowest grade of existence. We have already had occasion to speak of the relatively degraded rank of the Nigritians. We have traced the descending lines of that family of mankind until the decline of the nature of man seemed to reach a minimum in Dahomey and among the Hottentots and Bojesmans. It only remains to institute certain comparisons and to ascertain, if we may, the relative rank of the Australian aborigines. Is it true that the mind is the standard of the man? Is it true that the mind is correlated in its powers and activities with the capacity of the brain? Is the man directly as the brain which he possesses, or more properly as the brain which possesses him? So far as the merely physical conditions of the problem are concerned, these we are able to determine. In brain capacity, as decided by measurement, the native Australians are the lowest of mankind. The average cranial measurement of the Nigritians ranges from one thousand three hundred and sixty to one thousand three

Australians compete with Africans for the lowest rank.



NATIVE AUSTRALIAN SKULLS, FROM ROCKHAMPTON, CENTRAL QUEENSLAND.
From Danish drawings.

[1] See Ridpath's *Universal History*, Book Twenty-eighth, pp. 833–839.

[illegible] and eighty-seven cubic centimeters of matter. Measurements have been made of the brains of West African and South African women, showing a minimum of about one thousand two hundred and fifty cubic centimeters. The average cranial capacity of the Australians is approximately one thousand two hundred and seventy-six centimeters, while the lowest measurement falls off to one thousand one hundred and eighty-one centimeters. Comparatively, the average Australian brain is less than that of the Nigritians by about eighty-four cubic centimeters, or six and six tenths per cent of the whole.

This critical mark of inferiority is reinforced by others of like significance. The Australians are the most long-headed, or dolichocephalic, of any known species of mankind. They are also the most prognathous; that is, the countenance is thrown forward in the central part to a greater degree than may be seen in any other human beings. To this we may add that the Australian nose is broadest and most nearly approximates the merely animal nose of the gorilla. All of these features combined produce an aggregate effect of mental weakness and physical animality for which perhaps no parallel can be found among any other species of mankind.

Small cranial capacity and long-head peculiarity.

WOMEN GATHERING FOOD.—Drawn by Tofani, from a description.

In a few of their physical characteristics the Australians, on the other hand,

appear to better advantage than do the Nigritians. While the latter are jet-black, the Australians are only mahogany-black, leather-colored, blackish-brown. Under examination, the Australian hair is found to be superior to the Nigritian wool. Though it is as close and generally as much kinked as the hair of Negroes, it is of finer quality and approaches more clearly the character of true human hair.

Color and hair; brain quality must be considered.

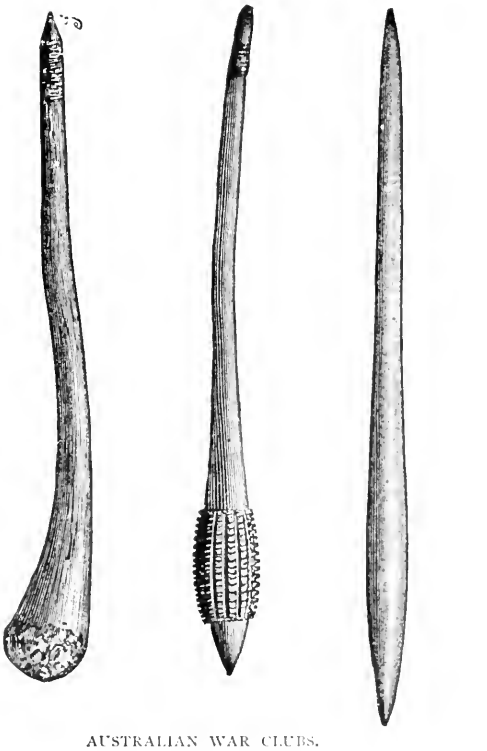
We must, however, go back to the more important considerations of brain and nervous structure in determining the relative rank of the two peoples in their contention for the lowest plane in human development. It should be noted that the weight and measurement of the brain of an animal are not finally determinative of its capacities. Approximately these qualities, that is, measurement and weight, are final; but there is another element to be taken into consideration, and that is, fineness and completeness of cranial organization. This circumstance must always be considered in estimating the mind-power of individuals. Large brains are not invariably concomitant with great mental capacity. Nor are small brains uniformly indicative of mental weakness. The form of the brain, the depth of the convolutions, the completeness or perfection of its organization, must always be taken into the account in determining the physical measure of mental ability.

If we mistake not, the same principle holds among the races. On the whole, the mind is as the brain-mass, whether the latter be measured for the individual or averaged for the race. But there are doubtless minor and exceptional deviations from the general law. This principle of variation between the mass of the brain, as such, and the correlated intelligence of mankind must be considered, and allowance therefor be made in reckoning the relative superiority of the Eastern and the Western Blacks. Certain it is that the Australians are lowest in cranial measurement, and probable it is that they are also lowest in intellectual capacities among all the varieties of the human race.

Australians of all men lowest in cranial measurement.

Theoretical reflections in all matters must be confronted with facts. The former must be corrected, amended, or even set aside by the latter. It were a poor treatise on any subject that is wrought out by subjective speculations. This is not to say that the natural concepts of the mind and pure reasoning as applied to the subject-matter of a given inquiry are to be rejected or neglected as a means of arriving at the best results. Both the inductive and

Facts the criterion in estimating mental capacity.

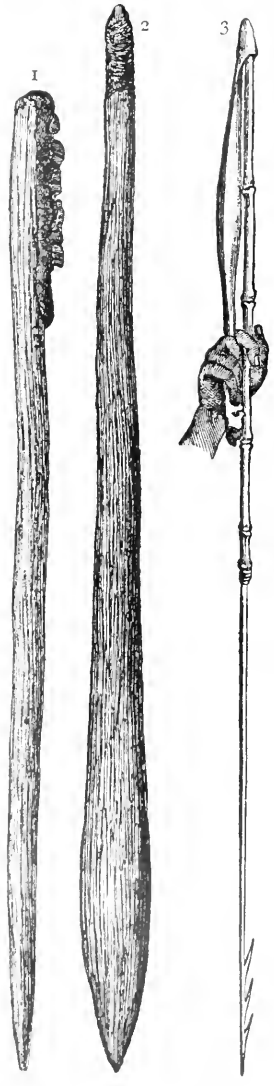


AUSTRALIAN WAR CLUBS.

deductive processes are required in the complete evolution of truth.

The Australians are seen, on the whole, to agree with our expectation. In a general way we find the aborigines of the great island living on a plane but slightly lifted above the level of a mere animal existence. Looking first at the food supply, we find that the natives generally rely upon chance discovery, rather than on forethought and providence, for the materials upon which life must be maintained. It is one of the characteristics of barbarians that they are unable or unwilling to provide. The horrors of starvation among the savage races are unrecorded, but are much more frequent than among the civilized and half-civilized peoples of the world. The lower orders of men hover ever along the border line of want. Australia lies centrally under the Tropic of Capricorn. The northern half belongs to the torrid and the southern half to the south temperate zone. The surrounding oceans, however, make the general climatic conditions more mild than they would otherwise be, and the conditions of human life are correspondingly modified and made easy.

Food supply; natives live on the borders of starvation.



AUSTRALIAN WEAPONS. 1, knife; 2, club; 3, spear-caster.

The manner of the aborigines is to take their food as they may, with hand or rude weapon, and to devour it in the natural state. We have noted the limits laid upon the animal life of the country. This fact has rendered the aboriginal methods of procuring food more difficult. Fishes are abundant, and birds are plentiful, and the exertions of the natives reach out for animal food in all three directions—to land, to air, to river. The compulsion upon them in these particulars has produced the best development of which the race has thus far been capable.

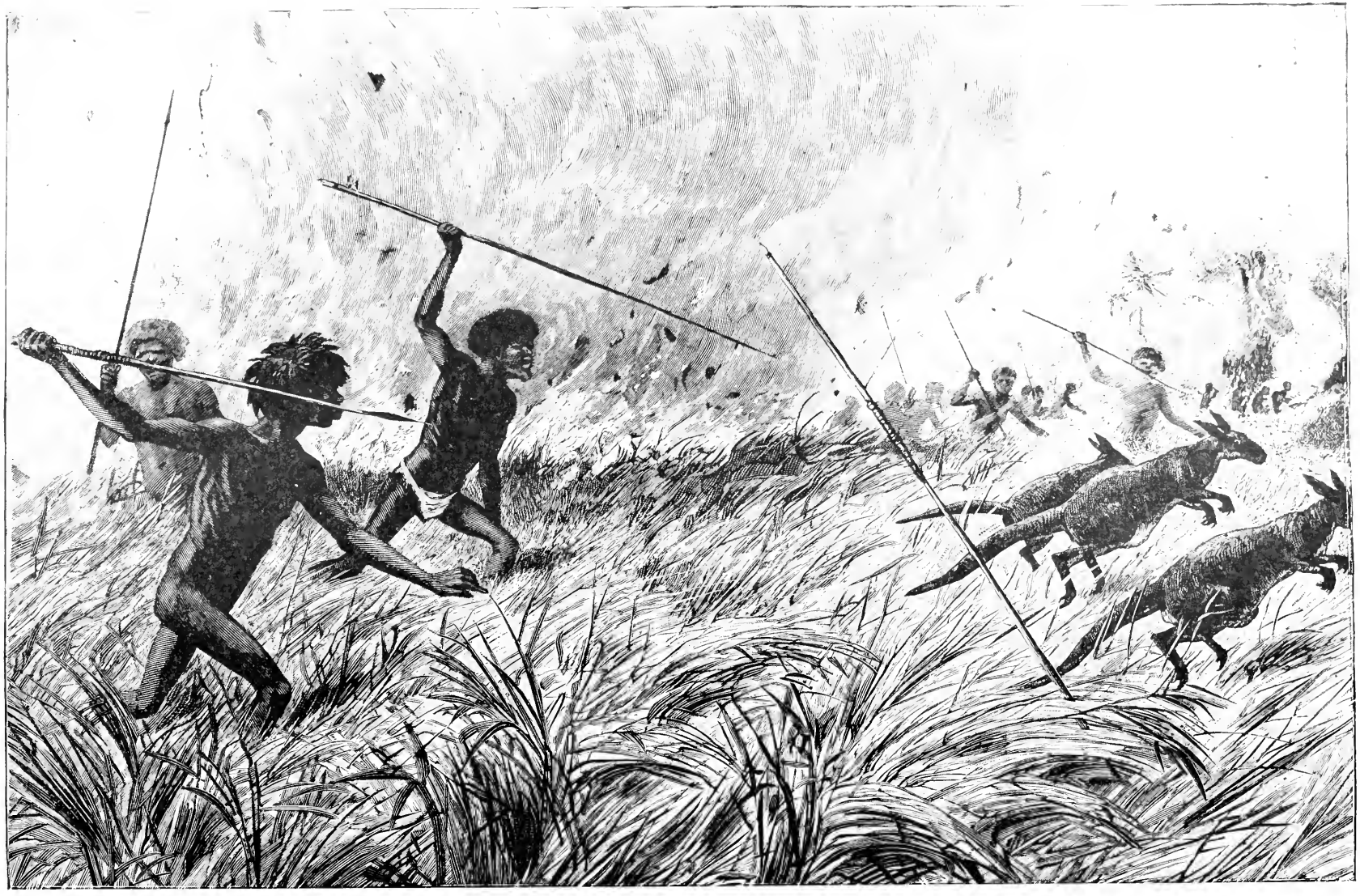
Hunger the first schoolmaster of savages.

BOOMERANG.

The skill and genius of the race—if such words can be applied to such a people—are shown in the making of those implements and weapons which relate to the chase and to war. The ingenuity of the Australians has not reached as far as the bow and arrow, but they make stone axes and spears of hard wood. The latter weapon and the smaller javelin are pointed with bone or stone.

Making and use of weapons and implements.

It is customary for the man of the household to carry a bag on his back, in which his fishing tackle, some shells for making hooks, spearpoints, and a few ornaments are contained. In fact, this



KANGAROO CHASE.—Drawn by Van Muyden.

bag, as a rule, holds the larger part of the treasure of the Australian family. Of weapons, the principal is the spear. It is made of a shaft of wood, or cane, about ten feet in length. It tapers to a point, and is carefully barbed. The manner of hurling it is peculiar. A piece of wood is so cut as to contain a socket in the end, and into this the butt of the spear is inserted. The wooden piece, called the wummera, is grasped in the hand of the spearman, and the dart is hurled forward from the socket. It is reported that the skill of the Australians in throwing the spear is very great. Captain Cook has recorded that, at the distance of fifty yards, the natives are more sure of their mark than civilized people would be in sending a rifle bullet!

Here we reach also that most anomalous of aboriginal inventions, the boomerang. This implement is one of the strange things of the island. It consists, as all the world knows, of an arm of wood bent like an elbow and fashioned into a blade-like form, having a blunt edge around the inner angle.

Method of shaping and throwing the boomerang.

The peculiarity of this odd weapon is that it may be thrown so as to strike at a point which may not be reached by any missile projected on straight lines or regular curves. It ricochets against the air in a manner most remarkable, may be made to strike on the opposite side of a tree from the thrower, or to return over his head and hit in the most unexpected places behind or around him. Indeed, there would seem to be no limit in the matter of direction or place to the objective point which this strange projectile may be able to touch. Generally, when the missile has accomplished its work, it returns and falls somewhere near the thrower. It can be sent on its mission when the owner stands with his back to the object at which he aims. It is a sort of universal club, which may be hurled into almost any position by the skill of him who handles it. He who is unskillful in the motion of the boomerang is likely to be struck with it, from his inability to estimate its direction and ricochet. The boomerang has been one of the small wonders of natural science, and it were not far from correct to regard it as the most marvelous invention of barbarism. Its use in the hands of the savages greatly aids them in procuring subsistence. They are able, by practice, and, possibly, by hereditary skill, to throw their wonderful club in such manner as to strike birds, flying squirrels, and the like, in seemingly inaccessible positions, and it may almost be said that no creature, whether of foot or wing, is able to put itself into any open place where the boomerang can not follow.

Manufacture of palæolithic implements.

One of the striking facts in the rude industry of the Australians is their manufacture of arrowpoints and spearheads from flint. This is done in the palæolithic manner. Modern inquiry has been indebted to this people for a forth-showing instance of that ancient art which has given its name to the oldest recognized stage of human development. We may assume it as true that the Australians produce their arrowheads, spearheads, stone knives, and the like, in a manner identical with that invented by the workmen of the Old Stone Age. Travelers have been greatly curious and interested to watch the process of manufacture. This we have already described in one of the earlier chapters of the present work. The Australian maker chips his block of flint with a wooden pestle, using it in

BOOMERANG DANCE.—Drawn by Theodore Weber, from a sketch.

both percussion and simple pressure. In this manner he procures "flakes," arrowpoints, spearheads, stone knives, and many other weapons and utensils of the rough stone pattern.

Another showing of skill by the Australians is in the making of fish nets. We should say rather the making of nets, for the net is not limited in its use to the taking of fish. The Australians use it for birds and beasts as well. It is thus that they capture the emu, or Australian ostrich; also the kangaroo. Both of these creatures have remarkable strength as estimated by their size; but the natives secure them in their nets. They also take the largest fresh-water fishes in this manner. In doing so they employ bark canoes, and these are sometimes made of such strength and capacity as to bear the sea waves for a considerable distance from the coast.

Peculiar use of nets by the Australians.

Such implements and contrivance illustrate the poor intellect of this people, and, at the same time, mark its limitations. In no other direction are the Australians so well developed as in the matter of their weapon-making and the fabrication of nets. The cords of which the latter are made are produced from the hemp-like fiber of a native plant, and are very strong. In other particulars the native skill falls far below. Cannibalism furnishes a part of the food supply; and the inhuman custom is not limited to the bodies of slain enemies. Such as are captured are eaten with glee. A victory feast is celebrated by the triumphant tribe, and the choice parts of the enemies slain are served with rejoicing. But if battle do not furnish a supply of man-food, then natives of the tribe are selected and slain. It is said that the eating of human bodies by these barbarians is always accompanied with superstitious ceremonies and manners, showing that the man-food is regarded as a morsel, different in kind and more noble than all other dishes.

Significance of weapons; Australian cannibalism.

At the time of the first explorations of White men in Australia the natives were found, in many places, entirely destitute of clothing. In other parts they were clad, as above indicated, in the skins of beasts, generally sheepskins, which were adjusted to the backs of the wearers. In addition to this, a square piece of skin was adjusted to the front of the person, below the waist. Otherwise the body was entirely without covering. The hair was worn long, and was matted into a hard mass with dirt and grease. It was observed by Captain Cook and other early explorers that those natives who were destitute of clothing generally wore a bone ornament, five or six inches in length, in the cartilege of the nose. As a rule, the Australians have not been given to tattooing their bodies, but in some districts the usage prevails. Across the front of the chest, between the level of the shoulders and the waist, a series of horizontal cicatrices have been produced, the bands of raised and scarified flesh being about an inch in diameter. It was noticed in many places that the teeth of kangaroos or of men were worn as ornaments in the hair, being fastened thereto by means of gum. The tails of dogs were worn in like manner, and also pieces of carved wood and fishbone. When on the chase, the natives were observed to put around their bodies pieces of the skins of kangaroos and opossums, with a view to protecting themselves from the brambles. As a rule, there appeared to be no sense of shame from the exposure of the body to observation, but it was noted by Cook and

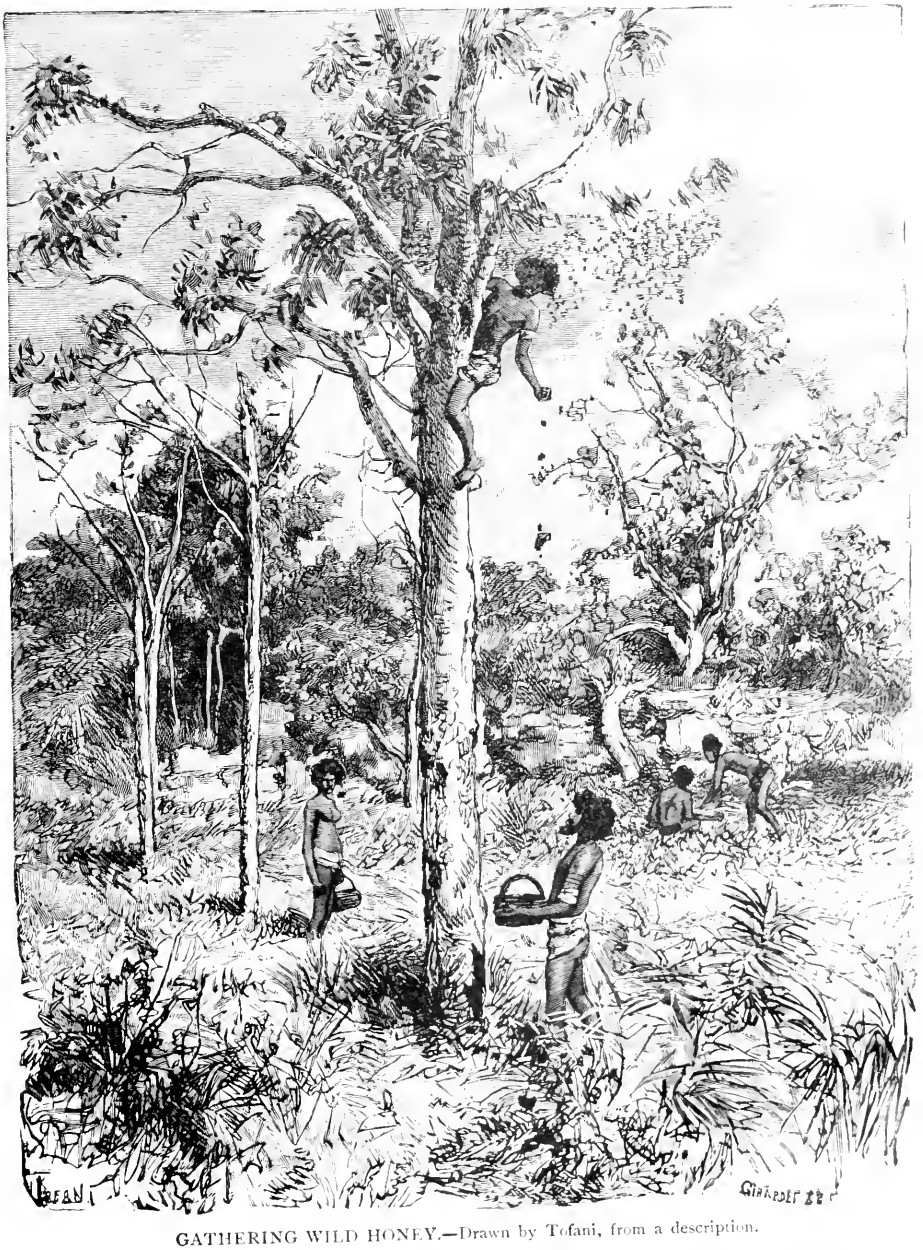
Wearing of skins; personal ornaments and modesty.

Dampier that, in some instances, it was regarded as immodest for the bodies of *children* to be exposed to the gaze of others.

It is, perhaps, true that savages (such

they should do so. As to the earth, she yields her products in some regions in abundance, but in other parts with miserly parsimony. In tropical

The animal kingdom furnishes food to savages.



GATHERING WILD HONEY.—Drawn by Tofani, from a description.

is the nature of the case) in every part of the earth rely in the first place, and principally, upon the animal kingdom for food. It is natural and necessary that

islands she may thus supply the principal wants of the inhabitants; but in all regions of the temperate and colder zone the native races must take and kill

FEAST OF OX ENTRAILS.—Drawn by Van Muyden, from a description.

from landside and air and water the objects of their desire.

This difference in the food supply lies at the basis of the difference which we discover between the arctic and the tropical aborigines. The latter are, on the whole, greatly superior to the former. The barbarians of all the frigid parts of the earth sink to a lower or lowest estate. It would appear, also, that within the tropics the insular are greatly superior to the continental savages. The separation of aborigines into small island groups within the tropical belt, or subtropical waters, by the interposition of seas, with the accompanying circumstance of abundant vegetable products, would appear to be the most favorable condition for the development of barbarian life.

Other conditions than those of food supply are thus seen to enter into the developing forces; but the flesh-eating, and in particular the fish-eating, barbarians sink greatly below the fruit-eaters and vegetarians. We have seen in Polynesia and our own West Indies to what a superior native grade savages may rise when assisted by the elementary conditions to which we have referred.

Fish-eaters of lower grade than fruit-eaters.

The degradation of the native Australians, like that of the South Africans, turns in part upon their food and in part upon the methods of taking it. The two facts act and react upon each other with downward pressure. The ethnic degradation leads to the seeking of certain kinds of food, and that food and the methods of taking it lead in turn to increasing degradation. Thus, for example, where food is scratched with the hands from the earth, there dirtiness and filth of person will follow. If this method be accompanied with the catching of reptiles and loathsome insects, and the eating of the same uncooked, the filthiness will be intensified. In a short time, under such conditions, the *habits* of bestiality will be established and presently transmitted by heredity. Thus the gravitation toward the earth increases with nearness to its surface; while, on the other hand, the uplift which comes from the nobler and sweeter foods gathered from tree-bough and free excursion through groves and along river banks, increases the aspiration with which it begins, and ends at length in the individual and ethnic improvement of the race.

Correlation of food and ethnic character.

CHAPTER CXCII.—DOMESTIC LIFE, ARTS, LANGUAGES.

IT is one of the necessities of the barbarian estate that its social and domestic institutions shall be restricted to a few natural and inevitable relations. It is surprising, however, to note with what formality, and even elaboration, savages discover and maintain their sexual estate and the usages that are based thereon. Among every people such usages prevail. Even promiscuity has its law and its determinate features. The Australian system of marriage, if marriage it may be called, is polygamy. This is maintained under sanction of opinion and such rule as may well go by the name of law. But the marriage

Savage society has its usages and laws.

law is vastly complicated by the system of caste, which holds constant relation thereto. There are four Australian castes which are observed with as much strictness as are those of India.

The four double castes of the Australians.

We have said four castes when there are really eight, or, still more properly, twice four. The male barbarians are divided into four groups, and the women into four. Each of these is discriminated fundamentally by the name given thereto. Every Australian becomes at birth, by the fact of his name, one of the four castes. If the child born be male, he is called either Ippai, Murri, Kubbi, or Kumbo; if it be a female child, she is named Ippata, Mata, Kapota, or Buta. The caste Murri is sometimes called Baia, for the reason that the term Murri, with a different accent, is the aboriginal word for black man, or Australian, in general.

Sexual association of the castes; marriage laws.

The first male caste and the first female, that is Ippai and Ippata, are intimately associated. If one brother be Ippai, then all the rest of the male children are Ippai and all the female children Ippata. If the caste be Murri for the sons, then the daughters are Mata. In like manner, the Kubbi male caste and the Kapota female caste are associated; and so also the male Kumbo and the female Buta. The classes are thus double: Ippai and Ippata, Murri and Mata, Kubbi and Kapota, Kumbo and Buta.

Upon these castes the marriage system is based. Most wonderful is the formality with which these savages follow the rules of their sexual union. The missionary, William Ridley, has preserved for us the Australian marriage code, as follows:

1. Any Ippai may take in marriage an Ippata (not his own sisters), or any Kapota—the Kapota being the third grade from his own caste.

2. Any Murri may take a Buta (third from his own caste).

3. Any Kubbi may take any Ippata. This also is a third caste remove, but strangely enough in the inverse direction! The inferior Kubbi takes in marriage the superior Ippata.

4. In like manner, a Kumbo may take only a Mata. This again is a third remove upward.

Force of traditional custom respecting the castes.

It is due to say that the castes here referred to are not graded up and down with such marked superiority and inferiority as we find among the Hindus. The order is as given in the text; but gradations, or conspicuous departures, above and below, are not possible among savages; for all are below. None the less, the natives regard their barbarian rank in the order named, and marriage relations are contracted strictly according to the rules laid down. Should any transgress these laws, he would be resisted by his tribe and probably destroyed as a criminal!

Laws of descent; rules for caste of children.

The principles of caste are carried into the descent. Strange it is to remark the complicated and yet systematic results of the barbarian marriage laws. Here again the arrangement of the sexual union looks to *diversity* rather than to the *inbreeding* of the castes. It is evolution and not involution. The children of a cross-caste marriage are never of the same caste with either of the parents! The law of descent may, in its results, be tabulated as follows:

1. When an Ippai takes in marriage an Ippata the children born are either Kumbo or Buta; that is, Kumbo, if male, and Buta, if female.

2. If an Ippai marry a Kapota (as he may do), the children are, if male, Murri, and if female, Mata.

3. If a Murri marry a Buta (as he must do), the male children are Ippai, and the female, Ippata.

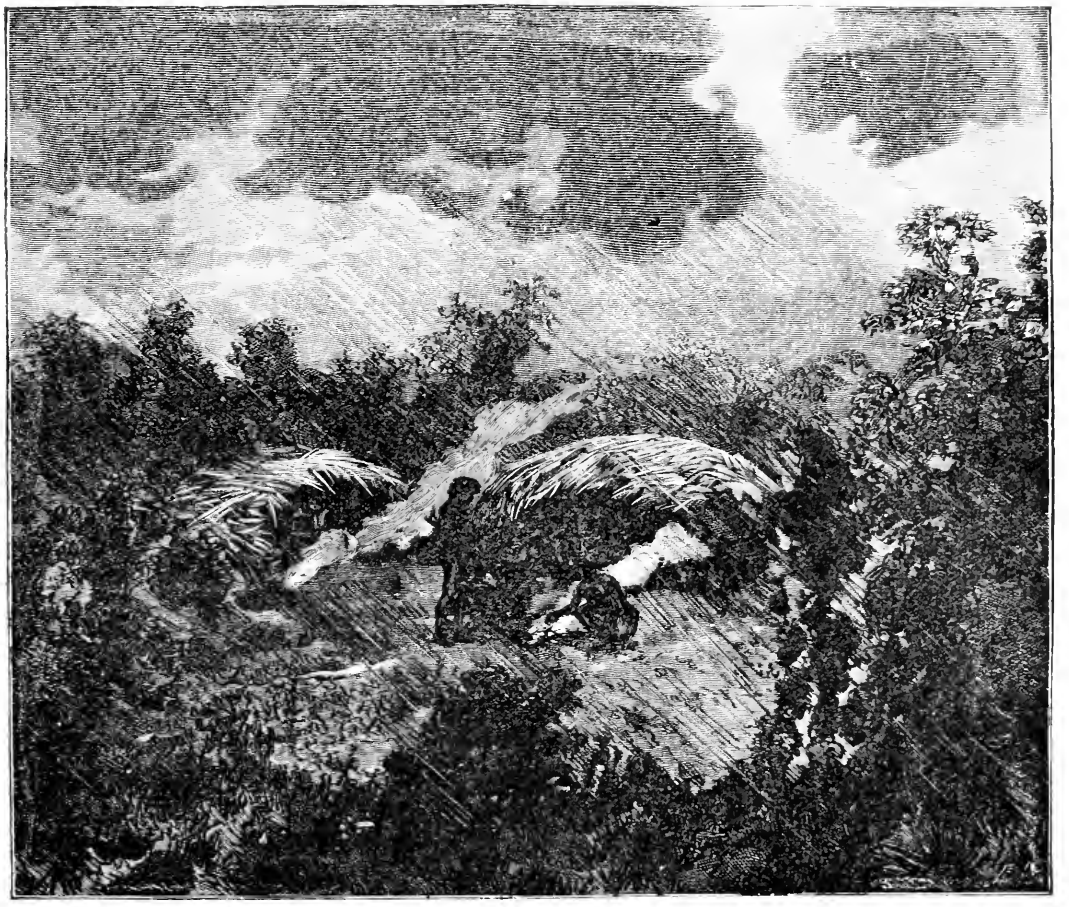
4. The children of Kubbi and Ippata are Kumbo and Buta, as they are male or female.

5. The children of Kumbo and Mata are, if male, Kuppi, and if female, Kapota.

The general law is that the caste of the children is removed as far as practicable from that of the parents, particularly that of the father.

It were not far from correct to regard this as the most remarkable system of marriage and descent ever invented by man! Doubly strange, therefore, that it should be the work of the most utterly savage people on the face of the globe! How was it devised? What were the instincts (for we can hardly speak of reason in such a case) that led to the formation of such a custom, and fixed it as the law of the race?

Remarkable character of the system.



UNDER A RAIN HUT FOR SHELTER.—Drawn by Tofani, from a description.

It may be noted that this system of marriage and caste bears strongly the impress of a desire for crossbreeding and constant differentiation. There is in the system, however, a manifest tendency to preserve tribal solidarity. We should remember that caste exists *within*

Method of cross-breeding preserves tribal solidarity.

the tribe. The result, therefore, of the peculiar method of sexual unity is to *distribute* the blood of the tribe, as if the tribe were an entity or a single person. Such result is attained, as we have seen, in the polyandrous system prevailing among the North American Indians. In that case each child is the child of one mother as to maternity, and of the whole tribe as to paternity. In the case of the Australians virtually the same result is reached, but by another course.

Thus, for instance, a child born Ippai, has for father, Murri, and for mother, Buta; but the Murri father had for *his* parents an Ippai father and a Kapota mother. There is thus combined in each child the forces of a caste ancestry which very soon embraces all of the tribe in its upward branches. It only remains to add that the polygamous practice does not interfere at all with the fixed rules of marriage and descent. If a man marry several wives, each of them must belong to the permitted caste, and the children of each belong to the caste which is predetermined by law and usage.

Remote results; polygamy does not interfere with castes.

We may now properly glance at the poor industries and manners of the Australians. Here the degraded condition of the people plainly appears. As to building, they produce nothing except the inclining hovels under which they find a poor but sufficient refuge from the elements. A few of the better tribes build rude huts of logs. Without doubt the one-sided Australian lodge, rudely constructed of poles with bark or tree branches set at a low angle against one side, constitutes the lowest form of human abode known to our inquiry. The hovels of these natives, however, are not more degrading to the occupants than are the holes and caves used for dwelling places by some other savages, such as certain of our own barbarians and the Bushmen.

Low character of the Australian lodges.

As to manufactures, the skill of the Australians extends only to rude articles of clothing, primitive utensils, and barbarous ornaments. Beyond this the inventive ability reaches out only in the direction of weapons, tackle, and nets. The making of this small apparatus of barbarian life is the be-all of Australian attainment. The natives cover their bodies only in small part with a sort of cloak or blanket of coarse matting, fastened with a wooden pin, and falling on the left side. The right-hand side is left open, so that the arm on that side has freedom. No head covering is worn, but some of the savages confine their hair in a net, at the same time ornamenting it with feathers or the tails of wild animals.

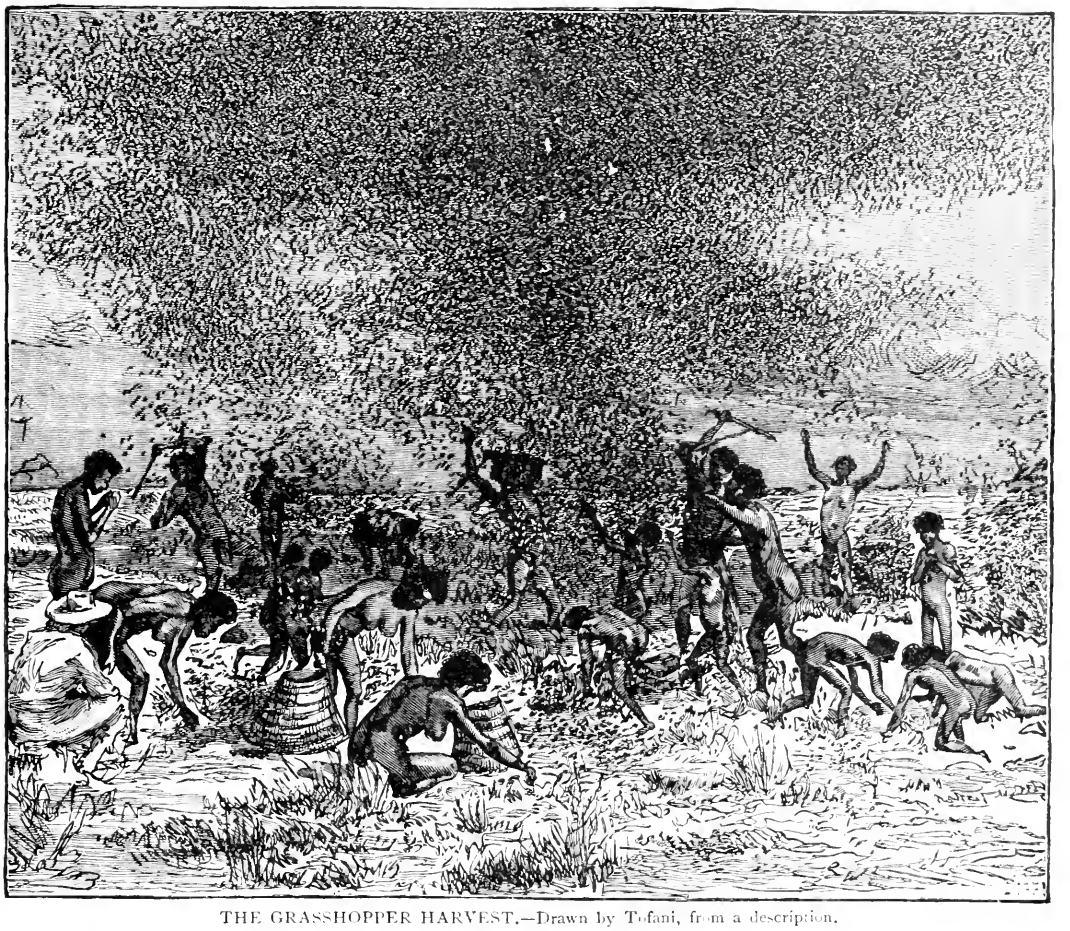
Manufacture of clothing, etc.; care of the head.

The canoes of the Australians are not unlike those of the North American Indians. Some are hollowed out from the trunks of trees, and some are formed of bark, small bows of wood being set in the middle to keep the hull from curling up or collapsing. It has been noticed that on some parts of the coast the inhabitants are ignorant of boats, and navigate seaward no further than they can float on a log of wood. Sometimes they bind together four or five trunks of the mangrove tree, thus constructing a rude raft, on which they take to the water. On the western coasts no boats have been seen in the hands of the natives, and the littoral islands are not visited by the inhabitants if they lie out further to sea than men can swim. The East Australians use their boats in fishing, and from this manner derive a very large proportion of their food.

Fashion of the native canoes and boats.

In the other arts the Australians are but little above the Hottentots. Pottery is unknown. They use as receptacles the skins of beasts, bladders, and leathern bags; also a kind of basket which they frame with some little skill.

The people show several symptoms of that rudimentary and abnormal pride which is one of the attributes of barbarism. This is manifested in tattooing the body; but the use of the word tattoo is hardly correct as applied to the work which the Australians do upon themselves. Such work consists, as we have seen, in producing *scars* in regular forms by the cutting of the surface of the body and allowing the wounds and gashes to heal as they may. The skin and subcutaneous tissue thus cut or scored with stone knives rises up in welts, giving to those parts of the body on which they are produced a horrid appearance. The breast and the back are selected for scarification, and the period of coming to maturity as the time of producing this savage mutilation of the person.



THE GRASSHOPPER HARVEST.—Drawn by Tofani, from a description.

Manifestation of pride; manner of tattooing.

We have spoken above of the relative intellectual rank of these people. In a few particulars the faculties of the mind are keen and fairly quick in action. These qualities are seen in distinguishing one object from another, and in the exercise of such powers as lie nearest to

Perceptive powers superior to the other faculties.

the natural senses. Time and again, in the preceding pages, we have observed the absence of the generalizing power in the minds of barbarians. This want of the faculty of abstraction and generalization is, to a certain extent, compensated by the keen perception of individual objects. Such peculiarities of mind are invariably reflected in the forms of language. The truly barbarian language, whether it belong to the Ruddy, the Brown, or the Black division of mankind, is incapable of supporting that kind of deductive inquiry which depends for its premises upon the formation of general conceptions.

Naming of objects; recognition of differences.

The Australians well illustrate in their language the truth of these principles. They give to each individual object a name; but they are not able to group several objects together and to form a name for the group, or class. It would appear that the barbarian invariably recognizes the *differences* of objects, and by such differences individualizes them to the highest degree. At the same time the savage mind is unable to recognize those *identities* in objects upon which all classification and generic nomenclature depend.

Prevalence of specific words; the Australian grammar.

The Australian languages agree with those of our North American Indians in having few terms for abstractions such as abound in the well-developed Aryan languages. Of specific terms and individual names there is no lack. It would appear that the Australian language has rather outrun the other features of ethnic development. There is a sort of native grammar, showing a conjugation of verbs, with mood and tense. It is said that the Australians have a singular number for one object, plural number for many, and, like the Greek, dual number for two. In the manner of most barbarians the Australians have not regarded sex as sufficiently important to warrant the introduction of gender in nouns; though names of men and of women are discriminated.

At least four of the parts of speech are inflected. Some of the parts, however, have a very meager development. The numeral adjectives extend only to three. Numbers more complex than three are expressed by joining the simple numerals additively, as it were, with hyphen; thus, "two-two," "three-two," "three-three," mean four, five, six, respectively.

Dialectical divergences depend on distance and obstacles.

Another feature of the Australian language, or we should say rather of the Australian languages, is their strong dialectical divergences. Though the tongues of all the tribes are fundamentally the same when they are examined by the tests of science, they are, nevertheless, deeply divided into dialects and families of speech. Generally, the divergence between the language of one tribe and that of its neighbor depends upon distance. Still more generally it depends upon the difficulty—whatever the same may be—of intercourse between the tribes under consideration. Sometimes these are divided by almost impassable mountain barriers or other natural obstacle. In such instances the languages on the two sides of the barrier are always found to be differentiated, the one from the other, to such an extent that the people of one division can not understand the speech of the other. The surprising thing in all of these cases is the extent to which the various dialects of this least intellectual of the races are developed in the direction of a grammatical, that is, a philosophical, language.

The Australians, more than the Bushmen, have the beginnings of government and law. We have seen how, in the domestic estate, usage has become law. There is a natural law of real property. Each tribe has jurisdiction of its own territories. This may be smaller—from sixty to a hundred square miles—or larger. Some of the greater tribes have a country several hundred square miles in extent. Each tribe subdivides its lands among the headmen of the tribe. The headmen are the chiefs of the tribe, and they have the responsibility of declaring in council whether there shall be peace or war.

Beginnings of government and law; the headmen.

The headmen also exercise priestly rights. They conduct the Vuduistic assemblies, at which the youth of the tribe, now come to maturity, are obliged to submit to such usages as the people approve, namely, scoring and gashing certain parts of the body to produce scars — and, if scars, ornaments — on the breast, the back, and sometimes on the face and limbs. When the native assembly meets, some headman, older and more experienced than the rest, is recognized as leader or king of the clan. The right to govern is not hereditary, but the councilors mostly belong to certain families.

Scarification of youth; the overchiefs and wizards.

After the headmen, the most influential members of Australian society are the sorcerers and wizards. These may well enjoy their reputation. They it is who constitute the embodiment of the civil and political usages of the race. They prescribe its customs, interpret its superstitions, and pronounce upon the validity or invalidity of charms and exorcisms.

CHAPTER CXCIII.—SUPERSTITIONS AND ETHNIC TRAITS.

THE profound superstitions of the native races of Australia furnish a hint of a general law pervading all mankind. This law may be stated as follows: the degree of superstition among any people is the index of its moral and intellectual condition. Wherever superstition prevails, there human beings are drawn down to the level of barbarism. Wherever the power of superstition is broken in part, or in whole, there mankind begin to ascend to higher and still higher planes. The landscape of civilization opens on the vision as the cloud of superstition disappears. Those races that are most completely dominated by superstitious beliefs and practices are the lowest in the scale; while those divisions of mankind among whom superstitions have declined, furnish the highest and most prophetic examples of human life on the earth.

Superstition the index of moral and mental condition.

Under this law the Australians have their preëminence. They compete with the South Africans and the worst savages of primeval America for the lowest place in the scale of human development, and this rank is evinced in the character of the native superstitions. No barbarian mind has been more clouded than that of the Australians. Their superstitions are of the Shamanic

character, but practically the faith of the people runs down to sheer fetichism.

In general the Australians divide the powers round about them into good and bad. The good spirits help the people, while the bad afflict them. The good must be sought with prayers and gifts, and the bad placated with sacrifices. This is the highest form of belief. For the rest, the faith of the people descends to the worst forms of superstition. One belief is shown in the usage already mentioned of scarring the breast and the back. Another mutilation is the pulling out of at least two of the upper teeth. This ceremony is performed on every youth when he reaches the manly age. The Australians agree with certain of the South Africans in the practice of circumcision.

Degrading character of Australian beliefs.

The religion of the race is not based on any general theology. It was thought for a long time that the people had no notion whatever of a god, and consequently no idea of responsibility to a superior power. Closer investigation has shown that there is a belief in the tribal mind in the existence of a god called Buddai. He is regarded as an old man of gigantic stature. He is believed to be lying asleep somewhere in the sands of the seashore. There he rests with his head on his arm; and it is of the greatest importance for mankind that he should continue to sleep, for when he wakes he will devour not only the whole human race, but the world itself!

No general theory of religion; belief in a chief god.

Another popular superstition has respect to the fact of death. When death comes, there is every evidence of trepidation among the savages who meet for the burial. It is believed that the dead should not for any motive be removed from the spot where life became extinct. There the dead body must be buried. As a matter of course death generally ensues under the rude shelters or in the lodges of the natives, but when that happens the hut may never again be inhabited; at least by any one belonging to the dead man's tribe. The place is abandoned by the family, the remaining members going to some other spot. The name of the dead carries with it henceforth a superstitious dread, and is never again pronounced by members of the tribe. Those having the same name as the dead person immediately change it for some other. As for the rest, it is believed that the souls of the dead go into other bodies and become White men! It would appear that this form of Australian superstition must be of comparatively late date; for the White race has not long been known to the aborigines.

Remarkable superstitions regarding death.

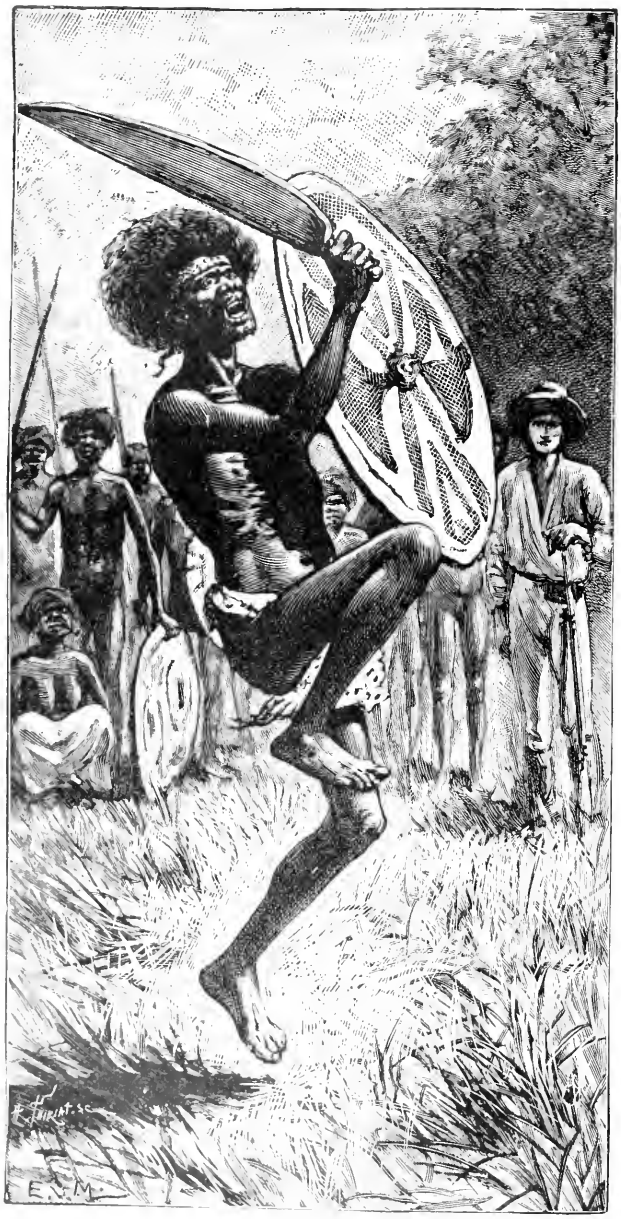
For the rest, Australian superstition extends to animals and birds and to inanimate objects. Though the people have a measure of courage, this does not reach into the realm of their superstitions. The tribes will go to war with each other, and have, in instances not a few, attacked the Whites, but they have no courage in contending with the shadows of their own imaginations. This leads to a kind of fetichism capable of producing gods as coarse and low as those of the South Africans.

Courage limited by superstition; bodily form of Australians.

The ethnic characteristics of the native Australians are strongly marked. The body is of such form and character as to excite the contempt, if it did not evoke the pity, of mankind. Perhaps the Australian form is the least symmetrical of any defined as human. The trunk is disproportionally small, and has little of

CANNIBALS IN BATTLE.—The Borbobi.—Drawn by Van Muyden, from a description.

that symmetry which distinguishes the form in the higher races. The Australians are habitually lank and cadaverous. Their ribs protrude. The abdominal parts project in an animal-like manner. The legs are slender, and are frequently skeleton-like in appearance.



A DEMONIAC DANCE.
Drawn by Van Muyden, from a description.

As to the face, that is sedate and savage. If the Australians laugh, the fact has been rarely noticed. The hair of the head is, as we have said, abundant and curly, though not woolly in character—at least, it is not African wool, but rather a specific variety of hair. The men can endure considerable fatigue if it result from mere action and not from laborious strain. For labor they have little capacity. On the whole, the bodily strength is greater than would be estimated from a glance at the unsymmetrical and unmuscular form.

Features and hair; capacity for physical exertion.

Indolence supplements the non-laboring disposition; nor can the hope of reward stimulate the people to an assiduous application of their powers. They are capable, however, of anger, and are much given to quarreling, and even fighting. Most of them, though they would be considered brave, have the animal characteristic of making a great *show* of fight when they do not intend it! When enraged they mutter and spit at each other, indulging in frantic abuse and struggling to get at the enemy, but generally desiring, after the manner of all bullies, both brute and human, to be held back by their friends.

Indolence a habit; factitious display of courage.

As to morality, or any other true ethics, we should not expect it in such a people. Of virtue, as that word is understood by the modern peoples, the Australians have no conception. There is hardly the premonition of modesty where the tribes are in their native state. It has been noted, however, that

No sense of virtue; estimate of numbers.

among the better classes of the barbarians the sexes approach each other with some delicacy; but as a rule, moral restraint is wholly absent from the life and practice of this people.

To the present day the aggregate strength of the aborigines of Australia is not known. Each of the civilized states of the country has a small percentage of the native races. These have been enumerated, but the wild tribes of the interior are of unknown numbers. It is probable that the race, as a whole, reaches about eighty thousand souls. Of these a very small part have been brought under distinct improvement by the hands of the superior peoples. A few of the natives have been attached to the estates of the Whites, and have been taught to work—to take care of flocks and herds, and, in some instances, to till the soil. It seems, however, that such a change is regarded by those subjected to it as a kind of slavery from which they generally desire to escape, preferring the hardships which are inseparable from their normal savagery.

This disposition, as it relates to their physical habits, the natives also show with respect to mental and moral dispositions. A good deal of effort has been put forth in special directions to civilize the Australians, but without great success. The case presents many features in common with that of the North American Indians in their relations with the Whites. Our Red men are, perhaps, four times as numerous as the Australian aborigines, but the per cent of barbarians to civilized on our continent is less, somewhat, than that of the Australians to the dominant race in their native country.

Efforts to civilize; comparison with Red Indians.

The Australians, however, are not by any means up to the level of our Indians, and while the endeavor to civilize them has been more persistent than that put forth on behalf of the North American aborigines, it has not been more successful. The Indians have shown the greater susceptibility to the influence of the White races. There is clearly in the case of the Australians a certain mental and moral fixedness out of which the people can be lifted only by the greatest exertion. Even when this is done the nature of the natives seems to be overstrained, and the new estate lacks permanence.

The disposition of the natives to remain in savagery is shown in the general matter of education, and particularly in the matter of religion. Missionaries have been zealous in converting the natives, but it may well be doubted whether the moral nature of their converts has been seriously affected. The people have keen perceptions in a few particulars, but the mental power to fix the attention upon such a problem as learning to read seems to be wanting. It is more conspicuously wanting in the power of that abstract and moral reflection upon which all the higher developments of mind depend, and most strikingly wanting in moral insight and conscience. Very few instances can be cited of the moral reclamation and effective conversion of natives, with the consequent change and preference for higher motives and truer methods of living. These circumstances have tended to discourage missionary effort, and to induce much sober reflection respecting the mental and moral prospects of the native tribes of Australia.

Futile zeal of missionaries among the Australians.

CHAPTER CXCIV.—ENVIRONMENT AND SOCIAL STATE OF THE PAPUANS.

IT now remains to follow to an easy conclusion the short remaining branch of the Black races. This seems to have diverged from the Australian stem about the island of Java. Somewhere in the Southern Malay archipelago there was clearly a divergence of those tribes that went further east through the Celebes, or Macassar, island from those that descended on the north coast of Australia. The eastern division continued its course to New Guinea, and thence by the way of the Solomon islands and the Santa Cruz group as far as Fiji. Through this region there arose a group of Black tribes to which we may give the name of Papuans.

Divergence of Papuan stem from the Black race.

The line of distribution runs almost parallel with that of the Brown Micronesians. The course in either instance is southeastward. The two races become confluent along the selvages; that is, so far as confluence was possible in such situation. The broad expanse of ocean, relieved only at intervals with small insular points, furnished only a small opportunity for race development, or for the intermingling of two races, at the edge of an ethnic distribution. But it is, nevertheless, in this quarter that the Browns and the Blacks overlap and commingle to a great degree.

Confluence of Blacks and Browns in New Guinea.

In the whole course which we have delineated the two races are present in varying proportions. In some of the islands it is difficult to determine whether the one or the other division is predominant. Through the Southern Celebes, in large parts of New Guinea, in the Solomon group, and in the Fijis, the presence of both races is manifest. In some places the admixture has produced a mongrel type which may well confuse the inquirer in his attempt at classification. It is only by taking a broad and general view of the movements and emplacements of the Black and Brown divisions of mankind that he is able to discern the true lay of the human landscape in these remote parts of the earth.

One general fact may be observed about the position of the Blacks and the Browns in these regions, and that is, that the normal emplacement of the two races seems to be inverted: the Blacks lie to the south, while the Browns tend to the equatorial belt. Judging by Africa, we should conclude that the normal place of the Black race is equatorial—that that race is only incidentally and with difficulty deflected into the temperate zone. When, however, we begin to follow the Dravidian line of dispersion eastward by way of Southern India and Ceylon, we find a tendency toward the more temperate parts of Polynesia. At the same time the Brown races flow into the equatorial regions. We thus find the peoples whom we call Papuan tending downwards toward the twentieth degree of south latitude, while in Tasmania the Blacks are found as far as the fortieth degree and even beyond.

Inversion of the normal position of the Black and Brown families.

We here revert to the position already

CHIEF OF FIJI MIXED TYPE.—Drawn by Barbotin, from a photograph.

taken that the distribution of mankind into these remote insular parts was probably effected while the land area of Southern Asia reached continuously from India and the Malay peninsula to Australia and New Guinea. As far as that while the Brown Polynesians may have distributed themselves islandwise through the vast domain of their present occupation, it is not likely that the Blacks have done so. It is more probable that the latter were occupants of

Dispersion of Blacks by continuous land area.

Rise of the Pacific left the Eastern Blacks insular.

PAPUAN LANDSCAPE.—Village of Asdal.—Drawn by E. Mésplés, from a photograph.

the Brown Polynesians are concerned, their disposition to proceed by navigation from island group to island group is sufficiently well attested; but the inaptitude of the Blacks for such movements is equally conspicuous. In no other particular do the two races differ more strikingly than in their adventure by sea.

These facts would seem to indicate the regions now held by them before the rise of the Pacific cut off land communication between Australia and Asia. Holding these regions, the Black aborigines would continue to occupy while their countries were becoming more and more insular. Finally, all communication would be cut off, and we should find the native inhabitants scattered along in isolated situations from Java and

the Celebes as far as the Fiji islands. Meanwhile the adventure of the Brown Polynesians might carry them in the same direction by sea; and thus may the present confluence of the two races be accounted for.

We may here take up and consider with some particularity the Papuan race.

Distribution of Papuans; nearness to Australians.

Centrally fixed in Papua, or New Guinea, the same race extends, with only slight modifications, backward toward the Macassar island and forward through the Solomons and Santa Cruz. New Guinea may almost be regarded as a northern peninsula of Australia. The strait of Torres, separating the two great islands, is but eighty miles in width, and the water is in no part more than a hundred and twenty feet in depth. Generally it is only forty or fifty feet deep, so that only a slight elevation of the land or depression of the sea would make New Guinea a continuation of the Australian continent.

The race inhabiting the northern island is more unlike the native Australians than the two countries are unlike. Papua and Australia have much in common. The general features of the landscape are similar. The geological formation of the two islands is for the most part common. The minerals, plants, and animals have many identical features. In the flora of New Guinea we note the same abundance and many of the same peculiarities which belong to the botany of Australia. We also observe the like paucity of animal life, especially of the higher mammalia. The kangaroo and other marsupials recur in the northern as in the southern island. The general conditions of life are similar, including variations of climate and all the elements of environment.

Likeness of countries and unlikeness of peoples.

On these physical conditions it is not necessary that we should here enlarge. It is with the Papuan race that we are concerned, and to that race we turn our attention. New Guinea when discovered by Europeans was found to be in possession of aboriginal tribes of savage habits and the lowest estate. They were distinguished by two leading ethnic features, namely, their black color and their remarkable frizzled hair. We may say, once for all, that the latter feature has given the name to the race. The Malays designate the aborigines as *papúa*, or frizzled, referring to the bushy character of the hair.[1]

Aborigines of New Guinea; meaning of papúa.

The race in question was found to occupy the whole of New Guinea with the exception of a district in the eastern part of the island, which was occupied by Brown Polynesians. The Black tribes were broken up and segregated, little disposed to intercourse, and unable, as a rule, to communicate with each other by language. Further observation showed that the Brown Polynesians, that is, the Melanesian division of that race, were here, as we have indicated above, confluent with the native Blacks, to whom the earlier ethnographers were wont to give such titles as Oriental or Pelagian Negroes. It was not long until it became clear that the race in question was associated, at least in ultimate derivation, with the Nigritians of Africa, and the belief in such affinity was strengthened by some strong characteristics had in common by the Papuans and the Negroes of East Africa.

Mixture of Brown Polynesians with Sea Negroes.

The social estate of the Papuans is as low as that of almost any other race on

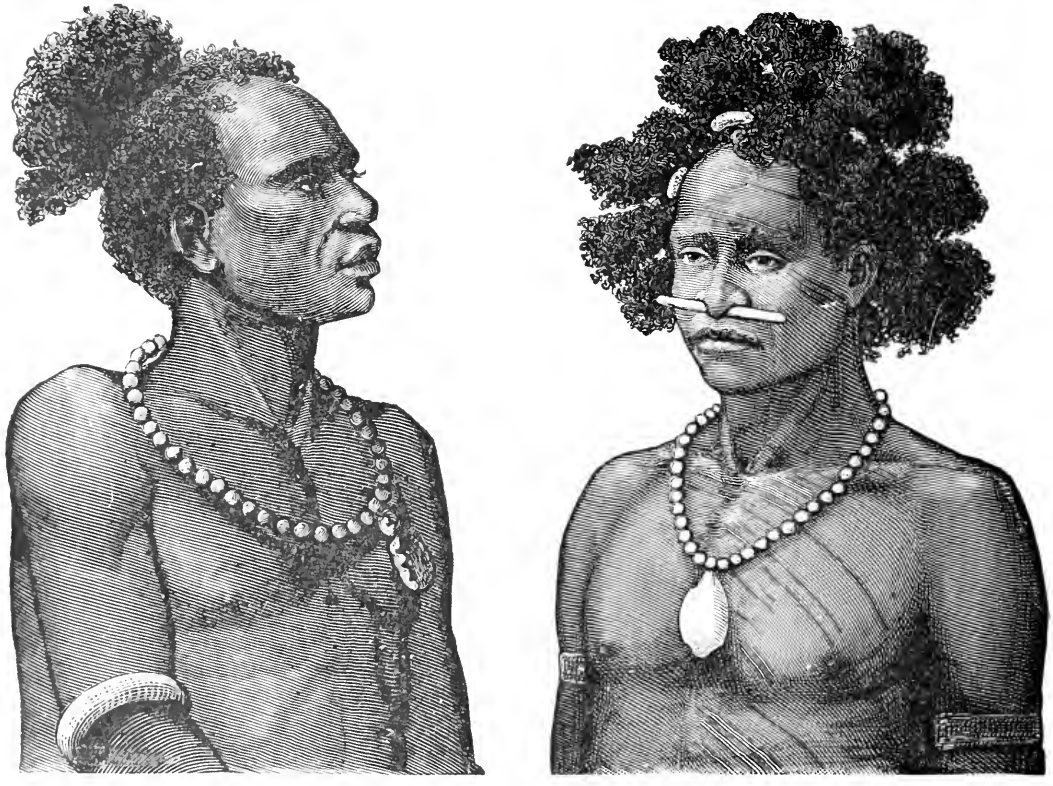
[1] So extraordinary is the appearance of the Papuan crown of hair that Dampier called the people the "*mop-headed* Papuas."

the earth. Marriage is either the miscellaneous union of the sexes or polygamy. The latter is practiced according to the opportunity and ability of the man to have more wives than one. It does not appear that there is a system of caste or rule of marriage so elaborate as that prevailing among the Australians.

Social estate of the Papuans; hostility to foreigners.

attempt of foreigners to change the habits of their race. The opposition to alien influences extends to marriage customs, to social usages, and to religion; and it has been found difficult by teachers and missionaries to gain any ascendency over the native mind.

Though the term Papuan was given on account of the appearance of the



PAPUAN TYPES.—Drawn by E. Mésplés, from a photograph.

There is rank, but this is tribal and hereditary rather than domestic.

The Papuans are greatly divided into tribes, but the chiefs, or headmen, have little authority. It is the custom of the barbarians to gather as many as possible of the tribe and to determine in a half-democratic way what shall be done in matters of war and peace. The natives are rather haughty and seclusive, as well as suspicious, in matters affecting their social usages. They resent any

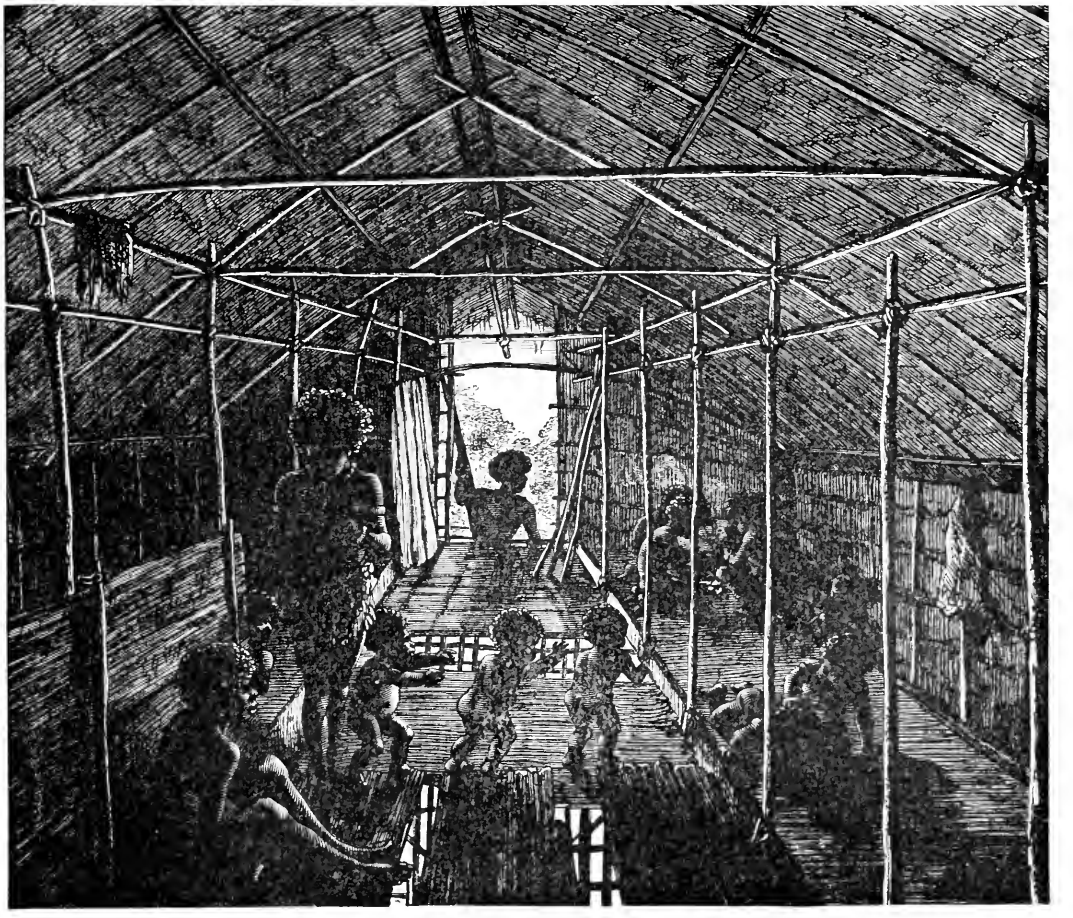
head, that term has been accepted to designate the languages of New Guinea. These are greatly divided into classes and dialects. Thus far the character of the native tongues has not been well determined. The strong divergence of Papuan, however, from the typical languages of the Brown Polynesians has been dwelt upon as sufficient to mark the origin of the Papuan race as separate from the other.

Papuan languages show affinity with African tongues.

Europeans have thus far confined their observations mostly to the coast tribes. It has been found that the dialects of these differ much from the language of the Malays on the north, and that the affinity is with the African tongues. Enough has been ascertained to show that the natives have the beginnings of grammar and of rude literary forms. The verb has three tenses, and the noun and pronoun three numbers. There is a system of vocalic prefixes and affixes by which the force of the leading vowels in the words is changed in pronunciation and a new sense developed. The vocabulary is sufficiently abundant so far as individual objects and objects of the senses are concerned, but for the rest the language is wanting in the power of abstraction and generalization. Generic terms are unknown.

The rude arts of this people are, on the whole, superior to those of the Australiansand the Hottentots. As builders the Papuans have made more progress than the peoples just referred to. Papuan houses are small and insignificant, but they show a measure of barbarian skill. The builders proceed by setting piles in the earth, and on these they lay a platform. A rude lodge is built on the foundation thus constructed, and for roof a thatch of palm leaves.

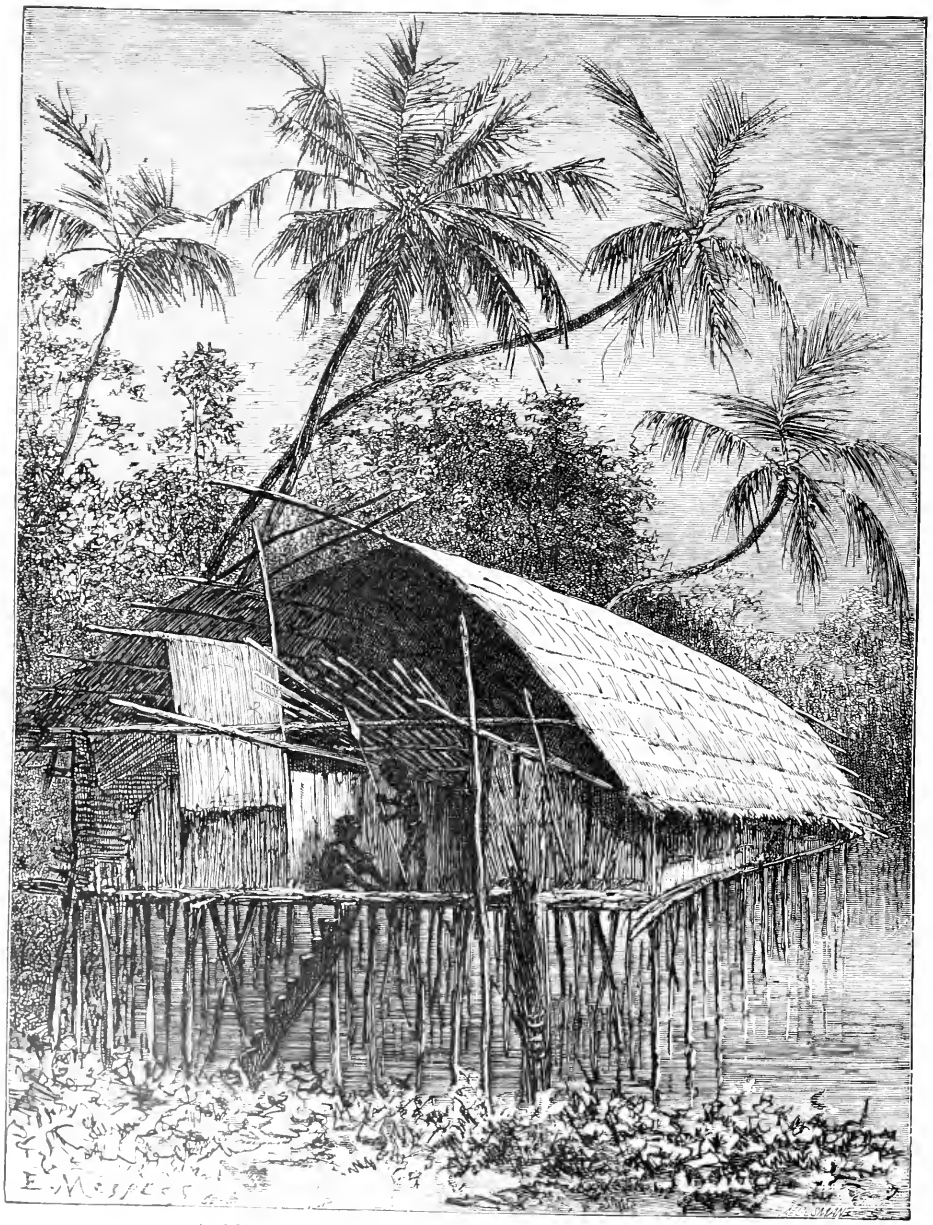
Building skill of the Papuans; the tunnel houses.



INTERIOR OF TUNNEL HOUSE AND FAMILY—TYPES.—Drawn by E. Mésplés, from a photograph.

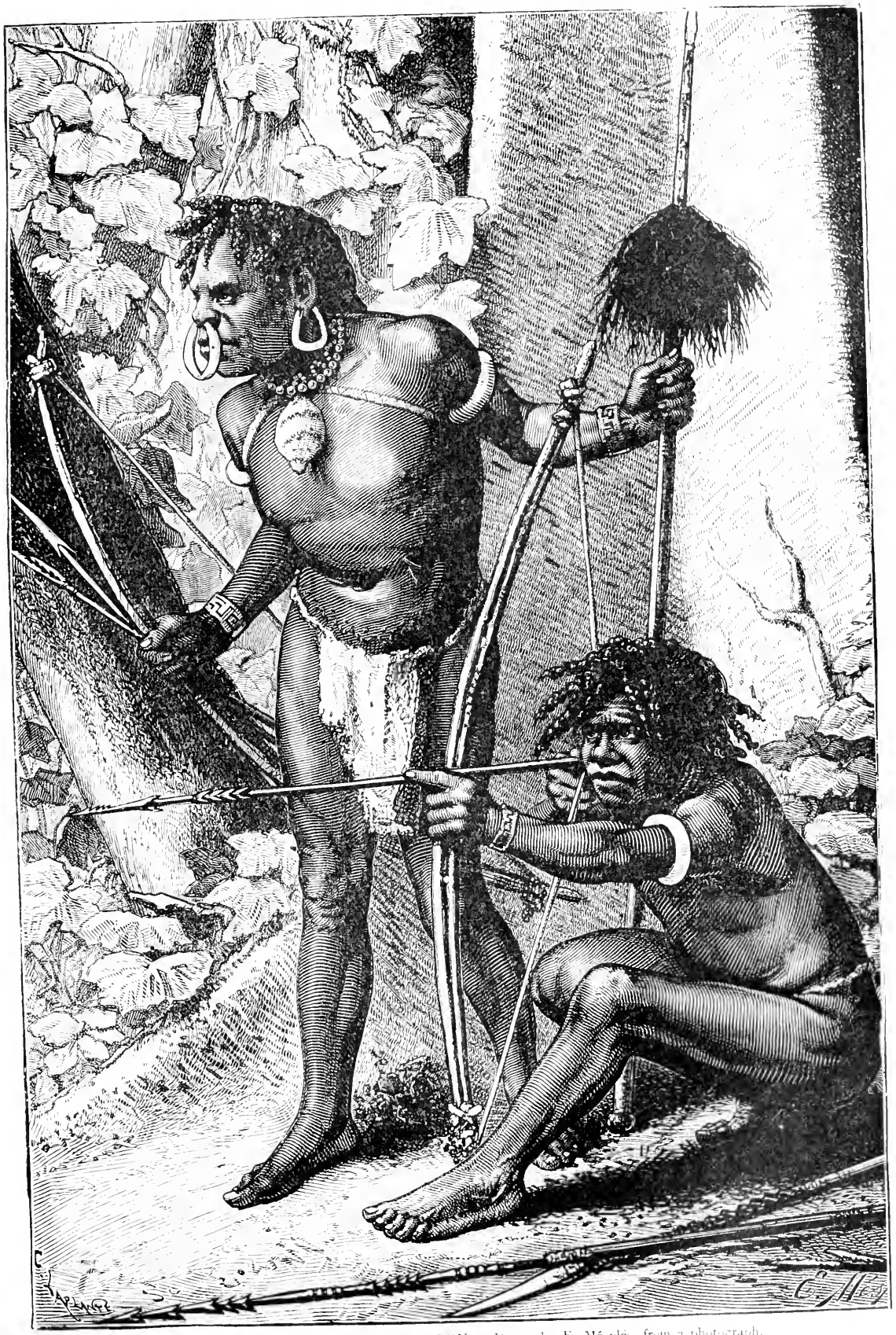
The peculiar feature of such structures is that they are carried along to a con-

siderable distance. That which among other savages would be a village, or kraal, is here a single house. The piles and platform are extended for thirty or forty rods, and the house is built continuous, without division. It thus has the form within of a *tunnel*, in which the families have each a certain amount of space. It is probable that the house so constructed has a relation to the tribal organization. It is virtually a tribe house. In many instances the situation is on the coast or river bank. The piles lift the structure in such cases above the water, and the house becomes a lake dwelling.



PAPUAN HOUSE.—Drawn by E. Mésplés, from a photograph.

The tunnel houses of the Papuans frequently extend *across* rivers of con-



CANNIBALS WITH NATIVE WEAPONS.—Drawn by E. Mésplès, from a photograph.

siderable size, thus serving the purpose of bridges as well as dwelling places.

Separation of women; the outdoor table.

As a rule, the Papuans desire to separate their women from the men. In the separate lodges the women go by themselves, and the rule is that they shall eat alone. In the interior parts of New Guinea the houses of the natives are built of bamboo and palm, in the Malay fashion. In all cases the house is as much as practicable reserved for residence only. Tables and rude hammocks and the like are spread or swung outside, showing a disposition of the people favorable to the outdoor life.

Malay influence in building; weapons first in savage art.

It would appear that in the eastern parts of Papua the influence of the Brown Polynesians has led the natives to still better forms of building. In this section of the island houses are found two stories in height. The furniture and utensils in like manner approximate the Malay forms, and the mergement of the habits of the two peoples is apparent in every particular of their arts and industries.

It may be said that among savage peoples weaponry and the manufacture of weapons compete with building for the first place in the industrial life. As a given race becomes more civilized, structure gains in importance, and weaponry becomes of less moment. Doubtless the final civilization will eliminate weapons altogether; but at the lower extreme of human existence the weapon is of first, instead of last, importance.

Papuans superior in making weapons; the bamboo knife.

The Papuans surpass the Australians in the manufacture of the apparatus of attack and defense. The former people make bows and arrows of a superior quality; also javelins, spears, axes, stone clubs, and, for defense, shields. The weapons of attack are pointed with stone or bone. These materials, particularly the latter, are used for chisels and for manufacturing tools. Of these the Papuans have a fair supply. They cut down trees, dig out canoes from trunks, or fashion the logs for houses with comparative ease. In some particulars their methods suggest Malay manufacture. Thus they make knives by hardening slips of bamboo in the fire and sharpening the edges. Many other implements, such as spades and shovels, are made of wood.

Correlations of mental and physical progress.

Strange it is how the various elements of mental and physical progress keep pace with each other in the development of a given race. We have here noted several points in which the Papuans surpass the Australians and the Nigritians in general in the matter of material industries. A corresponding development of the mental faculties, very low indeed, but still preceptible, may be noted. Just as the Papuan house and weaponry have improved a little, so also has the Papuan mind gained in abstract and difficult things. Thus, for example, the tribes in different parts of the island, according to their progress, are able to count to a higher or lower limit. The most advanced can count to six, while the lower tribes know only the first, or possibly the second, numeral! In no part of the island have the natives reached as far in their counting as ten. Counting *beyond* ten may be said to mark the second stage in the evolution of the civilized life.

Continuing our notes of arts and industries, we may next refer to clothing and its manufacture. The Papuans rely almost exclusively on native barks and leaves for the materials of their rude

apparel. Cotton is not unknown in the island, and some of the more advanced tribes manufacture rude cloth therefrom.

Fabrics of the Papuans: manner of clothing.

Not much clothing is worn. The body is freely exposed by both men and women. The usual custom is a belt, with a dependent garment, and a rude cloak of animal skin around the shoulders. To this must be added what may be regarded as a peculiar part of the tribal habit; that is, a rain mat. There appears to be a repugnance on the part of these natives to rain, and they try to protect themselves against it by the use of a mat which subserves the purpose of an umbrella.

Though the clothing of the Papuans is scant, they are fond of bodily ornaments. They have necklaces, armlets,

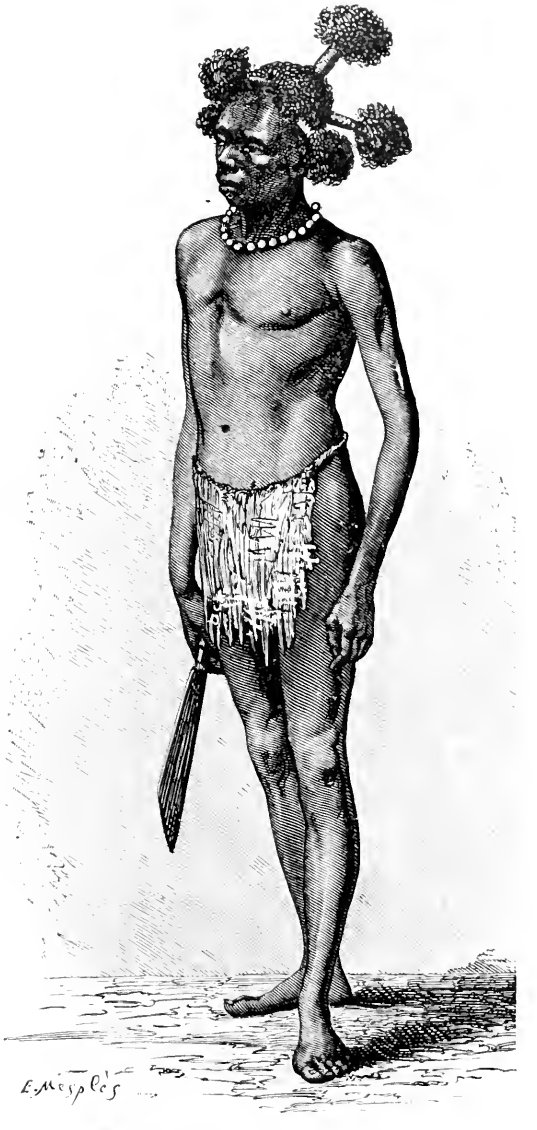
Bodily ornaments and tattooing; European patterns.

anklets, and the like, as well as earrings. Such articles are made from shells, bones, teeth, feathers, etc., which the natives are fond of collecting and working into the desired forms. The national fashion requires that the heavy head of frizzed hair be ornamented as much as possible with feathers, leaves, and flowers. These are held in place with bamboo combs. It is also the custom to use tattoo as a means of bodily decoration. The breast and the back are scarified in such way as to raise cicatrices in regular patterns, and it has been noticed that the barbarians, since the introduction of European figured goods, are willing to imitate the patterns of the same in tattooing their bodies!

The industries and arts of the Papuans extend to agricultural pursuits. On this

Malay influence in agriculture; boats and boating.

side of their life they also suggest the Malays. It is believed by those who have investigated the subject that the rude agriculture of native New Guinea has been derived from Asiatic sources. This belief is strengthened by the fact that the Papuans, savage as they are, divide their lands, and hold them in the manner of personal property. Some of



NATIVE OF MAFOR ISLAND—TYPE.
Drawn by E. Mésplés, from a photograph.

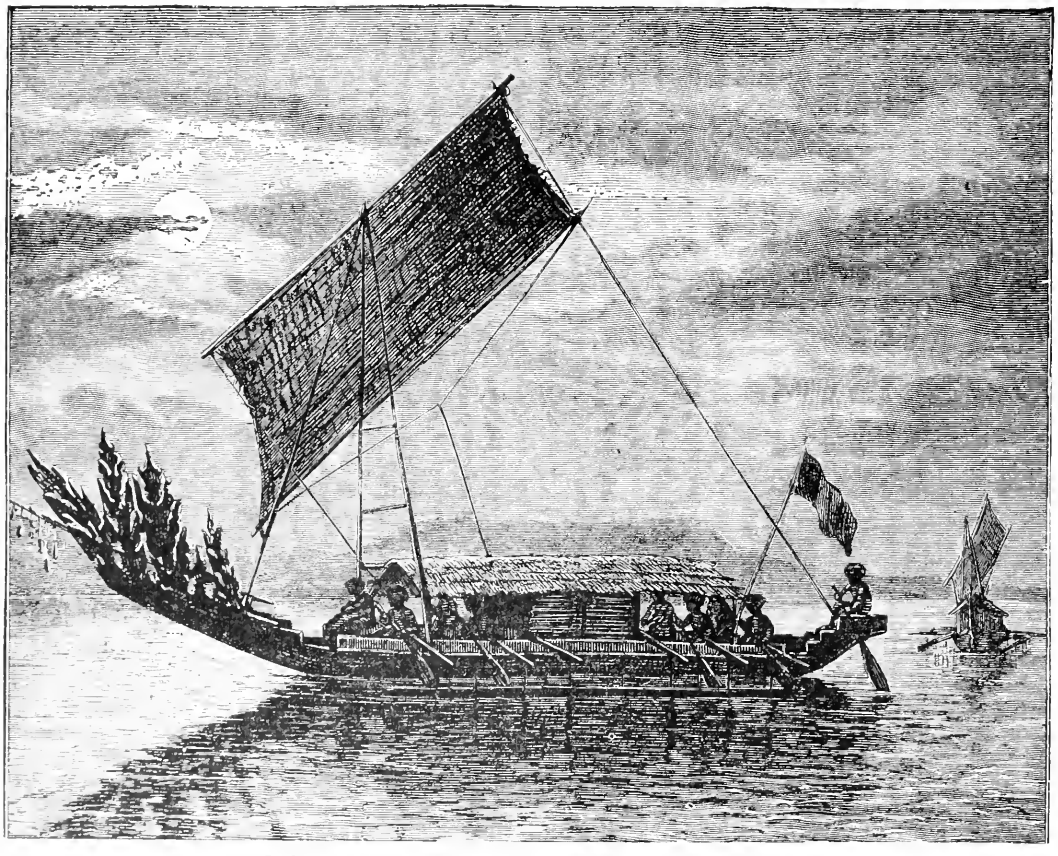
these are cultivated with more care than we should expect at the hands of such a people in such a country. The traveler on the north coast of New Guinea finds here and there a plantation with inclosures, and even terraces, that might well

remind him of primitive Central America. Into such places, however, savage superstition still enters, and the Papuan household, in case of the death of some of its members, is apt to abandon the place, and to settle at a distance in the forest where no death has been.

Another item of the industrial life relates to boats and boating. With respect to this the Papuans are again in advance of the Australians and Negritians. It is the superiority of this eastern division of the Black race that has given them the name of Pelagian, or Sea Negroes; for they freely take to the water, and have boats of considerable capacity. This type of life belongs to the coast and the outlying smaller islands. In such regions the influence of the Brown Polynesians is seen in the improved navigation and the disposition to trade.

It may be conceded that piracy is one stage in the civilized life, or in the development of the civilized life, of the ocean peoples. Certainly the craft and the courage requisite for such business mark a degree in the human evolution greatly above that of those Blacks and other savages who fear the sea and know nothing of attack and capture. The Papuans are not incapable of piratical habits. They traverse the coast and the adjacent islands, going from place to place in trading boats, and procuring in many cases such things as they desire by capture from the enemy.

Piratical habits of the Papuans.



PAPUAN BOATS.—Drawn by E. Mésplés, from a photograph.

CHAPTER CXCV.—GOVERNMENT AND RELIGION—THE TASMANIANS.

THE government of the natives is tribal. The headmen, or chiefs, have authority, but they are wont to rely upon a council for their decisions. Such meetings are not unlike the pow-wows of our American aborigines. The Papuans have no general confederacy, each tribe retaining its local independence and following its own policy.

Method of Papuan government determined by environment.

One or two results of this method of life, determined as it is by the environment, may be noted. One of these is that the native barbarians are less nomadic, less shifting in place and habit, than are the primitive inhabitants of continental areas. The latter have freedom. In such a country as New Guinea there will be freedom of removal, but it is freedom with limitations. On the other hand, the situation is not so favorable to race development as is that in the separated islands of Polynesia. We have seen how, in the latter, a single tribe gains possession and develops under its own laws of differentiation and growth. The sea forms a barrier round about, and the human plant becomes what it will under the law of nature.

Checks to tribal development; variations in ethnic power.

In so large a country as Papua, there are, on the other hand, many checks and counterchecks to tribal development. The influence of many currents of life is felt, and, on the whole, the evolution of the civilized estate is retarded. These problems, however, are very profound, nor is it certain that any calculus can be invented by which the probable results of human development in any given locality can be determined with precision before the fact.

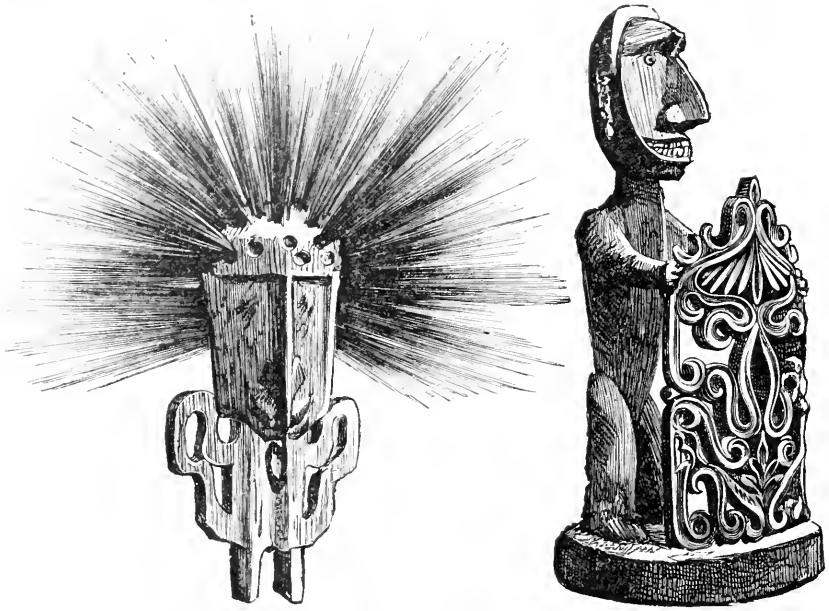
The difficulty in all such inquiries is that large allowance must be made for those inherent ethnic differences which are deep planted in every race and every division of every race of the human family. It is in this respect precisely as in the case of the offspring of a single household. The children of one father and one mother display from the first, in virtue of the forces impressed upon them, a vast variety of powers and capacities. One may be a genius, and another a dolt; one may be the meteoric, cloud-compelling Napoleon, and the other the stolid and inert Louis, raised with difficulty to eminence by the sheer stress of human forces in his own brother! So also is it in the case of families; in the larger sense, of communities and of races. They have their native and unalterable measure of power, and this circumstance cannot be determined in advance, but must be known only by observing the facts.

Papuan superstitions; contrarious reports of travelers.

Coming to the religion of the Papuans, we find the same grade of ideas which have haunted and followed us from the beginning of our excursion with the Black races. It has been difficult to obtain correct information respecting the opinions and beliefs of the barbarous peoples. Those who have gone among them have generally done so with preconceptions, and have transferred their own religious notions to the savage races, trying to find out to what extent the

opinions and theories of the civilized peoples are reflected in the gloomy and idolatrous notions of the savages.

It is needless to emphasize the mistakes and errors which would arise from such a method of investigation. We have had time and again different reports, the one contradicting the other, transmitted by apparently competent observers respecting the beliefs and, in particular, with respect to the religious opinions of the half-civilized or wholly barbarous peoples. In general, the testimony of travelers may be accepted as the best of all information regarding the visible manners and customs of savage tribes; but such testimony must be regarded with distrust when it comes to religious beliefs and notions. Here the observer begins to transfer his own concepts to those whose religion he would investigate.



PAPUAN IDOLS.

It is doubtful whether the Papuans believe in any universal great spirit. Their notions of man and nature are not sufficiently high to admit the notion of the spiritual unity of all. The people, however, do believe in spirits. They divide, as do all Shamanists, the powers above into good and bad, and worship both. They make images of their deities, or, more properly, images in which the spirits are supposed to reside. These include effigies of ancestors and common fetiches such as we have seen in South Africa and among the Indian races.

Shamanic features of Papuan religion; idols.

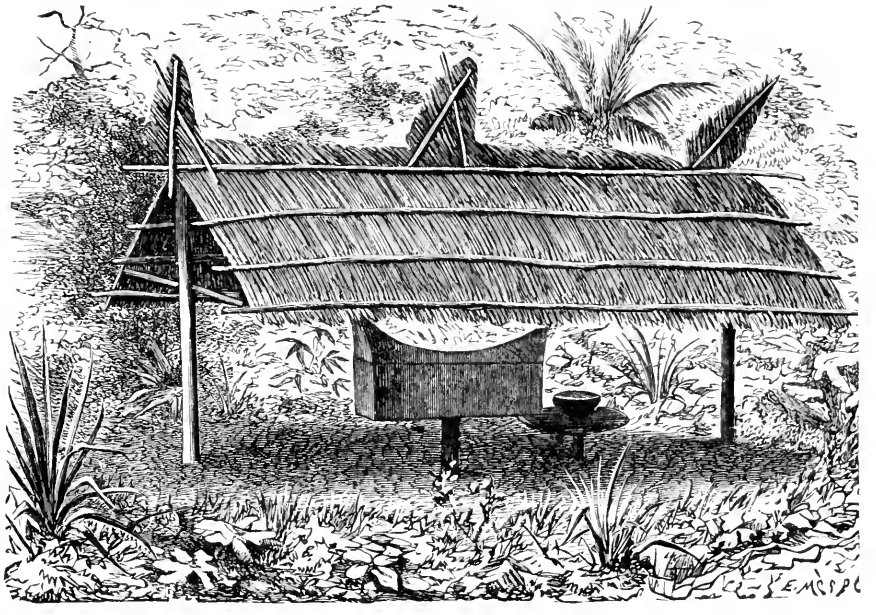
The Papuans give the name of karwar to their idols, and these are larger or smaller, male or female, bird or beast or reptile, as the case may be. The belief in charms, amulets, incantations, rain-making, and exorcism of bad spirits is universal. All parts of the native life are touched with these gross superstitions. As a rule, the native tribes have not advanced as far as temple-building. They, therefore, have no *great* spirits presiding over the rest.

Much of the superstition of this race relates to the fact of death. Like the Australians, the Papuans greatly dread the coming of death, regarding it with superstitious horror. Generally the home will be abandoned when a death occurs, or at most two deaths, in the household. Several different usages prevail with respect to the disposal of dead bodies. Sometimes the corpse is buried. In other cases it is reduced to a mummy by smoking and drying it over a fire. The notion prevails that the

Papuan superstitions and customs regarding death.

spirit of the dead does not go away for some time, and for this reason bodies that have been buried are frequently exhumed, until finally the time arrives when the bones are cleaned and preserved.

Like the North American Indians, the Papuans believe that the dead on going forth should be provided with food and accouterments. Articles of both kinds are deposited with the dead body, and the spirit is supposed to be pleased and satisfied with the gifts prepared for its going forth. Spirits are supposed to pervade nature round about. They are in the air. They inhabit the forest, and dwell even in the waters. The presence of such aggravates the prevailing superstition, and the natives live in dread of the powers that hover about them.



PAPUAN BURIAL PLACE (ISLE OF MAFOR).
Drawn by E. Mésplés, from a photograph.

It is not needed, however, that we should dwell further upon the manners and beliefs of this remote, dark-visaged race of men.

Limits of the Papuan streams of distribution.

As we have said, the Papuans are distributed in a stream which seems to have flowed out, islandwise, through the Solomon group and the Santa Cruz as far as the Fijis, and, possibly, to New Caledonia. With this progress the race becomes mingled more and more with the Brown Polynesians. The ethnic conditions present in this region are not dissimilar to those in the Philippine islands, where the Black Negritos are mingled with the Brown natives of the same group. In the country now under review we find already in the eastern part of the islands the predominance of the Brown race. The Blacks, however, are present in East Papua, as they are in the Solomon islands and as far as the Fijis. With that point the distribution appears to cease, and here, also, our excursion along the lines of the eastern division of mankind ceases. It only remains to speak briefly of the Tasmanians in order to complete the discussion of this division of the human family.

The island of Tasmania, formerly known as Van Dieman's Land, lies off the southern coast of Australia in much the same manner as New Guinea skirts the northern coast. The channel of Bass strait is neither wide nor deep. King island on the one side and Flinders islands on the other constitute stepping stones between Victoria and Tasmania. It

Character and aborigines of Van Dieman's Land.

would appear natural and easy for the native races of Australia to descend in this wise to the southern island and there to establish themselves. Possibly the tribes which were found here when Van Dieman's Land was discovered came down out of the larger island in the way indicated, and were an offshoot of the Australian aboriginal stock. From what we know of the Tasmanians, however (for they have now disappeared from the island under pressure of the Whites), it would seem that they were in affinity rather with the Papuans than with the natives of the island-continent.

The fact that such affinity exists offers a problem in the ethnography of this region. The Papuan dispersion was, as we have seen, more than twenty degrees away to the north. How then should a branch of the race reach so remote a locality as Tasmania? It has been conjectured in answer that the Papuans were older in this part of the world than the Australians; that the former occupied the eastern parts of Australia before the present aborigines of that country reached its northwestern shores. The Papuan stock might thus extend southward, and still further southward, until Tasmania should be reached. Subsequently, with the incoming of the present Australian aborigines, the Papuan race might disappear from the island-continent, leaving only the Tasmanians in their protected situation in the far south.

Affinities of the Tasmanians and the Papuans.

LAST OF THE TASMANIANS—TYPE AND WEAPONS.

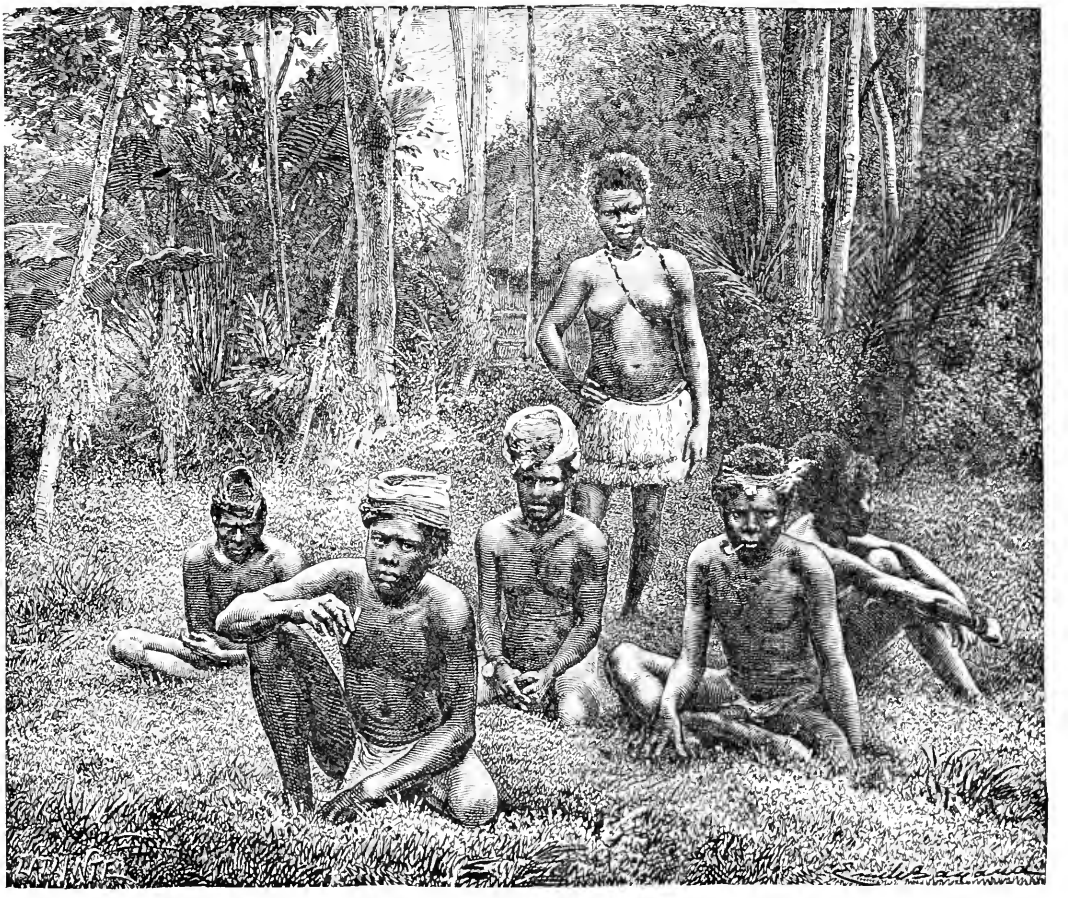
At any rate the fact remains, much dwelt upon by ethnographers, that the Tasmanians are essentially Papuan in their characteristics. Many of their ethnic traits the two races have in common. It has been noted with astonish-

ment that the primitive industrial arts of Papuans and Tasmanians are, or were, nearly identical, while a great divergence has been noticed between the barbarian workmanship of the Tasmanians and that of the neighboring Australians.

We are greatly indebted to Captain Erskine, of the Royal Navy, for some careful observations made among the aborigines of Tasmania in the latter part of the fifth decade of our century. At that time there were still in the island a few fragments of tribes, amounting in all to no more than thirty or forty persons. These were, nevertheless, sufficient to furnish a basis for a knowledge of that population which had possessed the whole country.

Erskine's investigation of the Tasmanians and their arts.

It was the opinion of Erskine that the Tasmanians were distinctly like the Papuans of New Guinea. The character of the skull, the complexion, the person in general, the woolly hair, and many other ethnic marks seemed to identify the few remaining natives with the race of New Guinea, and to discriminate it from that of New Holland. Some of the baskets produced by the aborigines of Tasmania were secured and brought by Captain Erskine into England. These have been scientifically examined and compared with those collected from the Papuans, and the two products have been found to be more



YOUNG NEW CALEDONIANS—TYPES.

nearly identical than could be accounted for on the ground of accidental similarity in savage workmanship.

Erskine was surprised to find the natives of Tasmania, as well as those of New Caledonia, to be more intelligent than the other Blacks with whom he was acquainted. He recognized the identity of both the Tasmanians and the New Caledonians with the black and woolly-haired portion of the Fijians.

It is thus clear that the Black race in some manner and, as we think, by means of continuous continental domain, made its way into all these countries as far as the island under consideration, and eastward to New Caledonia. The latter island may be said to mark in this direction the extreme of Melanesia. The population of New Britain presents strong Papuan characteristics, and as far off to the northeast as the Philippine islands we have already seen the traces of a Pelagian Negrito race. Aye, further than this, we have seen in the Ainos, or aborigines of Japan, a still more remote sprinkling of what may have been the primitive population of a large part of Oceanica, south, east, and north, almost to the limits of the world.

Remote dispersion of the Pelagian Blacks.

Beyond the manifest fact of this widespread distribution of the Pelagian Blacks through the vast area of oceanic countries, beyond the clear division of the race into the two branches of Australian and Papuan, and beyond the tolerably distinct race-demarkation which may be drawn oceanwise from Japan, including the Philippines, thence extending through the present Malaysia, and circling around Melanesia, Australia, and Tasmania, we have little accurate or interesting knowledge respecting the ultimate peoples that sprang from the old Dravidian stock of mankind.

This stock we have now followed along its known and discoverable ramifications to its final distribution in the sea lands of Melanesia. We have made upon the peoples representing it such brief comments as the subject seems to warrant, and with this discussion, as we have already intimated, our long extended study of the different divisions of the human family must terminate.

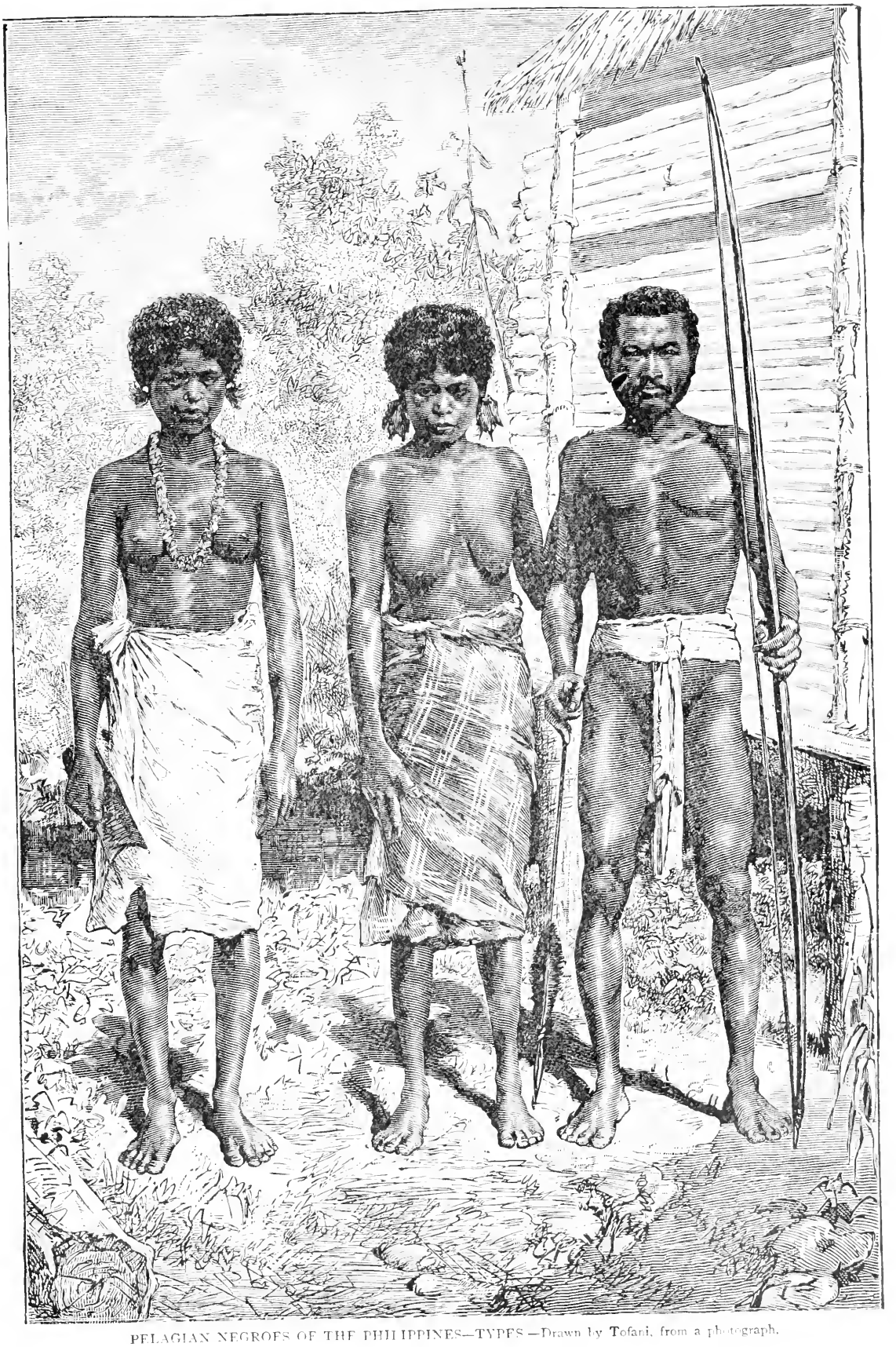
Outposts of the sea Negroes mark the bounds of our inquiry.

With the coming of the end—with this final anchorage on the borders of Papua, New Caledonia, and Tasmania—reflections many and of a character in their interest and extent to fill a volume rise flittingly on the imagination and memory of the inquirer. They roll in vast volumes, like mists and exhalations, along a horizon wide as the world and the seas.

The subject which has been considered in the foregoing pages is, perhaps, the vastest, as it should be the most interesting, which may well engage the attention of man; the subject is himself. It is his origin, his primitive estate, his dispersion over the earth, his issuance out of primeval barbarism, his development into tribes, peoples, and nations, the evolution of arts, the creation of institutions, the discovery of the principles and laws of the civilized life, and the final building up of that immense and splendid structure known as human history.

Vastness of the subject; this treatise but an outline.

All this is here presented in its rudiments. This illimitable field we have attempted to sketch with such poor power of observation and coloring as the native gift and vision and acquired information of the writer have enabled him to see and reproduce. Now at the close, the landscape rises again in rapid transformation and retrospect upon the



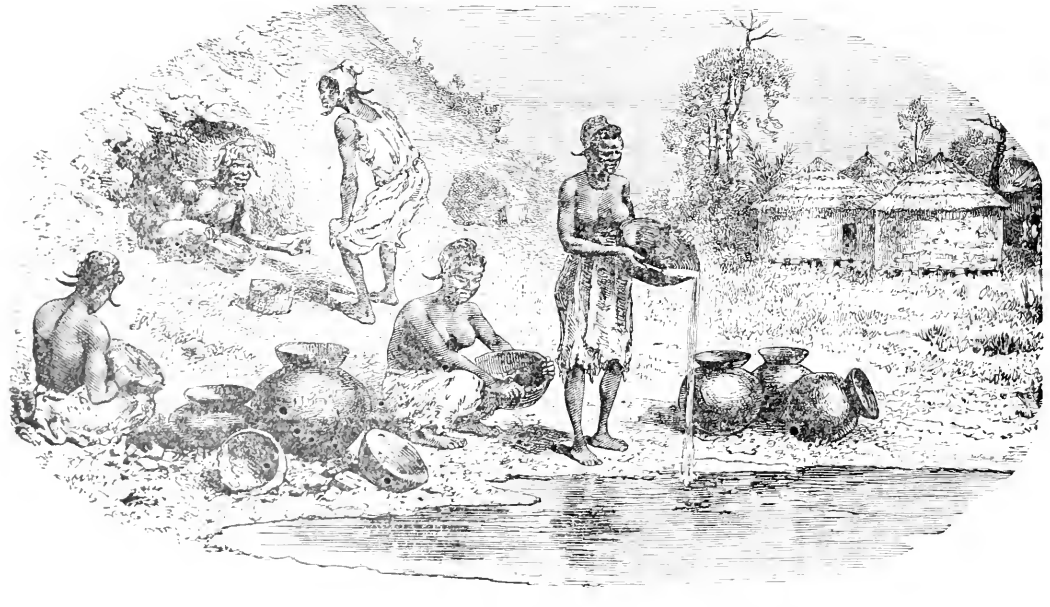
PELAGIAN NEGROES OF THE PHILIPPINES—TYPES.—Drawn by Tofani, from a photograph.

mind as we contemplate, with backward look, the evolution and vicissitudes of the Races of Mankind, the astonishing phenomena which have attended their history and development, and their prospects and promise.

Here, then, at last, in the far ocean-world, marking the limit of our going forth, we pause and give over the task, ever incomplete, to the hands of others. In doing so, we shall not attempt any elaborate or rhetorical summary of the topics and principles of that human evolution which in the foregoing pages we have essayed to delineate in sequence and relation. The story, if such it may be called, of mankind is here completed—according to the limitations of the author's knowledge and the resources at his command.

Concluding reflections suggested by the work.

The work, such as it is, is delivered, not without a sense of satisfaction, to the intelligent among our countrymen, for whose interest and profit the writer has endeavored to contribute something not unworthy of his age and country. For the rest, all formal and ornate conclusion may be omitted. The imagery wherewith some fitting, final paragraphs might be builded into form passes but indistinctly before the thought; and the Story of Humanity, like the epic of the Greeks, does not conclude, but ceases.



INDEX.

A

A, First letter of Semitic and Græco-Italican alphabets (see *Semitic* and *Greek Languages*); meaning of, iii. 353.

AARON, High priest of Israel, iii. 291–292.

ABORIGINES, Of North America, Ethnic derivation of, i. 513–514; difficult ethnography of, i. 519–520; distribution of, i. 522–523; of Hellas considered, ii. 68–77; universality of in Europe, ii. 68; general account of, iv. 437–524; Esquimau divisions of, iv. 456–466; Algonquin divisions of, iv. 466–475; writing and languages of, iv. 475–482; arts of, iv. 482–487; government of, iv. 487–491; religion of, iv. 491–497; Dakota-Sioux divisions of, iv. 497–505; Iroquois divisions of, iv. 505–509; Pacific and Southwestern tribes of, iv. 510–524.

ABRAHAM, Patriarch of the Hebrews, iii. 244.

ABRAHAMITES, THE, Tradition of respecting race descent, i. 464–468; derived from Eber, i. 464–465; contact of with Canaanites, i. 465; descendent races of, i. 466–472; contribute Joktanians and Ishmaelites, i. 466–467; vicissitudes of in Canaan, i. 469; non-commercial character of, i. 469–470; influence of on the Mediterranean, i. 470; migration of out of Chaldæa, iii. 244; race evolution of, iii. 244–252; develop in Canaan, iii. 288–290.

ABUNA, High priest of Abyssinia, iii. 456.

ABU-SIMBEL, Rock temples of, iii. 517.

ABYSSINIANS, THE, General account of, iii. 441–459; geographical boundaries of, iii. 441–443; likeness of to Arabs, iii. 443–444; environment of, iii. 444; myth and tradition of, iii. 444–447; social state of, iii. 447; polygamy of, iii. 447; language of, iii. 447–451; literature of, iii. 450–452; commerce of, iii. 452; food supply of, iii. 452–454; architecture of, iii. 454; checks on progress of, iii. 454; monarchy and institutions of, iii. 454–455; religion of, iii. 455–458; religious wars of, iii. 456; church of, iii. 457; priests and monks among, iii. 457; predominance of priesthood over, iii. 458; clans of, iii. 458; ethnic characteristics of, iii. 458–459.

ACHÆANS, THE, Ethnic derivation of, i. 492; race development of, ii, 98–99.

ACHÆUS, Mythical ancestor of the Achæans, ii. 87.

ACHAIA, Seat of Achæan development, ii. 98.

ACHILLES, Wrath of, ii. 47.

ACROPOLIS, Art glories of, ii. 153–157.

ADACAMAS, THE, Notice of, iv. 572.

ADAMITES, THE, Primitive seats of, i. 435; divisions of i. 436–437; headmen of, i. 437–438; general consideration of descendants of, i. 439–449.

ADEL, Empire of, Noticed, iii. 469.

ADIRONDACKS, THE, Division of Eastern Algonquins, iv. 520.

ADON, Deity of Byblians, iii. 370–371.

ADOPTION, Means of perpetuating ancestral names among Japanese, iv. 163.

ÆOLIAN CONFEDERATION, Site and cities of, ii. 96–97.

ÆOLIANS, THE, Ethnic derivation of, i. 491; race development of, ii. 94–97; routes of migration of, ii. 94; intermingling of with other Greeks, ii. 95; colonies of abroad, ii. 95–96; contest of with the Dardanians, ii. 96–97.

ÆOLIC GREEK, Account of, ii. 131–135.

ÆOLUS, Mythical ancestor of the Æolians, ii. 87.

AFGHANS, Division of the Iranians, i. 632–634; general features of, i. 632; tribal divisions of, i. 632–634.

AFRICAN NIGRITIANS. (See *Nigritians.*)

AGATHARCHIDES, Describes the Sabæans, iii. 403.

AGE OF GOLD, Belief in existence of, i. 259–261, 376–381.

AGER PRIVATUS, Question of under Roman constitution, ii. 383.

AGER PUBLICUS, Question of under Roman constitution, ii. 383.

AGGLUTINATION, Tendency to in native American languages, iv. 480.

AGNI, Deity of the Iranians and Indicans, i. 588; hymn to, i. 659.

AGORA, Place of public discussion in Athens, ii. 112–113; in Sparta, ii. 113–115; woman excluded from, ii. 116.

AGRA, Best seat of Indian architecture, i. 731–732.

AGREEMENTS, Methods of enforcing in Roman law, ii. 386–388.

AGRESKOI, Great Spirit of the Huron-Iroquois, iv. 507.

AGRICULTURE, Predominance of, among House People of Arya, i. 649–653; of the Græco-Asians (see *Cappadocians, Phrygians, Lydians,* etc.); of the Greeks, ii. 103–109; of the Romans, ii. 235–236, 239–252; of the Gauls, ii. 533; of the Teutonic races, ii. 629–631; of the Russians, iii. 145–147; of the Lithuanians, iii. 124–126; of the Wends, iii. 186; of the Poles, iii. 177; of the Aramæans, iii. 204–208; of the Hebrews, iii. 259; of the Arabs, iii. 395–401; of the Egyptians, iii. 482; of the Berbers, iii. 569; of the Madagascans, iii. 796–797; of the Chinese, iv. 82–84; neglect of by the Mongols, iv. 229–230; of the Buriats, iv. 248; of the Finns, iv. 341; practiced by the Red Indians, iv. 483; of the Guarani-Brazilians, iv. 602.

AGRIPPA, Builds a public bath, ii. 301.

AHL BEDOU. (See *Bedouins.*)

AHL HADR, Class of Arabian population, iii. 434.

AHOLIAB, Decorator of the Temple, iii. 280.

AHRIMAN, Head demon of the Iranians, i. 590.

AHURA-MAZDÂO, Chief deity of Iranians, i. 583–586.

AHURAS, Celebrated in the Zend-Avesta, i. 583.

AIRE, House lord of the Gael, ii. 597.

AKBAR, Mosque of noticed, iii. 420.
ALAKA, Priestly title among Abyssinians, iii. 456.
ALASKAN TINNEHS, General account of, iv. 456–466; distribution of, iv. 456; occupation and means of living of, iv. 456–458; productions of, iv. 458–459; fisheries of, iv. 459; possible agriculture among, iv. 459; superiority of to other aborigines, iv. 459–460; polygamy of, iv. 460; polyandry of, iv. 460–461; place of woman among, iv. 462; money system of, iv. 462; filthy habits of, iv. 462; incineration of dead practiced by, iv. 462; pot-a-latch of, iv. 462–463; religious system of, iv. 463–464; subdivisions of, iv. 464; relations of to Esquimaux, iv. 464; effects of habit on, iv. 465–466; social forces among, iv. 466.
ALBANIANS, Descendants of Old Illyrians, ii. 199; general account of, ii. 209–218; descent of, ii. 209; historical transformation of, ii. 209–210; vicissitudes of in Middle Ages, ii. 210; contest of Greeks and Turcomans with, ii. 210–212; subtlety of character of, ii. 212–214; brigandage of, ii. 214; value of as soldiers, ii. 214; industrial and commercial life of, ii. 214–215; costumes of, ii. 215–216; personal bearing of, ii. 216; abuse of women by, ii. 216; language of, ii. 216–217; literary development of, ii. 217–218; represent extreme of Aryan evolution, ii. 218.
ALBINO, Peculiarities of, iv. 503.
ALBUQUERQUE, ALFONSO DE, Discoveries of, ii. 491; leads Portuguese conquest in the East, iii. 717.
ALCESTIS, Sacrifices herself, ii. 115.
ALEUTS, THE, Account of, iv. 370–374; environment of, iv. 370–371; pursuits and subsistence of, iv. 371–372; buildings of, iv. 373; ethnic characteristics of, iv. 373; decline of, iv. 373; importance of, iv. 374.
ALFARABIUS, Place of in Arabian learning, iii. 414–415.
ALFIERI, Man of Florence, ii. 406.
ALGERIANS. (See *North African Races*.)
ALGONQUIN LANGUAGES, Consideration of, iv. 475–482.
ALGONQUINS, THE, General account of, iv. 466–475; distribution of, iv. 466; division of into groups, iv. 468; displacement of by civilization, iv. 468–469; typical of the Red races, iv. 469; domestic estate of determined by Morgan, iv. 469–471; polyandry of, iv. 469–471; effects of system on, iv. 471; consequences of among women, iv. 471; scorn of labor by, iv. 472; improvidence of, iv. 472; imperfect notion of property among, iv. 472–474; danger of famine among, iv. 472–474; hunting habits of, iv. 474; isolation of, iv. 474; village and wigwam life of, iv. 474–475; sports and games of, iv. 475.
ALI PASHA, Career of, ii. 210–212.
ALLEGORICAL PAINTINGS, Used by Mexicans for historical purposes, iv. 536.
ALLFATER, Supreme deity among the primitive Germans, ii. 671.
ALMOS, PRINCE, Tradition of, iv. 360.
ALPHABET, Invention of by the Phœnicians, iii. 351–354; significance of letters of, iii. 353; diffusion of, iii. 353; of the Arabs, iii. 409; of the Siamese, iii. 668.
"AMADIS DE GAUL," First novel of the Portuguese, ii. 494.
AMALEKITES, Position and character of, iii. 389.
AMAZONIANS, Account of, iv. 602–606. (See *Guaranis Brazilians*.)
AMBER, Used for coins, ii. 49.
AMERICAN MONGOLOIDS, General account of, iv. 437–606; northern divisions of, iv. 437–524; central divisions of, iv. 525–554; southern divisions of, iv. 555–606.
AMERICAN RACES, Classified by geographical ethnology, i. 425.
AMERICAN SPANIARDS, Sympathize with progressive ideas, ii. 520.
AMHARIC LANGUAGE AND INSCRIPTIONS, Account of, iii. 450–451.
AMMON, Divine sovereign of the Egyptians, iii. 523.
AMMONITES, Place of, iii. 389.
AMORITES, Relations of with Israel, iii. 333–334.
AMPHITHEATERS, Structure of among the Romans, ii. 358–359.
AMUSEMENTS, Passion of the Japanese for, iv. 168.
ANAHUAC, Taken by Aztecs from Toltecs, iv. 538–539.
ANALYSIS, Process of preferred by a certain class of minds, ii. 448–450.
ANCESTRAL DESCENT, Pride of among the Kurds, iii. 223.
ANCESTRAL MYTHOLOGY, Rise of system of, i. 490–491.
ANCESTRY, Worship of, among the Chinese, iv. 111; among the Japanese, iv. 218–219; among the Coreans, iv. 266.
ANDALUSIAN DIALECT, Account of, ii. 481.
ANDEANS, THE, General account of (see *Caribs*, *Quichuas*, *Peruvians*, *Aymaras*, *Antisians*, etc.), iv. 555–579.
ANDRIANA, Nobility of Madagascar, iii. 795.
ANDROMACHE, Fame of, ii. 115.
ANGARA, THE, Seat of Buriat Shamanism, iv. 249–250.
ANGLES. (See *Anglo-Saxons*.)
ANGLESEA, ISLE OF, Ancient seat of the Druidical cult, ii. 547–549; conquered and spoliated by the Romans, ii. 549.
ANGLO-SAXONS, THE, Fusion of with the Welsh, ii. 575–576; general account of, ii. 721–737; primitive seats of, ii. 721–722; early expeditions of, ii. 722; historical traditions of, ii. 722–724; establishment of in Britain, ii. 724–725; overcome the Celts, ii. 724–726; paganism of, ii. 727; give names to days of weeks, ii. 727–728; have features common to Druidism, ii. 728–729; passion of for conquest, ii. 729–730; conversion of to Christianity, ii. 730–731; political estate of, ii. 732–734; compared with Merovingians, ii. 735; new ethnic development of in England, ii. 735–736; receive onset of the Danes, ii. 736–737.
ANNAMESE, THE, General account of, iii. 692–704; environment of, iii. 692–694; productions of, iii. 696; marriage system of, iii. 696–698; language of, iii. 698–699; religion of, iii. 699–702; manufactures and arts of, iii. 702; government of, iii. 702–703; ethnic characteristics of, iii. 703–704.
ANTHROPOLOGY, Definition of, i. 46; bears witness respecting antiquity of man, i. 46–47; i. 114–127.
ANTIGONE, Self-sacrifice of, ii. 115.
ANTIMONY, Found in India, i. 716.
ANTIQUITIES, Of the prehistoric races of Europe considered, i. 275–346; of the prehistoric races of America considered, i. 346–365; of the Iranians, i. 607–608; of the Indicans (see *House People of Arya*), i. 726–734; of the Græco-

Asians, ii. 38–49, 55–57, 61–62; of the Greeks, ii. 70–77, 146–149; of the Romans (see *Etruscans*), ii. 229–233; of the Celts, ii. 534–545; of the Phœnicians, iii. 345–353; of the Cambodians, iii. 689–691; of the Malays, iii. 717; of the Aztecs, iv. 525–535; of the Central American races, iv. 546–554; of the South American races, iv. 560–566.

ANTISIANS, THE, Account of, iv. 573–577; country of, iv. 573–574; inaccessibility of, iv. 574; divisions of, iv. 574; manners and customs of, iv. 575; social instincts of, iv. 575–576; intellectual conditions of, iv. 576; savagery of, iv. 576–577.

ANTONINES, Age of favorable to society, ii. 276.

APACHES, THE, Division of the Appalachians, iv. 524.

APHELION, Relation of to vital phenomena, i. 63–69.

APHRODITE, Character of, ii. 182; claims Cyprus for her birthplace, iii. 374.

APOLLO, Of the Homeric fiction, ii. 46.

APPLE, Native of plateau of Iran, i. 580; names of in Aryan languages, i. 580.

AQUITANIANS, Ancestral race of the French, ii. 421; situation of country of, ii. 481.

ARABESQUE ARCHITECTURE, Evolution of, iii. 416–422.

ARABIA, Character and divisions of, iii. 387, 393–394; products of, iii. 395–401.

"ARABIAN NIGHTS," Notice of, iii. 410–411.

ARABIAN RACES, Primitive derivation of, i. 450–452; produce Himyaritic writings, i. 450–452; kinship of with Eastern Africans, i. 452–453.

ARABIC LANGUAGE, Account of, iii. 407–409; Semitic character of, iii. 407–408; features and qualities of, iii. 408; conquests of, iii. 408–409; alphabet of, iii. 409.

ARABS, THE, Gain ascendency over the Spanish races, ii. 465–467; ease of conquest of, ii. 465; liberal spirit and method of, ii. 465; expelled by the Greeks, ii. 465–466; slight traces of left behind, ii. 467; intellectual and artistic life of diffused, ii. 467; learning of transmitted to Europe, ii. 467–470; splendor of architecture of, ii. 468–470; non-union of with Greeks, ii. 470; policy of toward Greek population, ii. 470; general account of, iii. 387–441; environment and resources of, iii. 387–404; society and learning of, iii. 404–415; art and religion of, iii. 416–433; aspects of life of, iii. 433–441; descent of, iii. 387–389; relationship of with Hebrews, iii. 389–391; traditional ancestors of, iii. 391; divisions of, iii. 391–393; environment of, iii. 393–395; resources of, iii. 395–401; antiquity of, iii. 401–402; nomadic life of, iii. 403–404; polygamy of, iii. 404–406; language of, iii. 407–409; literature of, iii. 409–411; learning of, iii. 411–415; architecture of, iii. 416–422; government of, iii. 422–426; rise of Islam among, iii. 426–433; slavery among, iii. 433–434; Bedouin division of, iii. 434–436; social conditions of, iii. 436–438; features of, iii. 438–439; ethnic characteristics of, iii. 439–441.

ARAGO, Studies fluctuation of earth's orbit, i. 69.

ARAHATSHIP, Doctrine of among the Thibetans, iii. 617.

ARAM, Meaning of, iii. 202.

ARAMEANS, General account of, iii. 199–242; Old Asshurite division of, iii. 199–219; Kurdish division of, iii. 219–226; Chaldee and Babylonian divisions of, iii. 226–242.

ARAPAHOES, THE, Division of the Appalachians, iv. 524.

ARAUCANIANS, THE, General account of, iv. 577–579; environment of, iv. 577–578; features of, iv. 578; domesticity of, iv. 578–579.

ARCADIAN, Dialect of Æolic, ii. 133–134.

ARCH, Evolution of among the Romans, ii. 343–344.

ARCHÆOLOGY, Definition of, i. 44; bears witness respecting antiquity of man, i. 44–45, 100–107; nature of testimony of, i. 101; materials of, i. 102; time order established by, i. 102; subject of illustrated in existing savagery, i. 102; progressive stages of illustrated, i. 103; direct evidence afforded by, i. 105; deductions from, i. 107–109; leaders of inquiry of, i. 276; implements illustrated, i. 278–288; begins with tool-making, i. 280; old stone age of, i. 281–282; new stone age of, i. 283–284; bronze age of, i. 284–287; iron age of, i. 287–289; exemplified in life of cave dwellers, i. 303–307; also in lake villagers of Switzerland, i. 307–316; in coast people of the north, i. 320–331; in men of the tumuli, i. 331–346; in prehistoric Americans, i. 346–365.

ARCHENTERON, Process in development of life from germ, i. 208.

ARCHITECTURE, Evolution of, i. 573–576; slow growth of among Iranians, i 582; of the modern Persians, i. 623–628; of the Indicans, i. 726–732; of the Greeks ii. 148–155; origin and development of among Romans, ii. 338–352; of the French, ii. 452–454; of the Spaniards, ii. 468–470; of the Celts, ii. 534; of the Normans, ii. 745–747; of the Swiss, iii. 100–101; of the Aramæans, iii. 204–205; of the Hebrews, iii. 278–282; of the Arabs, iii. 416–422; of the Abyssinians, iii. 454; of the ancient Egyptians, iii. 513–522; of the Thibetans, iii. 607; of the Burmese, iii. 640–643; of the Siamese, iii. 666; of the Annamese, iii. 700; of the Javanese, iii. 742–744; of the Madagascans, iii. 797; of the Chinese, iv. 90–94; of the Japanese, iv. 185–190; of the Mongols, iv. 235–238; of the Esquimaux, iv. 444–446; of the Mexicans, iv. 533; of the Quichuas, iv. 565–566.

ARCTIC RACES, Classified by geographical ethnology, i. 425.

ARGOS, Seat of Pelasgic civilization, ii. 72.

ARIANISM Prevalence of among Abyssinians, iii. 456.

ARII, Division of the Teutonic races, ii. 688.

ARISTOCRACY, Evolution of among the Spartans, ii. 165–169; of the Phœnicians, iii. 363–364; of the Turks, iv. 305–306.

ARISTOTLE, Works of influence Arabian philosophy, iii. 412–413.

ARMATI, Myth and worship of, i. 586–590

ARMENIANS, THE, Ethnic derivation of, i. 485 486; language of, i. 612; off-grading of, i. 613; preserve likeness of Old Iranian life, i. 613; intellectual qualities of, i. 613–615; method of disposing of the dead among, i. 615–616; represented by Persic types, i. 616–617.

ARMORICA, Primitive condition of, ii. 586.

ARPHAXAD, Place of in biblical scheme, iii. 203; old cities of, iii. 208–209; outspread of in lower Mesopotamia, iii. 226–229; polygamy of, iii. 231–236.

ARRESTED DEVELOPMENT, Of the Chinese considered, iv. 121–124.

ARRETIUM, Old city of the Etruscans, ii. 226–227.

ARROW-BANE, Use of by Guarani-Brazilians, iv. 603.

ART CORNERS, Of Japanese houses, iv. 190.

ARTEMIDORUS, Describes the Arabs, iii. 402.
ARTS, Of the Iranians, i. 623–628; of the House People of Arya, i. 649–654; of the Hindus, i. 726–734; as developed among the Greeks, ii. 146–161; gap in between Homer and the Persian wars, ii. 147–148; as expressed in Dorian architecture, ii. 149–152; great age of in Greece, ii. 153–156; climax of in the age of Phidias, ii. 156–159; preëminence of in Greece, ii. 159–160; fate of treasures of, ii. 161; absence of among modern Greeks, ii. 205–207; of the Etruscans, ii. 222–226; of the Romans, ii. 336–361; revival of in Italy, ii. 404–406; of the primitive French, ii. 432–434; of the Spaniards, ii. 468–470; of the Russians, iii. 157–158; of the Hebrews, iii. 275–288; of the Phœnicians, iii. 351–355; of the Cyprians, iii. 373–374; of the Arabs, iii. 416–422; of the ancient Egyptians, iii. 513–522; of the Malays, iii. 716–717; of the Javanese in particuular, iii. 741–742; of the Chinese, iv. 80–92; of the Japanese, iv. 193–197; of the Polynesians, iv. 394–410; of the Hawaiians, iv. 403; of the North American Indians, iv. 482–487; of the ancient Mexicans, iv. 531–535; of the Mayas, iv. 548–550; of the Quichuas, iv. 565–566.
ARVAL BROTHERS, Festival of at Rome, ii. 374–376; significance of, ii. 376.
ARYA, Significance of, i. 650–651; House People of considered as a race, i. 641–654.
ARYAN COUNTRIES, Greatly modified by human agency, i. 553–554.
ARYAN RACES, Possible restoration of, i. 507–508; extreme sensitiveness of, i. 558; intimate association of with the woods, ii. 537.
ARYANS, Divergence of from Semitic races, iii. 199–201; see Ruddy Races.
ASHDOD, City of Philistia, iii. 334.
ASHKENEZ, Headman of the Japhethites, i. 476.
ASIA MINOR, Races and development of, ii. 33–67.
ASIATIC MONGOLOIDS, Division of the Brown races, i. 433; ethnic derivation of, i. 514; general account of, iv. 33–374; Chinese division of, iv. 33–146; Japanese division of, iv. 147–226; Mongols proper division of, iv. 227–314; Northern Asiatic division of, iv. 315–374.
ASKIMEG, Native name of Esquimaux, iv. 439.
ASPASIA, Greatness of, ii. 120–121.
ASSEMBLY, Of the Athenians considered, ii. 174.
ASSHUR, Old cities of, considered, iii. 208–210.
ASSHUR-BANI-PAL, Fragments of library of, i. 194.
ASSHURITES, THE OLD, General account of, iii. 199–219; divergence of from Aryan races, iii. 199–201; of Semitic classification, iii. 201–202; meaning of term of name Aram, iii. 202; place of in biblical scheme, iii. 203–204; nomadic and pastoral disposition of, iii. 204; building materials used by, iii. 204–205; race evolution of assisted by rivers, iii. 205–206; old cities of, iii. 208–210; grow by war and commerce, iii. 210–211; spirit of conquest among, iii. 211–213; prevalence of polygamy among, iii. 213–215; institution of harem among, iii. 215; public life of determined by commerce, iii. 216–218; transformed with downfall of Assyria, iii. 218–219.
ASSINIBOINES, Division of Dakota-Sioux, iv. 503.
ASSYRIANS, First notices of, i. 443–445. (See *Aramæans* and *Asshurites*.)
ASTARTE, Worship of by Canaanites, iii. 342–343.
ASTRAKHAN TARTARS, Division of Tartar race, iv. 273.
ASTRONOMY, Definition of, i. 42; bears witness respecting antiquity of man, i. 42, 55–83; cultivated by the Arabs, iii. 412; developed by the Egyptians, iii. 502; of the Mexicans, iv. 533; of the Incas, iv. 562–564.
ASTURIAN DIALECT, Notice of, ii. 481.
ATHABASCANS, Family of Tinnehs, iv. 464–465.
ATHANARIC, Hero of the Ostrogoths, ii. 693.
ATHARVAN-VEDA. (See *Veda*.)
ATHENE PROMACHOS, Statue of, ii. 153.
ATHENIANS, Evolution of civil society among, ii. 171–178; democratic organization of, ii. 171–174.
ATHENS, Market place of described, ii. 110–111.
ATHLETIC SPORTS, Of the Greeks, ii. 125.
ATOLL VALLEY, Place and character of in Polynesia, iv. 379–381.
ATONEMENT, Principle of Hebrew religion, iii. 311–312.
ATTIC GREEK, Consideration of, ii. 137–146; pride of Greece in, ii. 137–138; regularity and purity of, ii. 138; copiousness of, ii. 138–140; verbal development of, ii. 140; modifying elements in, ii. 140–141; perspicacity of, ii. 141; all error revealed by, ii. 141–142; capacity of for attenuation, ii. 142; intensity of, ii. 143; syllabic tautology of, ii. 143; power of condensation and expansion of, ii. 143–144; beauty and resonance of, ii. 144–145; significance of proper names in, ii. 145–146.
ATTICA, Central seat of the Ionians, ii. 93.
AUGUSTUS, Family of, ii. 268; reorganizes Gaul, ii. 528.
AURELIAN, Age of favorable to letters, ii. 276–277; battles of with the Goths, ii. 509.
AUSTRALIANS, THE, Place of in geographical ethnology, i. 425; a division of the Black races, i. 433; race derivation of, i. 532–533; general account of, iv. 691–723; relative importance of, iv. 691; Veddah division of, iv. 693–977; Toda division of, iv. 695; geographical displacement of, iv. 699–701; aboriginal tribes of, iv. 701–713; environment of, iv. 701–703; compete for lowest rank in human races, iv. 703–705; mental capacity of, iv. 705–706; food supply of, iv. 706; weapons and implements of, iv. 706–710; first contact of Europeans with, iv. 710–711; dependent on animal kingdom for existence, iv. 711–713; low grade of fish eaters, iv. 713; marriage system of examined, iv. 713–716; industries of, iv. 716; manufactures of, iv. 716; arts of, iv. 717; mental faculties of, iv. 717–718; languages of, iv. 718; beginnings of government among, iv. 719; superstition of, iv. 719–723; degrading beliefs of, iv. 720; no general theory of religion among, iv. 720; bodily form of, iv. 720–722; indolence of, iv. 722; numbers of, iv. 722–723; efforts to civilize, iv. 723.
AUTOCRACY, Natural outgrowth of Slavic conditions, iii. 159–160.
AVATARS, Belief in among the Indicans, i. 667–668.
AVICEBRON, Arabian scholar, iii. 415.
AVICENNA, Place of in Arabian learning, iii. 415.
AXIS OF EARTH'S ORBIT, Condition and fluctuations of, i. 60–83.
AYMARAS, THE, General account of, iv. 569–572; ethnic relations of, iv. 569–570; precede the Quichuas in development, iv. 570; ethnic characteristics of, iv. 570–571; artificial compression of skulls of, iv. 570–572.
AZOÏC AGE OF THE EARTH, Considered, i. 83–84.

AZTECS, THE, General account of, iv. 529–538; high rank of, iv. 529; historical successes of, iv. 529–531; predominate in Anahuac, iv. 531; environment of, iv. 531; singularities of development of, iv. 531; industries and arts of, iv. 531–533; astronomy and other sciences of, iv. 533–535; manufactures of, iv. 535; religious system of, iv. 535–536; human sacrifices of, iv. 536; allegorical history of, iv. 536; religion of analogous to Brahmanism, iv. 536; ethnic characteristics of, iv. 536–538.
AZTLAN, Myth and tradition of, iv. 529.

B

Baäl, God of the Canaanites, iii. 339; worship of, iii. 339–340; the Tyrian, iii. 369.
BAÄLTIS, Worship of by the Canaanites, iii. 340.
BABADS, Chronicles of the Javanese, iii. 740.
BABYLON, City of the Chaldees, iii. 208.
BABYLONIANS. (See *Chaldees.*)
BAIÆ, Bathing resort of the Romans, ii. 304.
BAMBOO, Values of, iv. 46.
BANDITTI, Origin of, iii. 419.
BANGKOK, Situation and character of, iii. 669–671.
BANQUET, Of the Greeks described, ii. 111–112.
BANTU RACES, Derivation of, i. 529.
BARA-BUDUR, Temple of described, iii. 743–744.
BARBARIAN, Term applied to all the uncivilized, ii. 529.
BARBARIC LIFE, Divers aspects of, i. 265–274; as shown in cave dwellings of Europe, i. 275–307; as revealed in lake villages, i. 307–320; as shown in the kitchen middens, i. 320–331; revealed in the tumuli, i. 331–346; condition of in prehistoric America, i. 346–365; general conditions of, i. 365–384; illustrations of from savage races, i. 384–410; filthy habits of, i. 385–387; worst example of among Australians, i. 387–389; exemplified among the Veddahs, i. 389–390; also among the Andaman islanders, i. 390; also among the Tasmanians, i. 392; prevalence of among the Pelagian Blacks, i. 393–394; degree of among North American aborigines, i. 395–402; progressive and unprogressive elements in, i. 403–410.
BARBARISM, General account of, i. 265–410; divers aspects of, i. 265–274; cave-dwelling manner of, i. 275–307; lake-dwelling aspects of, i. 307–320; kitchen-midden aspects of, i. 320–331; exemplified in the tumuli of Europe, i. 331–346; state of among prehistoric races of America, i. 346–365; general conditions of considered, i. 365–384; illustrated with examples from various races, i. 384–410; essential nature of, ii. 530; state of the aborigines of the New World in, iv. 437–606; state of the Black races in, iv. 607–742.
BARBARY STATES, Mixed character of population of, iii. 564–567.
BARDIC POETRY, Style of Celtic composition, ii. 582, 589–590.
BASA KAWI, Language form of the Javanese, iii. 738.
BASA KRATON, Language form of the Javanese, iii. 738.
BASA MADJA, Language form of the Javanese, iii. 738.
BASQUES, THE, Ethnic derivation of, i. 517–518; obscure race problem of, ii. 460–462; general account of, iii. 586–592; place and numbers of, iii. 586–587; Mongoloid speech of, iii. 587; grammar and literary fragments of, iii. 587; government of, iii. 588; characteristics of, iii. 588–590; appearance of, iii. 590; intellectual and moral traits of, iii. 590–591; war passion and native honesty of, iii. 591–592; picturesqueness of life of, iii. 592.
BATAKS, THE, Low condition of, iii. 727.
BATEMAN, Investigates the British tumuli, i. 344–346.
BATHS, Of Romans considered, ii. 297–304; passion for, ii. 298; public establishment of, iii. 299; literary references to, ii. 299; nomenclature of, ii. 299–300; become luxurious, ii. 300; method of considered, ii. 300–301; give rise to architecture, ii. 301–302; fashionable places of resort, ii. 302–304; usages of among the Japanese, iv. 155–156.
BATTLE, Manner of among the Germans described, ii. 660–661.
BEARDSLEE, Gives account of the Alaskans, iv. 460.
BEAUTY, Love of sought after by the French, ii. 442–444; notions of among the Chinese, iv. 143.
BECHUANAS, Ethnic derivation of, i. 531.
BEDOUINS, Class of Syrian population, iii. 383; lore of, iii. 435; character and easy removal of, iii. 435–436.
BEE KEEPING, Practiced by the Gallas, iii. 461.
BEETLE, THE, Place of in Egyptian idolatry, iii. 536.
BEGINNING OF MAN-LIFE ON THE EARTH, General discussion of, i. 37–264; time of considered, i. 37–150; place of considered, i. 150–182; manner of considered, i. 183–264; sources of information respecting time of, i. 37–55; astronomical argument respecting time of, i. 55–83; geological argument respecting time of, i. 83–100; archæological and palæontological argument respecting time of, i. 100–113; historical argument respecting time of, i. 128–138; chronological argument respecting time of, i. 138–150; quest of place of, i. 150–158; true place of considered, i. 158–182; fiat and evolution as explanatory of, i. 183–199; development of new doctrine of manner of, i. 199–211; bearing of true evolution on manner of, i. 212–236; application of evolution to subject of, i. 236–254; objections to evolution as explaining, i. 254–264; fundamental questions respecting, i. 37; true spirit of the inquiry, i. 38–39; individual life furnishes clue to understanding, i. 39–41; astronomy bears witness respecting, i. 42–43; geology testifies of, i. 43–44; archæology throws light upon, i. 44–45; palæontology illustrates nature of, i. 45–46; anthropology specially concerned about, i. 46–47; ethnology deals with question of, i. 47–48; ethnography contributes to the understanding of, i. 48–49; tradition and history give witness respecting, i. 49–55; all science testifies indirectly to time and order of, i. 55–56; reason must be applied to subject of, i. 57–59; new astronomy furnishes data for consideration of, i. 59–79; notion of design tends to explain, i. 81–83; geological forms contain evidence of, i. 84–92; peat bogs and sand dunes furnish material for considering, i. 93–94; river deltas supply proofs regarding, i. 94–100; nature of archæological testimony respecting, i. 101–109; nature of palæontological testimony respecting, i. 109–113; significance of bodily organs respecting, i. 114–116; necessity for fixing remote date of, i. 117–127; critical view of historical evidence respecting, i. 128–136; consideration of myths

respecting, i. 136–138; value of chronological testimony respecting considered, i. 138–146; summary of arguments respecting time of, i. 146–150; theory of multiple origin considered, i. 151; theory of monogenesis considered, i. 151–152; Hebrew tradition a history of, i. 154–158; migration furnishes data for considering place of, i. 159–172; hypothesis of Lemuria respecting, i. 172–182.

BELGÆ, One of the primitive races of Gaul, ii. 421.

BELTIRS, THE, Division of the Samoyeds, iv. 340.

BEL'TCHS, THE, General consideration of, i. 635–639; ethnic place of, i. 635; personal traits of, i. 635–637; social and industrial customs of, i. 637–638; slavery among, i. 638; costumes of, i. 638–639.

BENGALI, A language of India, i. 723.

BERBERS, THE, Ethnic derivation of considered, i. 460–461; account of, iii. 563–573; mixed character of, iii. 505; language of, iii. 566–567; government of, iii. 567–568; vocations of, iii. 569; ability and pursuits of, iii. 569–572.

BEROSUS, Myths and traditions recorded by, i. 436–439.

BEZALEEL, Architect of the temple, iii. 280.

BHILS, THE, Division of Indican population, i. 682–684.

BHUTAN LANGUAGE, Account of, iii. 608–611.

BIBLICAL ETHNOLOGY, Subject of considered, i. 413–415; Japhetic races according to, i. 413–415; summary of results of, i. 414–415; points of inapplicability of, i. 414–415; scheme of satisfactory within narrow limits, i. 415.

BIN TEPE, Royal tombs of the Lydians, ii. 55–57.

BISAYANS, THE, Tribe of the Philippines, iii. 778–780.

BITHYNIANS, THE, General consideration of, ii. 57–58; country of, ii. 57–58; cities of, ii. 58.

BLACK BOOK OF THE WELSH, Contains principal poems of the race, ii. 552.

BLACKFEET, Division of the Crows, iv. 100.

BLACK RACES, Determined by scientific ethnology, i. 433–434; distribution of, i. 434–435, 525–539; general character of, i. 525–526; probable Lemurian origin of, i. 526–527; race divisions of, i. 527–529; sorrowful estate of, i. 529–530; Zulu-Kaffir division of, i. 530; Bantu division of, i. 530; Hottentot division of, i. 530–531; Bechuanan division of, i. 531; Australian division of, i. 532–533; Lemurian origin of latter, i. 533–534; Papuan division of, i. 534; theory of monogenesis with respect to, i. 535–536; not completely separated from other races, i. 537–538; general account of, iv. 607–742; African Nigritian division of, iv. 607–690; Australian division of, iv. 691–723; Papuan division of, iv. 724–742; general reflections respecting, iv. 740–742.

BLACK, THE, Sect of among Thibetans, iii. 624.

BLANKET, Unit of money among the Alaskans, iv. 462.

BLOOD-AXE, Adventures of, iii. 59–60.

BLOODY COMBATS. (See *Gladiatorial shows.*)

BLOWGUN, Use of by the Guarani-Brazilians, iv. 603.

BLUBBER, Eaten by the Esquimaux, iv. 446–447.

BLUE WOLF, THE, Myth of, iv. 239.

BOCCACCIO, Man of Florence, ii. 406.

BODHISATSHIP, Doctrine of among the Thibetans, iii. 617–618.

BOLOHAN, A dialect of Lobo, ii. 133.

BOËTHIUS, Author of *Consolation of Philosophy*, ii. 501.

BOGDO LAMA, Rival of the Grand Lama, iii. 614–616; manner of choosing, iii. 622–623.

BON, THE, Faith of among Thibetans, iii. 624–626.

BONDER, Civil class among the Swedes, iii. 70; contend with the Swerkers, iii. 81–83.

BONI MORES, Derivation and sense of in Roman law, ii. 381–382.

"BOOK OF AGES," Classic of Chinese literature, iv. 71.

"BOOK OF ANCIENT MATTERS," Classic of Japanese literature, iv. 178.

"BOOK OF HISTORY," Classic of Chinese literature, iv. 73.

"BOOK OF ODES," Classic of Chinese literature, iv. 70.

"BOOK OF RITES," Classic of Chinese literature, iv. 73–74.

"BOOK OF THE DEAD," Missal of the ancient Egyptians, iii. 505.

"BOOK OF THE LOWER WORLD," Classic of the ancient Egyptians, iii. 407.

BOOMERANG, Weapon of the Australians, iv. 708; manner of making, iv. 706–711.

BOOTY, Motive of Norse adventure, iii. 55.

BORNEANS, THE, General account of, iii. 751–764; situation of, iii. 751; environment of, iii. 751–754; productions of, iii. 754–757; complexity of race character of, iii. 757–758; language of, iii. 758–759; political condition of, iii. 759–761; religious condition of, iii. 761; industries and arts of, iii. 761–764; weapons of, iii. 763–764.

BOULEUTERIUM, Council chamber of the Athenians, ii. 113.

BOURBONS, THE, Court of described, ii. 438.

BOUSTROPHEDON WRITING, Used in Himyaritic inscriptions, iii. 452.

BOW AND ARROW, Use of by Guarani-Brazilians, iv. 603.

BRACHYCEPHALIC SKULLS, Found in British tumuli, i. 339–340.

BRAHM, RACE OF, Expands in India, i. 482.

BRAHMA, Meanings and applications of, i. 663–665.

BRAHMANISM, Evolution of, i. 656–676; based on the Vedas, i. 656–657; prayerful element in, i. 658; a system of Kathenotheism, i. 662–663; puts end for the cause, i. 664–665; contrast of the old and the new, i. 665–666; doctrines of, i. 666–667; demands avatars, i. 667–668; yields to Buddhism, i. 669–670; recovers itself, i. 671–676; debasing character of, i. 671; sutteeism of, i. 671–672; devotee superstitions of, i. 672–676.

BRAHMANS, THE, Rise of in India, i. 656–657; corrupt Vedaism into a mythology, i. 662–669; represent the intellectual forces of the Hindus, i. 689; represent extreme of Hindu development, i. 724.

BRAMBANAM, Ruins of in Java, iii. 744.

BRAZIL, Colonization of, ii. 491–492.

BREAKSPEARE, NICHOLAS (Hadrian IV), Establishes a Roman Church in Ireland, ii. 611–613.

BRETON LANGUAGE, Account of, ii. 589–590.

BRETONS, THE, General account of, ii. 586–587; segregation of, ii. 587; industries and subsistence of, ii. 587–588; reasons for isolation of, ii. 588–589; traces of Oriental character of, ii. 588–589; preservation of ethnic traits of, ii. 589; language of, ii. 589; literature of, ii. 589–590.

BRETWALDA, Imperial office among the Anglo-Saxons, ii. 731–734.
BRICKS, Use of by the Romans as building material, ii. 354–355.
BRICK TEA, Use of in Thibet, iii. 602.
BRIDAL PROCESSION, Of the Romans, ii. 260.
BRIDGES, Masterpieces of Japanese building, iv. 185–186.
BRIGANDAGE, Among the Albanians, ii. 214.
BRONZES, Of the Etruscans, ii. 224–225; of the Japanese, iv. 193–194.
BROWN RACES, THE, Determined by scientific ethnology, i. 432–433; distribution of, i. 434, 505–525; hypothesis of origin of, i. 505; criteria for determining direction of migration of, i. 505–508; Dravidian division of, i. 508; characteristics of discussed, i. 508–510; Malayo-Chinese division of, i. 510–512; Polynesia peopled by, i. 512–513; contribute aborigines of the New World, i. 513–514; Asiatic Mongoloid division of, i. 514; Northeastern Asiatic division of, i. 514–515; Samoyedic and Ural-Altaic divisions of, i. 516; Tungusic division of, i. 517; outer circuit of dispersion of, i. 517–518; contributed Esth and Malagasy races, i. 518; question of connection of American aborigines with, i. 518–520; Orarians and Alaskans derived from, i. 520–521; Selish and Mexican races derived from, i. 522; Central Americans and Shoshones derived from, i. 523; South American aborigines derived from, i. 524; astonishing limits of migration of, i. 524–525; have no mythology, i. 564; divorced from rational purpose, i. 566; general account of, iii. 581–802; iv. 33–606.
BRUSH CREEK (Ohio), Prehistoric earthwork at described, i. 350.
BUCHAREST, City of Roumania, ii. 518.
BUDANSAR, Ancestor of Khans, iv. 230.
BUDDHA, Likeness of to the Christ, iii. 614; life of, iii. 616–617.
BUDDHISM, Origin of, i. 669–670; parallel of with Protestantism, i. 670; contends for mastery in Thibet, iii. 607; makes its way across the mountains, iii. 609; forms basis of Thibetan literature, iii. 609–611; enters into union with Thibetan conditions, iii. 613–617; prevalence of, iii. 617–620; determines social life of the Siamese, iii. 663–665; prevalence of in Siam, iii. 674–677; prevalence of among the Cambodians, iii. 687–689; introduction of into China, iv. 119; prevalence of in Japan, iv. 212–213; superimposed on Shinto, iv. 214–215; mingles therewith, iv. 215–217; low estate of in Corea, iv. 266–267.
BUDDHIST PILGRIMS, Work of in Thibet, iii. 608–614.
BUFFALO (the prehistoric), Contemporaneous with primeval man in Europe, i. 298–300; abounds in India, i. 693–694.
BUFFON, Considers the natural history of life, i. 197.
BUILDING (for civilized and refined peoples, see *Architecture*), Of the prehistoric lake dwellers, i. 307–320; of the coast people of the north (see *Coast People*, etc.); of the age of the tumuli, i. 331–337; of the prehistoric races of America, i. 346–355, 357–365; of the Celts, ii. 534–535, 555–556; of the Teutonic peoples, ii. 652–653; of the Coreans, iv. 261; of the Yakuts, iv. 320; of the Kamchatkans, iv. 323; of the Californians, iv. 515; of the Guarani-Brazilians, iv. 600; of the Australians, iv. 716.
BUILDING MATERIALS, Selection of by the Romans, ii. 353–355; of the Old Asshurites, iii. 204–205; of the Egyptians, iii. 490–491.
BUILDINGS, Of the North American Indians, iv. 484–485.
BULGARIANS, Ethnic derivation of, i. 499.
BULL, Place of in Egyptian idolatry, iii. 536.
BURGUNDIANS, THE, Ethnic derivation of, i. 502; apparition of in Europe, ii. 710–711; relations of with the Swiss, iii. 94.
BURIAL METHODS IN PREHISTORIC EUROPE, Account of, i. 337–342.
BURIAL SYSTEM, Of the American aborigines, iv. 494–495.
BURIATS, Division of the Mongol race, iv. 233; general account of, iv. 248–250; superiority of, iv. 248; agricultural life of, iv. 248; animal industries of, iv. 248; Buddhism succeeds Shamanism among, iv. 248–249; ethnic features of, iv. 250.
BURMESE, THE, General account of, iii. 631–656; likeness of to Thibetans, iii. 631; eastern boundary of Aryan races, iii. 631; resources of, iii. 633–635; conditions of life among, iii. 635–636; marriage system among, iii. 636; language of, iii. 636–638; literature of, iii. 638–639; Judson's work among, iii. 639; arts of, iii. 639–641; architecture of, iii. 641–643; manufactures of, iii. 643; government of, iii. 643–646; triumph of Buddhism among, iii. 646; laws of Manu among, iii. 646; classes of, iii. 648; servitude among, iii. 648; universal monasticism of, iii. 648–649; prejudice against Islam and Christianity among, iii. 649–651; missionary question among, iii. 650–652; ethnic traits of, iii. 652–656.
BUSHMEN, THE, General account of, iv. 675–678; degradation of, iv. 675; manner of living among, iv. 675–676; weakness of intellect of, iv. 676; improvability of considered, iv. 677; signs of progress among, iv. 677; use of domestic animals by, iv. 677.
BUTA, Name of social caste among the Australians, iv. 714–716.
BYBLUS, Capital city of the Phœnicians, iii. 354, 358–359.
BYRON, LORD, Quotations from, ii. 212, 508.

C

Cabiri, The, Myth and tradition of, iii. 371.
CABOTS, Discoverers of the New World, ii. 404.
CADIZ, Founded by the Phœnicians, iii. 361.
CADMUS, Tradition of in Hellas, ii. 85; myth of, iii. 370–371.
CÆSAR, JULIUS, Gives account of wild beasts in Germany, i. 298–299; place of in Latin literature, ii. 329; gives reasons for conquering Gaul, ii. 402; typical of Roman character, ii 402; describes the ceremonies of the Druids, ii. 540–541; conquers the Helvetians, iii. 93.
CAHOKIA (Illinois), Prehistoric works of described, i. 349–350, 352.
CALEDONIANS, Lay restrictions on their king, ii. 564.
CALENDAR OF THE MEXICANS, iv. 533.
CALIFORNIANS, THE, Ethnic group of Pacific aborigines, iv. 510; general character of, iv. 515–520.

CALMUCKS, THE, Place among the Mongols, iv. 234; characteristics of, iv. 241–242; division of Tartar races, iv. 273; general account of, iv. 273–276; divisions of, iv. 273; territories of, iv. 274; barbaric character of, iv. 274–275; forbidding aspects of, iv. 275; ethnic characteristics of, iv. 275–276; Pallas's description of, iv. 276; offspring of Scythians, iv. 276.
CAMBODIANS, THE, General account of, iii. 681–692; environment of, iii. 681–683; productions of, iii. 683; minerals of, iii. 683–684; commerce of, iii. 684; social and domestic institutions of, iii. 684; slavery among, iii. 684–685; domestic life of, iii. 686; language of, iii. 686–687; government of, iii. 687; prevalence of Buddhism among, iii. 687–689; antiquities of, iii. 689–691; ethnic characteristics of, iii. 691–692.
CAMBRIAN PERIOD IN GEOLOGY, Considered, i. 84.
CAMBRIANS, Old name of the Welsh, ii. 573–575.
CAMEL OF ARABIA, Notice of, iii. 401; use of in Egypt, iii. 488.
CANAANITES, Derivation of, i. 454–455, 464–469; ethnic relationships of, i. 466–469; vicissitudes of, i. 469–470; subjugation of by the Hebrews, iii. 292; general account of, iii. 323–386; ancient tribes of, iii. 323–335; industries of, iii. 335–337; government of, iii. 337–338; religions of, iii. 338–345; Phœnician division of, iii. 345–372; Cyprian division of, iii. 372–374; Carthaginian division of, iii. 374–380; Neo-Syrian division of, iii. 380–386; belong to Semitic race, iii. 323–324; affinities of with Hebrews, iii. 324–325; early connections of, iii. 325–326; environment of, iii. 326–327; outspread of, iii. 328–329; two forms of development among, iii. 329; disparaged by Hebrews, iii. 331; civil and social estate of, iii. 331–332; industries of, iii. 335; sacrifices of, iii. 335–336; classes of, iii. 336–337; government of, iii. 338.
CANAANITISH RELIGIONS, General account of, iii. 338–345; wide departure of from nature, iii. 338–339; deities of, iii. 339–340; altars and ceremonials of, iii. 340–343.
CANALS, Necessary in Egypt, iii. 485.
CANARY ISLANDS, Occupied by the Guanches, iii. 557.
CANIS DHOLA, Found in Indian jungle, i. 692.
CANNIBALISM, Of the Bataks, iii. 731–732; practiced by the Sawaioris, iv. 397–398; of the Fijians, iv. 420; of the Caribs, iv. 558; of the African Nigritians, iv. 650.
CAPITAL PUNISHMENT, Place of in Roman law, ii. 389.
CAPPADOCIANS, THE, Ethnic derivation of, i. 486; general consideration of, ii. 35–36; mythology and superstition of, ii. 36; affinity of with Iranians, ii. 36.
CAPUT, Fiction of in Roman law, ii. 392.
CARACALLA, Builds a public bath, ii. 301.
CARACTACUS, King of the Silures, ii. 574–575.
CARBOHYDRATES, One of the classes of foods, i. 707–713.
CARBONIFEROUS PERIOD IN GEOLOGY, Considered, i. 84.
CARIANS, THE, Ethnic derivation of, i. 486–487; consideration of, ii. 59–69.
CARIBBEANS, THE. (See *Caribs.*)
CARIBS, THE, General account of, iv. 555–560; race connections of, iv. 555; Guianan group of, iv. 555; Chibcha group of, iv. 555; classified by languages, iv. 557; native seats and ethnography of, iv. 557; cannibals par excellence, iv. 558; affinity of with North American Indians, iv. 558; ethnic characteristics of, iv. 558–559; vicissitudes of, iv. 559–560.
CARLOVINGIANS, Establish themselves in Italy, ii. 400.
CARNAC, Ruins of described, i. 342–344.
CARNIVORA, Absence of in the Philippines, iii. 773.
CAROLINE ISLANDERS, Ethnic derivation of, i. 512–513; place of in Polynesia, iv. 377.
CARPETS, Manufacture of by the Turks, iv. 299–301.
CARPINI, Furnishes sketch of the Chinese, iv. 35.
CARTHAGINIANS, Ethnic derivation of considered, i. 460–461; general account of, iii. 374–380; primitive tradition of, iii. 376; rise of to power, iii. 376; character and constitution of, iii. 376–377; religious character of, iii. 377–379; loss of records of, iii. 379.
CARTISMANDUA, Betrays Caractacus, ii. 575.
CASCA, Speech of, ii. 283.
CASHMERIANS, THE, Represent the early Indicans, i. 717–718; preserved by evolution, i. 718; character of, i. 718; divergence of from Punjabese, i. 718–719.
CASTE, Question of among the Indicans considered, i. 676–680; origin of, i. 676–677; Brahmanical order of, i. 677; Vaisya and Ludra orders of, i. 677–678; efforts of Great Britain to suppress, i. 679–680; indications of in native American languages, iv. 479; basis of Australian marriage system, iv. 714–716.
CASTILIAN LANGUAGE, Account of, ii. 480–481.
CASTLES, Of the Japanese, iv. 186–187.
CAT, Place of in Egyptian idolatry, iii. 536.
CATALAN LANGUAGE, Account of, ii. 480–482.
CATAWBAS, THE, Division of Appalachians, iv. 522.
CATHAY, Old name of China, iv. 35.
CATHOLICISM, Triumphant in Ireland, ii. 611–613.
CATLIN, Describes the Mandan Indians, iv. 495–503.
CATTI, Division of the Teutonic races, ii. 681.
CATTLE, Form of property under Roman constitution, ii. 383–384; importance of among the Germans, ii. 653.
CAVALRY, Manner of using in German battle, ii. 661.
CAVE BEAR, Contemporaneous with primeval man in Europe, i. 111, 295–296.
CAVE DWELLERS OF EUROPE, General account of, i. 275–307; contemporaneous with extinct animals, i. 275–276; relations of with geological epochs, i. 276–277; belong to quaternary period, i. 277; materials used by in fabrication, i. 278–288; old stone age among, i. 281–283; new stone age among, i. 283–285; age of bronze among, i. 285–287; age of iron among, i. 287–289; workmanship of, i. 288; character of caves inhabited by, i. 289–293; character of determined by remains, i. 293–295; animals associated with, i. 295–303; tools and implements of, i. 303–307.
CAVE HYENA, Contemporaneous with primeval man in Europe, i. 295.
CAVE LION, Contemporaneous with primeval man in Europe, i. 295.
CAYUGAS, THE, Division of the Huron-Iroquois, iv. 506.
CELEBESIANS, General account of, iii. 765–770; environment of, iii. 765–767; industries and manufactures of, iii. 767; building and commerce of, iii. 767; language of, iii. 767–769; religion of, iii. 769–770; ethnic characteristics of, iii. 770.

CELL ORGANIZATION, Consideration of, i. 207–210.
CELTÆ. (See the *Celts.*)
CELTIBERIANS, Amalgamated in Spain with native races, ii. 526–527; division of the Celts, ii. 566–567.
CELTIC LANGUAGE, Account of, ii. 566–568; divisions of, ii. 567; Aryan character of, ii. 567.
CELTIC LITERATURE, Account of, ii. 568–570.
CELTIC POETRY, Arose with fall of Druidism, ii. 550.
CELTIC RACES, THE, Ethnic derivation of, i. 497–498; superimposed on barbarians, i. 497; revived in Britain, i. 498; turned back into Asia, i. 498.
CELTICE, Greek name of Celtic empire, ii. 525–527.
CELTS, Ancestral race of the French, ii. 420–424; ascendency of Rome over, ii. 421; transformed and Latinized, ii. 421–422; contribute principal element to Spanish stock, ii. 462; followed by Visigoths and Vandals, ii. 489; general account of, ii. 521–622; as Gauls proper, ii. 521–535; under aspect of Druidical cult, ii. 536–558; government, language, and culture of, ii. 558–573; Welsh and Cornish divisions of, ii. 573–586; Breton and Gaelic divisions of, ii. 586–605; Irish division of, ii. 605–622; predominance of the Druids over, ii. 539; driven back by Saxons in Britain, ii. 564–565; contend with Anglo-Saxons for possession of Britain, ii. 724–727; pre-occupation of Iceland by, iii. 36–37.
CENTRAL AMERICANS, Ethnic derivation of, i. 523.
CENTRAL AMERICAN ABORIGINES, General Account of, iv. 525–554; primitive Mexican divisions of, iv. 525–545; Quiche and Maya divisions of, iv. 546–554.
CENTRAL SUDANESE, Ethnic derivation of, i. 528.
CENTRAL SUDANESE NATIONS, Groups of, iv. 628–629.
CEREALS, Introduced into India, i. 701; product of in India, i. 700; abundance of in Italy, ii. 239–240.
CEREMONY, The law of Chinese intercourse, iv. 133–136.
CERVANTES, MIGUEL, Life and work of, ii. 484–486.
CEYLON, Native place of the Veddahs, iv. 693; great distance of from Australia, iv. 699–701.
CHALDEES, First methods and traditions of, i. 436–437; tradition of respecting the Deluge, i. 440–441; general account of, iii. 226–242; relations of to Babylonians, iii. 226; richness of country of, iii. 226–227; uncertainty of derivation of, iii. 227; compete with Egyptians and Chinese for priority, iii. 228; primitive inventions of, iii. 229; early commercial development of, iii. 229–231; effects of food supply on, iii. 231; polygamy of, iii. 231–235; transformed to civic aspects, iii. 235–236; invent Cuneiform writings, iii. 236–238; diffusion of intellectual life by, iii. 238–239; literature of, iii. 239; absence of true government among, iii. 240; old monarchy of, iii. 240–242; contained germ of religious evolution, iii. 242; famous observers of nature, iii. 286–287; progenitors of Arabians, iii. 393.
CHAMBO LAMA, Pope of the Buriats, iv. 249.
CHANGOS, THE, Account of, iv. 572–573.
CHARAS, THE, Division of the Patagonians, iv. 589–590.
CHARIOT RACES OF THE ROMANS, General account of, ii. 313–316; preparation for, ii. 313; different from the Greek, ii. 313; companies organized to promote, ii. 313; colors adopted by, ii. 313–314; under patronage of emperors, ii. 314; popular interest in, ii. 314–316; scenes in connection with, ii. 316.
CHASE, THE, Passion for among the Germans, ii. 651.
CHASTITY, Prevalence of among modern Greeks, ii. 203–205.
CHAUCI, Division of among the Teutonic races, ii. 681–682.
CHEMISTRY, Shows the oneness of material nature, i. 211; developed by the Egyptians, iii. 502.
CHEROKEES, THE, Division of Appalachians, iv. 522.
CHERUSEI, Division of the Teutonic races, ii. 682.
CHEYENNES, THE, Division of the Appalachians, iv. 524.
CHIA-CHIEH, System of Chinese writing, iv. 63.
CHICHIMECS, Notices of, iv. 540–541.
CHICKASAWS, THE, Division of Appalachians, iv. 522.
CHICQUITOS, THE, Division of the Patagonians, iv. 586–588; account of, iv. 590–591.
CHIEFTAINSHIP, Theory of among the American aborigines, iv. 488–489.
CHILD-LIFE, Of man analogous to tribe-life of peoples, ii. 530.
CHINESE, THE, Ethnic derivation of, i. 514–515; general account of, iv. 33–146; environment and resources of, iv. 33–49; domestic life and institutions of, iv. 49–58; language of, iv. 58–69; literature of, iv. 70–77; industrial life of, iv. 77–94; constitution and laws of, iv. 79–110; religion and religious institutions of, iv. 110–124; manners and customs of, iv. 124–146; antiquity of, iv. 33–35; Carpini's sketch of, iv. 35; William of Rubruk's account of, iv. 35–36; visited by travelers, iv. 36–37; environment of, iv. 37–43; extent of empire of, iv. 40–41; Western resources respecting, iv. 41–43; productions of, iv. 43–47; domestic animals of, iv. 47–48; prevalence of custom among, iv. 51; early marriage among, iv. 51; marriage institutions of, iv. 51–52; polygamy of, iv. 52–54; place of woman among, iv. 54–57; opposition to reform among, iv. 57–58; arrestment of language among, iv. 58–60; written forms employed by, iv. 60–64; narrowness of spoken language of, iv. 64–67; grammatical expedients of, iv. 67–69; early appearance of literature among, iv. 70; drama and prose histories of, iv. 71–73; ritualistic writings of, iv. 73–75; Confucian literature of, iv. 75–76; encyclopædias of, iv. 76–77; evolution of industries among, iv. 77–78; public works of, iv. 77–80; handicrafts of, iv. 80–82; relations of to soil, iv. 82–83; fisheries of, iv. 83–84; land cultivation of, iv. 84–85; useful arts of, iv. 85–88; navigation by, iv. 88–90; architecture of, iv. 90–94; political constitution of, iv. 95–98; place of empire among, iv. 98–100; governmental administration of, iv. 100–101; political vices of, iv. 102; punishments among, iv. 102–109; exemption of from foreign influence, iv. 109–110; worship of ancestors by, iv. 111; philosophical teachers among, iv. 111–118; multiple religion of, iv. 118–119; place of the individual among, iv. 119–123; influence of

various systems upon, iv. 123–124; contrasts of with Western people, iv. 124–130; industry and economy of, iv. 130–132; bane of opium among, iv. 132–133; ceremonious bearing of, iv. 133–135; absurdities of intercourse among, iv. 135–136; mendacity of, iv. 136; compactness of, iv. 137; enforced modesty of, iv. 137–139; place of the Mandarins among, iv. 140–141; seclusion of women among, iv. 141–143; notions of beauty among, iv. 143; race derivation of, iv. 143–144; ethnic characteristics of, iv. 144–146.

CHINESE LANGUAGE, General account of, iv. 58–69.

CHINOOKS, THE, Account of, iv. 510.

CHIPPEWAS, THE, Tribe of Huron-Iroquois, iv. 509.

CHIVALRY, Rise of in Spain, ii. 470; lays hold of poetry among the Provençals, ii. 503.

CHOCTAWS, THE, Ethnic derivation of, i. 522; division of Appalachians, iv. 522.

CHOLULANS, THE, Account of, iv. 541–544; evolution of, iv. 542; great pyramid of, iv. 542–544; human sacrifices of, iv. 544; uncertainties respecting, iv. 544–545.

CHONTALS, THE, Account of, iv. 554; industries and arts of, iv. 554.

CHRIST, THE, Expectation of, iii. 313–314; appearance of, iii. 314; new kingdom of, iii. 314–315; put to death, iii. 315; spread of doctrines of, iii. 315–316.

CHRISTIANITY, Accepted by modern Greeks, ii. 193–195; ascendency of in Italy, ii. 409–410; accepted by the Gael, ii. 592–593; accepted by the Goths, ii. 694; influence of upon the race, ii. 703; furnishes a tie among barbarian States, ii. 734; influence of among the Icelanders, iii. 45; corrupt form of in Abyssinia, iii. 441; accepted by the Copts, iii. 497; prejudice against in Japan, iv. 221.

"CHRONICLES," THE, Account of, ii. 434.

CHRONICLES OF THE NORSE, Value of, iii. 36–49.

CHRONOLOGY, Definition of, i. 54; bears witness respecting the antiquity of man, i. 54–55, 138–150.

CHUEN-CHOO, System of Chinese writing, iv. 62–63.

CHUK-CHEES, General account of, iv. 325–328; geographical position of, iv. 325; distribution of, iv. 325; subdivisions of, iv. 325–326; resemblance of to Esquimaux, iv. 327; Yukagir division of, iv. 327–328; manner of life of, iv. 328.

CHUK-LUK-MUTS, Account of, iv. 325–327.

CHULCHES, THE, Division of the Patagonians, iv. 584.

CHURCH OF ROME, Gains an ascendency in Italy, ii. 409; asserts her prerogatives in France, ii. 435–436; firmly planted in France, ii. 454–458.

CHUSARTHIS, Divinity of the Phœnicians, iii. 371.

CHUSOR, Deity of the Phœnicians, iii. 370.

CICERO, Fixes standard for Latin prose, ii. 329–330.

CILICIANS, Ethnic derivation of, i. 485–486; place and composition of, i. 486; consideration of, ii. 63–64.

CIMBRI, Division of the Teutonic races, ii. 682; account of, ii. 682–684; defeated by Romans, iii. 91–93.

CIMMERIANS, Biblical derivation of, i. 476.

CIRCULAR STRUCTURE, Prevalence of in Roman architecture, ii. 357–358.

CIRCUS, Substituted for domesticity among the Romans, ii. 270; succeeds the drama at Rome, ii. 309; culminates in the Maximus, ii. 311; scenes in, ii. 311–316.

CITIES OF REFUGE, Establishment of in Israel, iii. 303.

CITRUS FRUITS, THE, Produced in Greece, ii. 103.

CITY, THE, Evolution of, iii. 206–208.

CIVIL SOCIETY, Evolution of among the Greeks, ii. 162–178; weakness of, ii. 162; light forms of desired, ii. 163; expediency and trial the criterion of, ii. 164; relation of Lycurgian laws to, ii. 164; aristocratic aspects of among Spartans, ii. 165; essential oligarchy of, ii. 165; military features of, ii. 166; relation of landownership to, ii. 167; antagonism of wealth, ii. 167; military bias of, ii. 167–168; relation of communal table to, ii. 169; divergence of among Spartans and Athenians, ii. 169–170; bearing of Draconian laws on, ii. 170; of the Solonian constitution on, ii. 171–175; ostracism a feature of, ii. 177.

CIVILIZATION, Marked with the appearance of literary records, ii. 531; concomitant with law, ii. 531.

CLAN, Character of among the Gauls, ii. 533; system of preservation of by the Gael, ii. 596–598; rise of the Asshurites, iii. 213.

CLASSES (of Society), Beginning of struggle of at Rome, ii. 285.

CLASSIFICATION OF THE HUMAN SPECIES, General consideration of, i. 411–435; why classification is necessary, i. 411–412; unsatisfactory character of previous attempts at, i. 412–413; scriptural opinions respecting, i. 413; Japhetic distribution as part of, i. 413–414; summary of biblical view of, i. 414–415; historical ethnology in connection with, i. 415–419; place of Indo-European race in, i. 416; place of Semitic race in, i. 416–417; place of Hamitic race in, i. 417; place of Altaian races in, i. 417–418; place of Western aborigines in, i. 418–419; general results of historical method, i. 419; linguistic ethnology as bearing on, i. 419–424; how language becomes a basis of, i. 419; Aryan race determined by, i. 419–421; race movements discoverable by language, i. 420; relation of Aryan linguistics to, i. 420–421; Semites classified by language in, i. 421–422; Turanian race classified by language in, i. 422–423; Ganowanian race classified by language in, i. 423–424; geographical ethnology furnishes materials of, i. 424–426; peoples determined in by geographical method, i. 424–425; scientific ethnology furnishes materials of, i. 426–435; possibility of employing science in, i. 427–429; human characteristics that may be used as criteria of, i. 428–431; races in determined by scientific method, i. 431–435.

CLAVIGERO, Account of respecting Mexicans, iv. 536–538.

CLEANLINESS, Enjoined by the Koran, iii. 437.

CLEOPATRA, Type of the imperial women, ii. 267–268.

CLIENTAGE, Rise of at Rome, ii. 285–286; becomes a feudalism, ii. 287–288; degrading influence of, ii. 288–289.

CLIMATE, Of Germany considered, ii. 629–630; of the Slavic countries, iii. 140–144.

CLISTHENES, Legislation of, ii. 176–178.

CLOACA MAXIMA, Built by the Etruscans, ii. 221–222.

CLOTHING, An essential of man-life, i. 573–575.

CLOVIS. (See *Hlodwig.*)

CLUSIUM, Old city of the Etruscans, ii. 226–227.

COAST PEOPLE OF THE NORTH, Account of, i. 320–331; produce the kitchen middens, i. 322–323; leave animal remains, i. 323–324; eating habits of, i. 324; methods of determining customs of, i. 324–325; analogy of with the Fuegians, i. 325–326.
COAST VEDDAHS, Division of the Veddahs, iv. 693.
COCHIN CHINA, Character of, iii. 692.
CODEX ARGENTEUS, Account of, ii. 693–694.
CODRUS, Tradition of, ii. 93.
COFFEE, Production of in India, i. 706.
COGNOMEN, Signification of among the Romans, ii. 255.
COINED MONEY, Invented by the Lydians, ii. 48–49; of the Etruscans, ii. 222–223.
COLISEUM, Chief scene of the gladiatorial sports, ii. 319–320.
COLLEGE OF PRIESTS, A part of the Roman hierarchy, ii. 367.
COLONIZATION, Promoted by the Phœnicians, iii. 359–361; no spirit of among Egyptians, iii. 492.
COLOR OF THE HUMAN BODY, Relation of it to climate, i. 508–509.
COLUMBA, Saint of the Gael, ii. 592.
COLUMBUS, Man of Genoa, ii. 404.
COLUMN, THE, Character of in Roman building, ii. 349–352; in Egyptian architecture, iii. 520.
COMANS, THE, Division of the Turkish race, iv. 280. (See *Turks.*)
COMITIAN ASSEMBLIES, Evolution of in the Roman state, ii. 382.
COMMERCE, Of the lake dwellers, i. 315; of the Greeks, ii. 107, 113–114; hindered in primitive Italy, ii. 249–250; absence of among the ancient Germans, ii. 655; feebleness of among Icelanders, iii. 40–41; of the Swiss, iii. 102–103; succeeds pastoral and nomadic life, iii. 204–205; begins with river trade, iii. 205–206; gives rise to public life, iii. 216; of the Chaldees, iii. 229–231; avoided by the Hebrews, iii. 259–260; of the Canaanites, iii. 355; of the Phœnicians, iii. 349–350, 355–362; of the Abyssinians, iii. 454; of the Somalis, iii. 468; feeble development of in Egypt, iii. 490; of the Tripolitans, iii. 566; of the Thibetans, iii. 597–602; of the Siamese, iii. 662–663; of the Cambodians, iii. 684; of the Malaccans, iii. 718; of the Javanese, iii. 736; of the Celebesians, iii. 767; of the Philippine islanders, iii. 777–778; of the Madagascans, iii. 797; of the Chinese, iv. 89–90; of the Japanese, iv. 153–154, 195–196; of the Turks, iv. 301; of the Finns, iv. 342.
COMMON LAW, Traces of in Hebrew legislation, iii. 302–303.
COMMUNAL MARRIAGE, System of described, i. 596–597; result of sexual chaos, i. 602.
COMPLEXION, Mistaken notions respecting, iii. 541–542.
COMPOSITE STYLE IN ARCHITECTURE, Prevails at Rome, ii. 349–350.
CONCUBINAGE, Substituted for polygamy among the Japanese, iv. 155.
"CONFESSION" OF SAINT PATRICK, Quotation from, ii. 609.
CONFUCIUS, Master of Chinese literature and philosophy, iv. 75–77; life and work of, iv. 114–119; his golden rule, iv. 116–117; his success, iv. 117–118.
CONSECRATIO CAPITIS, Meaning of in Roman law, ii. 389.
"CONSOLATION OF PHILOSOPHY," Composed by Boëthius, ii. 501.
CONSONANTS, Predominance of in Semitic language, iii. 265–267.
CONSTITUTION, Of the Chinese, iv. 95–110; accepted by the Japanese, iv. 204–206; of the Mongols, iv. 238.
CONTRACT, Law of in Roman constitution, ii. 386–388.
COOK, CAPTAIN, Visit of to Sandwich islands, iv. 399–400.
COOKERY, Of the Esquimaux, iv. 446–447.
COPTIC LANGUAGE, Character of considered, iii. 497–498.
COPTS, THE, General account of, iii. 545–563; place and relationship of, iii. 545; manner of life of, iii. 546–548; means of subsistence of, iii. 178; language of, iii. 549–550; religion of, iii. 550–552; marriage system of, iii. 552; influence of Islam among, iii. 552–553; educational system of, iii. 553–554; polygamy among, iii. 556; costumes of, iii. 557; social intercourse among, iii. 557; beliefs of in fatalism, iii. 559; universities among, iii. 559; dervishes among, iii. 559–562; Turcoman influence among, iii. 562–563.
COREA, General character of, iv. 256–257.
COREAN LANGUAGE, iv. 260–261.
COREANS, THE, General account of, iv. 256–270; environment of, iv. 256; productions of, iv. 256–257; affinities of, iv. 257; marriage system of, iv. 257–259; place of woman among, iv. 259; household relations of, iv. 259; intellectual life of, iv. 259–260; language of, iv. 260–261; industrial arts of, iv. 261; government of, iv. 261–263; political superstitions of, iv. 263; army of, iv. 265; cruel judicial methods and punishments of, iv. 265; Shamanism of, iv. 265–266; Confucianism among, iv. 266; Buddhism among, iv. 266–267; superstitions of, iv. 267–268; personal habits and usages of, iv. 268–270; costumes of, iv. 270; prejudices of, iv. 270.
CORINTHIAN, Order in architecture preferred by the Romans, ii. 348–349.
CORNELIA, Character of illustrated, ii. 265–266.
CORNISH, THE, General account of, ii. 583–586; geographical situation of, ii. 583; myth and tradition of, ii. 583–584; tribal divisions of, ii. 584; language of, ii. 584–585; mineral wealth of, ii. 585–586; society of dependent on tin, ii. 585–586.
CORNISH LANGUAGE, Account of, ii. 584–585; extinction of, ii. 585.
CORTONA, Old city of the Etruscans, ii. 227.
COSSACK-KIRGHEEZ, Race division of the Mongols, iv. 245–246.
COSSACKS, THE, General account of, iv. 246–248; unsocial and barbaric character of, iv. 246–247; religious condition of, iv. 247; social and civil polity of, iv. 247; promoters of development of, iv. 247–248.
COSTUMES, Of the Persians, i. 631–632; of the Beluchs, i. 638–639; of the Hindus, i. 732, 748; of the Lydians, ii. 52–53; of the Greeks, ii. 163, 166, 175; of the Albanians, ii. 215–216; of the Bretons, ii. 588–589; of the Egyptians, iii. 557; of the Thibetan hierarchy, iii. 624; of the Burmese, iii. 654; of the Cambodians, iii. 691; of the Coreans, iv. 270; of the

Hawaiians, iv. 402; of the Fijians, iv. 424–425; of the Esquimaux, iv. 449; of the American aborigines, iv. 496.
COTTON, Growth of in India, i. 702–703.
COUNCIL FIRE, Of the American aborigines, iv. 489–490.
COURTSHIP, Manner of among the Romans, ii. 256–258.
CRACOW, A literary center of Poland, iii. 176.
CRANIAL CAPACITY, Determinative of race character, i. 571–572.
CRANS, Division of the Guarani-Brazilians, iv. 590.
CREATION, Hypothesis of, i. 184; doctrine of contends with evolution, i. 185–195; misconceptions regarding, i. 185.
CREEKS, THE, Ethnic derivation of, i. 522–523; division of Appalachians, iv. 522.
CREOLES, Characteristics of, i. 543–544.
CRETE, Colonized by the Dorians, ii. 98–99.
CRIME, Not distinguished from sin in Jewish law, iii. 300–301.
CRIMEA, Preserves a Gothic people, ii. 699.
CRIMEAN TARTARS, Division of Tartar race, iv. 273.
CROATS, THE, General account of, iii. 192–198; characteristics of, iii. 193.
CROLL, JAMES, Investigations of respecting the habitability of the earth, i. 69–73.
CROMLECHS, Character of described, i. 331–337.
CROSS DESCENT OF SPECIES, Not taught by science, i. 201–202.
CROSS-MARRIAGE, Tends to produce tribe and state, iii. 235–236.
CROWS, THE, Division of Dakota-Sioux, iv. 503–504.
CRUELTY, An attribute of the Iranians, i. 610.
CRUSADES, Influence the formation of Italian society, ii. 401; effects of on constitution of the French, ii. 428.
CUMBERLAND VALLEY, Prehistoric monuments in, i. 255.
CUNEIFORM WRITINGS, Invention of by Chaldees, iii. 236–238.
CURRICULUM, In Roman schools, ii. 281–282; of old Irish schools, ii. 572.
CUSTOMS. (See *Manners* and *Customs*.)
CUZCO, Architectural remains of, iv. 565–566.
CYBELE, Of the Phrygians, ii. 42–43.
CYCLOPEAN RUINS IN ARGOS, Account of, ii. 72–76.
CYCLOPES, Builders of Tiryns, ii. 73–76.
CYMRI, Division of the Celts, ii. 566–567.
CYPRIANS, THE, Account of, iii. 372–374; Phœnician origin of, iii. 372; obscurity of, iii. 372; place of between Greeks and Phœnicians, iii. 372–373; derivation of institutions of, iii. 373; artistic development of, iii. 373–374; religion of, iii. 374; historical vicissitudes of, iii. 374.
CZAR, THE, Place of in Russian society, iii. 160–163.
CZECHS, THE, Ethnic derivation of, i. 499; general account of, iii. 187–192; place and descent of, iii. 187–188; resources of, iii. 188–189; aptitude of for mining, iii. 189; language of, iii. 189–190; literature of, iii. 190; priority of intellectual development of, iii. 190–191; social life of, iii. 191–192.

D

Daci, The, Amalgamated with the Getæ, ii. 507–508.
DACIA, Home of the Goths, ii. 691–692.
DACIANS, THE, Relations of with Roman power, ii. 506; overcome by the Romans, ii. 508.
DAGON, Worship of by Canaanites, iii. 340–341.
DAHOMANS, THE, General account of, iv. 650–656; productions of, iv. 650; customs of, iv. 652; October festival of, iv. 652–654; basket carnival and sacrifices of, iv. 654; warfare among, iv. 654.
DAIMIOS, Old feudal lords of Japan, iv. 168; castles of, iv. 186–187; liberal dealings with, iv. 202.
DAI NIPPON, Seat of Japanese empire, iv. 147–154.
DAKOTAS. (See *Dakota-Sioux*.)
DAKOTA-SIOUX, THE, General account of, iv. 497–505; native seats of, iv. 497; distribution of, iv. 497; subordinate tribes of, iv. 497–498; territories of, iv. 498–499; Winnebago division of, iv. 498–499; Dakota proper division of, iv. 499; poetical fame of, iv. 500; interest of whites in, iv. 500; affinity of with Tartars, iv. 500; Minnetaree division of, iv. 500; Mandan division of, iv. 500–503; Osage division of, iv. 503; Black Pawnee division of, iv. 503; Kaw division of, iv. 503; Assiniboine division of, iv. 503; Crow division of, iv. 503–504; manners and habits of, iv. 504–505; belief of in a great spirit, iv. 505.
DALAI LAMA, Acknowledged among the Mongols, iv. 236–238.
DAL-RIADA, Tribe of colonizes Wales, ii. 609.
DRAPER'S "INTELLECTUAL DEVELOPMENT OF EUROPE," Cited, i. 40.
DANELAGH, Kingdom of in Britain, ii. 737.
DANES, THE, Sea-passion of, ii. 736; general account of, ii. 752–762; geographical position of, ii. 752–754; essentially Teutonic, ii. 754; comparisons of with respect to stature, ii. 754–755; features of, ii. 756; country of, ii. 756–758; language of, ii. 758; mythical age of, ii. 759; introduction of Christianity among, ii. 759; environment of determines character, ii. 759–760; heroes of, ii. 760; free towns and cities among, ii. 760–761; attained political unity, ii. 762.
DANTE, Man of Florence, ii. 406; notice of respecting folk speech, ii. 502.
DARDANUS, Son of Zeus, ii. 46.
DARWIN, CHARLES ROBERT, Develops the hypothesis of evolution, i. 198–199; sketch of life and work of, i. 211.
DATE, THE, Abounds in India, i. 701–702.
DATE PALM, Number of values in, iii. 227.
"DAYS" OF CREATION, Consideration of, i. 189–191.
DAYS OF THE WEEK, Names of, ii. 727–728.
DEATH PENALTY, Horrors of among the Burmese, iii. 646.
DEBORAH, Judge in Israel, iii. 294.
DEBT, Method of treating by Greek legislation, ii. 171–172; primeval obligation of mankind, ii. 394–395; history turns about question of, ii. 394–395; hardships arising from, ii. 395; formalities of establishing, ii. 395–396.
DECALOGUE, THE, Derivation of, iii. 299; principles of, iii. 300–302.
DEDUCTION, Logistic method of the Scotch, ii. 602–604.
DE GAID, Clan of colonizes Munster, ii. 607.
DELHI, Mosque of noticed, iii. 421.
DELTA OF MISSISSIPPI, Formation of considered, i. 94–96.
DELTAS OF RIVERS, Primary seats of civilization, iii. 683.
DELUGE, THE, Hebrew account of, i. 437; Chaldee account of, i. 437–440; Assyrian tradition of, i. 439–441.

DEMOCRACY, Drives woman from the agora, ii. 116; evolution of among the Greeks, ii. 162–178; limited to military training among the Spartans, ii. 167–168; substitutes property for tribal descent, ii. 174; last estate of in Athens, ii. 178; of the modern Greeks, ii. 204–205; triumph of in mediæval Italy, ii. 408–409; of the Norwegians, iii. 64–65; sympathy of the Czechs for, iii. 191.
DEMONSTRATIVES, Strong development of in Latin, ii. 331.
DEMOTIC WRITING, Nature of considered, iii. 497.
DENMARK, Origin of name of, ii. 756–758.
DENON, Describes the character of the Egyptians, iii. 540.
DE PAGES, Account of Bedouins by, iii. 438–439.
DERVISHES, Prevalence of in Egypt, iii. 559–562.
DESCARTES, Promotes the introduction of new concepts of nature, i. 204.
DESCRIPTIVE ELEMENTS, In native languages of America, iv. 478.
DESERT, THE, Resists the influence of man, i. 553–554.
DEVAS, Malignant spirits of the Iranians, i. 590.
DEVONIAN PERIOD IN GEOLOGY, Considered, i. 84.
DEVOTEES, Usages of among the Indicans, i. 672–673.
DIANA OF EPHESUS, Temple of one of the seven wonders, ii. 159.
DIGGERS, THE, Account of, iv. 513–514.
DILUVIAL RIVERS, Relation of to the appearance of man-life on the earth, i. 67–100.
DIMINUTIVES, Abundance of in Lithuanian, iii. 122.
DINORNIS, Great bird of Madagascar, iii. 790.
DIOCLETIAN, Builds a public bath, ii. 301–302.
DIODORUS, Describes the Phœnicians' voyages, iii. 360–361; describes the Arabs, iii. 402–403.
DIONYSUS, Character of, ii. 182.
DISCUS, Throwing of, ii. 128.
DISTORTION, A religious practice of the Indicans, i. 673.
DISTRIBUTION OF THE RACES, General account of, i. 411–576; classification necessary to understanding of, i. 411–435; Noachite dispersion considered with respect to, i. 435–449; Hamitic migrations in connection with, i. 449–463; Semitic migrations in connection with, i. 463–473; East Aryan migration in connection with, i. 473–482; West Aryan migration in connection with, i. 482–504; dispersion of Brown peoples in, i. 505–525; dispersion of Blacks in, i. 525–539; mixed races in connection with, i. 540–548; general view of ethnic characteristics in connection with, i. 549–576; not adequately represented with linear diagram, ii. 496–497; of the Teutonic peoples considered, ii. 677–688; nature of considered, iii. 128.
DIVERSITY OF RACES, Believed in by the ancients, i. 412–413.
DIVINATION, Manner of among the Germans, ii. 667–669.
DIVORCE, Easiness of among the Romans, ii. 260–261; easiness of among the Arabs, iii. 404–405.
"DJRUNG-YG," Thibetan epoch of, iii. 610.
DODONA, Seat of Pelasgic superstition, ii. 97–98.
DODONIAN ZEUS, Worship of, ii. 97–98.
DOG SLEDGES, Of the Kamchatkans, iv. 323–324.
DOG TUNGUSES, Division of Tungusic race, iv. 330–331.
DOLICHOCEPHALIC SKULLS, Found in British tumuli, i. 339–340.
DOLMENS, Character of described, i. 331–337.
DOMESTIC LIFE, Of the Chinese, iv. 55–58; of the Ottomans, iv. 284.
DOMESTICATION, Practiced by primeval man, i. 300–302; what creatures afterward were subject to, i. 300–301; effects of on bones and ligaments, i. 300; of animals marks beginning of civilization, iii. 206.
DONKALIS, THE, Account of, iii. 469–470; language of, iii. 469; tradition of, iii. 469; slightly different from Gallas, iii. 470.
DORIAN CONFEDERATION, Site and cities of, ii. 90–92.
DORIANS, THE, Ethnic derivation of, i. 491; origin of, ii. 88; race development of, ii. 88–92; appearance of in Greece, ii. 89; sent out the Heraclidæ, ii. 89; establish themselves in Peloponnesus, ii. 89; spread of colonies of, ii. 90–91; displacement of preceding races by, ii. 91–92; colonize Crete, ii. 98–99; ancestors of modern Greeks, ii. 199.
DORIC GREEK, Consideration of, ii. 135–136; distinctions between and Ionic Greek, iii. 135–136; oxytone character of, ii. 136.
DORUS, Mythical ancestor of the Dorians, ii. 87.
DRACO, Legislation of for Greeks, ii. 170–171.
DRACONIAN CONSTITUTION, Account of, ii. 170–171.
DRAMA, THE, Of the Romans considered, ii. 307–311; beginnings of, ii. 307; unoriginative character of, ii. 307–308; kinds of appreciated, ii. 308; tends to circus and amphitheater, ii. 308–309; first form of Spanish letters, ii. 484; appearance of in Chinese literature, iv. 71; cultivated by the Japanese, iv. 178–179.
DRAVIDIANS, Classified by geographical ethnology, i. 425; a division of the Brown races, i. 433; course of migration of, i. 508–510.
DRESS, Of the Australians, iv. 710–711.
DREUX, Ancient capital of the Druidical cult, ii. 539.
DRINKING HABITS, Of the Teutonic barbarians, ii. 650.
DROOS, Signification of, ii. 536.
DRUIDISM, General account of, ii. 536–558; prevalence of in Western Europe and Britain, ii. 536; derivation of name of, ii. 536; reasons for association of with the oak, ii. 536–537; reasons why the mistletoe was an object of admiration in, ii. 537–539; predominance of over Celtic society, ii. 539; aspiration of young Celts to enter, ii. 539; capital of in Gaul, ii. 539; schools of, ii. 539–540; limitations of knowledge of, ii. 540; Mercury the favorite deity of, ii. 540; devotion of to superstition, ii. 540; human sacrifices, ii. 540–541; the *exstructi tumuli* of, ii. 541; usages and philosophy of, ii. 541; mistletoe associated with by darkness, iv. 541–542; ceremony of cutting the plant in, ii. 542–543; belief in the *ovum anguineum* of, ii. 543; superstition of the marshwort in, ii. 543; secretive principles of, ii. 544–545; organization of order of, ii. 545–546; gods and goddesses of, ii. 545–546; mysteries and nocturnal rights of, ii. 546; temple of Sena of, ii. 546; ascendency of the Equites in, ii. 547; last stand of in Anglesea, ii. 547; swept away by Rome, ii. 549; possible triumph of over Christianity, ii. 549; Christian monks succeed to dominions of, ii. 549–550; poetry of, ii. 550; old channels of receive the new faith, ii. 550; con-

nection of with Eastern mysteries, ii. 550–551; question of transmission of, ii. 551; post-Christian epoch of, ii. 551; philosophical sources of, ii. 552; metempsychosis substituted for Tophet in, ii. 553–554; dependence on Roman authors for knowledge of, ii. 554; symbolic use of fire by, ii. 554; fire festivals of perpetuate themselves, ii. 554; loss of Celtic names of deities in, ii. 555; builds no temples, ii. 555–556; alleged idolatries of, ii. 556; destinies of after Roman conquest, ii. 556–557; remaining vestiges of in Ireland, ii. 557–558; power of among the Celts, ii. 561–564; how preserved and transmitted, ii. 569; has common views with Teutonic paganism, ii. 728–729.

DRUIDS, Manner of choosing, ii. 535.

DUALISM, Of the Iranians considered, i. 590; an element in Roman mythology, ii. 368–369.

DUHITAR, Meaning of among House People of Arya, i. 649.

DURABILITY, Sought for by the Romans in building, ii. 357.

DURANIS, THE, Division of the Afghans, i. 632–634.

DURGOTS, THE, Division of Calmuck race, iv. 274.

DUTCH, THE, Beginnings of race career of, ii. 713–715; ascendency of in Java, iii. 746–750.

DYAKS, THE, Account of, iii. 757–764; language of, iii. 758–759; low grade of, iii. 759; political condition of, iii. 759–761; religion of, iii. 761; industries and arts of, iii. 761–762; analogies of with North American Indians, iii. 762; features of, iii. 763; costumes of, iii. 763; weapons of, iii. 763–764.

DYING GLADIATOR, THE, Reference to, ii. 508.

E

Eagle, Bird of Jove, associated with the oak, ii. 537.

EAST ARYANS, General consideration of, i. 577–750; Iranian division of, i. 577–640; Indican division of, i. 641–750.

EAST ARYAN MIGRATIONS, General account of, i. 473–482; origin of, i. 473; oldest monuments of, i. 474; connection of with primitive Japhethites, i. 475; biblical reference to, i. 476–477; connections of biblical and historical scheme, i. 477–479; particular races derived from, i. 478–479; first movements in, i. 479–480; physical laws governing, i. 480; reasons for direction of, i. 480–481; light thrown on by Vedic and Iranic literature, i. 481; Medes and Persians contributed by, i. 482.

EASTER, Dispute of Roman and Irish clergy respecting, ii. 611.

EASTERN ALGONQUINS, THE, General account of, iv. 520–524; tribal divisions of, iv. 520–522; Appalachian group of, iv. 522–524; southern and southeastern groups of, iv. 524; represented by Indians of the Territory, iv. 524.

EASTERN ISLANDERS, Ethnic derivation of, i. 513.

EAST MONGOLS, Ethnic derivation of, i. 514; division of the Mongol races, iv. 233.

EAST SUDANESE, Ethnic derivation of, i. 528–529; groups of, iv. 628–629.

EATING, Idealized by the Greeks, ii. 75–77.

EBER, Father of the Hebrew race, iii. 243.

EBERIES, General account of, iii. 243–252; origin and nomenclature of, iii. 243–244; relation of with Aramæans, iii. 244; migration of, iii. 244–246; expansion of in Egypt, iii. 246–247; ethnic persistency of, iii. 247–248; relations of to Canaanites, iii. 248; establish theocratical government, iii. 248; political decline of, iii. 248–249; primitive pastoral life of, iii. 249–250; food supply of, iii. 250–251; sacrifices of, iii. 251–252; trade of, iii. 252; vineyards of, iii. 252.

ECONOMY, Of the Chinese, iv. 130–132.

EDEN, Quest of, i. 150–158; biblical account of, i. 152–154; difficulty of fixing, i. 154; exclusion of place suggested, i. 156–157; absurd views regarding, i. 155–156; scientific inquiry applied to, i. 157–158.

EDOMITES, Place of, iii. 389.

EDRIS, Mosque of noticed, iii. 420.

EDUCATION, Of the Icelanders, iii. 38–39; of the Swedes, iii. 74–75; system of among the Hebrews, iii. 255–258; among the Burmese, iii. 297–298; of the Japanese girls, iv. 160; of the Coreans, iv. 259–260; of the Turks, iv. 290–291; nature of among Indians, iv. 475–476.

EGYPTIAN LANGUAGE, Discussion of, iii. 494–500; study of impeded, iii. 494; stages of development of, iii. 494–495; expressed by hieroglyphics, iii. 495; how elaborated, iii. 496; different manners of writing, iii. 496–497; affected by Greek, iii. 497; also by Arabic, iii. 497–498; written characters of become phonetic, iii. 498; grammar of considered, iii. 498–500.

EGYPTIANS, THE, General account of, iii. 473–545; country and productions of, iii. 473–489; difficult ethnic relations of, iii. 475–478; connections of with Chaldæans, iii. 475; affinities of with Semites, iii. 475–476; held together with same, iii. 477; oldest development of mankind, iii. 477–478; significance of names used by, iii. 478; country occupied by, iii. 478–479; monotonous aspect of same, iii. 480; invited by Father Nile, iii. 481; agricultural preference of, iii. 482; food supply of, iii. 482–484; water supply of, iii. 484–486; domestic and wild animals of, iii. 488–489; vocations of, iii. 489–494; Egypt a workshop, iii. 489–490; feeble development of in commerce, iii. 490; social and industrial pride of, iii. 490; importations of, iii. 490–491; jealousies of, iii. 492; superior estate of woman among, iii. 492–493; social conditions of, iii. 493; monogamy of, iii. 493–494; language of, iii. 494–500; anxiety of for fame, iii. 494; hieroglyphical writings of, iii. 494–495; priority of in writing, iii. 495; system of elaborated, iii. 496–497; demotic style of, iii. 497; influenced by Greek culture, iii. 497; Arabic expels Coptic among, iii. 497–498; rise of phonetic writing among, iii. 498; general character of language of, iii. 498–500; furnish evidence of antiquity of mankind, iii. 500; literature of, iii. 500–512; arts of, iii. 513–522; government of, iii. 522–529; religion of, iii. 529–540; ethnic characteristics of, iii. 540–545.

EL, Deity of the Canaanites, iii. 369–370.

EL-BURULUS, LAKE, Character of, iii. 486.

ELEAN, Dialect of Æolic, ii. 133.

ELECTION, Manner of among the Celts, ii. 534–535.

ELECTRA, Wife of Dardanus, ii. 46.

ELECTRUM. (See *Amber.*)

ELEPHANT, Abounds in India, i. 692; hunt of, i. 697–699; presence of in Sumatra, iii. 724–726.

ELEPHANT FEAST, Of the Hottentots described, iv. 678.

ELEPHANTA, Cavern of described, i. 728–731.

ELEPHAS PRIMIGENIUS, Contemporaneous with primeval man in Europe, i. 296.

ELEUSIS, Sacred city of the Greeks, ii. 189.
ELI, Judge in Israel, iii. 394.
ELIZABETH, Attempts to detach Irish Church, ii. 613.
ELLA, Saxon conqueror of Britain, ii. 724.
ELLICE ISLANDERS, Notice of, iv. 406–408.
ELOCUTION, Place of in Roman schools, ii. 281.
ELOHIM, Hebrew name of the Supreme Being, i. 191–193.
ELJON, Deity of the Byblians, iii. 369–370.
EMATHIA, Tradition of, ii. 83.
EMIR, Arabian governor, iii. 436.
EMORY, MAJOR, Describes Zunis, iv. 514.
EMPEROR, Place of in Chinese society, iv. 95–98.
EMPERORS (of Rome), Build baths for the people, ii. 301–304; seek materials of gluttony, ii. 306.
ENCYCLOPÆDIA, Of the Chinese, iv. 76.
"ENCYCLOPÆDIA ARABICA," Account of, iii. 414–415.
ENGIS, Cavern of explored by Schmerling, i. 290–291.
ENGIS SKULL, Description of, i. 293.
ENGLISH-SPEAKING RACES, Contrasted with the French, ii. 444–446.
ENNIUS, Place of in Latin literature, ii. 323.
ENTHUSIASM, Prevalence of among the Welsh, ii. 578–579.
ENVIRONMENT (see *Evolution, Survival of the Fittest, Fiat, and Evolution*, etc.), general effects of on the development of living beings, i. 196–220; application of laws of to man, i. 220–238; objections to alleged influences of considered, i. 238–248; results of in determining barbaric life (see *Primeval Man* and divisions thereunder); coäctions of with inherent forces in producing race character, i. 254; results of on different races of mankind (see ethnic names of such races and their subdivisions).
EPHORS, Relations of to the Gerousia, ii. 165.
"EPIC OF PENTAUR," War song of the ancient Egyptians, iii. 510–512.
EPICS, Of Latins and Greeks compared, ii. 250.
EPIORNIS, Extinct bird of Madagascar, iii. 790.
EPIROTES, Evolution of, ii. 97–98.
EPISTOLARY CORRESPONDENCE, Of the ancient Egyptians, iii. 509.
EPOCH OF LIFE, Adjusted to certain stages of worldhood, i. 43; limits of astronomically determined, i. 60–75; our present place in, i. 76–83; geologically determined, i. 88–91.
EQUATION OF HEAT, Statement and elements of, i. 60–73.
EQUITES, Gain an ascendency over the Druids, ii. 547; Rome suppresses, ii. 547.
ERECHTHEUM, Temple of the Acropolis, ii. 153–155.
ERIC THE ASH, Conquests of in Britain, ii. 724.
ERIES, THE, Division of Appalachians, iv. 522.
ERMANARIC, Emperor of the Goths, ii. 692–693.
ERSE LANGUAGE, Account of, ii. 566–569.
ESKUARA, Language of the Basques, iii. 587.
ESQUIMAU LANGUAGE, Account of, iv. 451.
ESQUIMAUX, THE, Ethnic derivation of, i. 520–523; general account of, iv. 437–456; Asiatic derivation of, iv. 437; distributed from west to east, iv. 438; routes of ethnic progress of, iv. 438; point from which to consider, iv. 438–439; classification of, iv. 439; wide distribution of, iv. 439; name of, iv. 439–440; divisions and locations of, iv. 440; shape of territories of, iv. 440–442; dependent on sea for subsistence, iv. 442; relation of subsistence to government of, iv. 442–443; war impracticable among, iv. 443; marriage system of, iv. 443–444; houses and house building of, iv. 444; Innuit division of, iv. 445; interior of dwellings of, iv. 445–446; necessity of for heavy food, iv. 446; filthy cookery of, iv. 446–447; gluttony of, iv. 447; methods of heating among, iv. 447–448; implements and utensils of, iv. 448–449; training of sledge dogs by, iv. 449; clothing and style of dress of, iv. 449; industries of, iv. 449–450; providence of, iv. 450–451; language of, iv. 451; intellectual and moral character of, iv. 451–452; theory of the other world of, iv. 452; features of, iv. 452–454; materials of clothing of, iv. 454–455; superiority of Greenland division of, iv. 455; numbers of, iv. 455–456.
"ESSAY ON LIBERTY," Translated into Japanese, iv. 183.
ESTHONIANS, THE, Account of, iv. 356–357; environment of, iv. 356; kinship of, iv. 356; language and literature of, iv. 356; religion of, iv. 356–357.
ESTHS, THE, Ethnic derivation of, i. 518.
ETHELBERT, Bretwalda of Britain, ii. 731.
ETHIOPIA. (See *Habessinia.*)
ETHIOPIC LANGUAGE. (See *Himyaritic.*)
ETHNIC CHARACTERISTICS, Of the cave dwellers, i. 293–295; lake dwellers, i. 316–317; of the men of the tumuli, i. 339–340; of the American mound builders, i. 353–355; general view of, i. 549–576; races of men distinguished by, i. 549; modified by environment, i. 549–550; Ruddy races most strongly marked by, i. 550; Brown races least affected in by environment, i. 550–551; destruction of forests affects, i. 551–552; limited by three conditions of nature, i. 553; Aryans most strongly transformed in, i. 554–555; Hamites and Semites least changed in, i. 555; Aryan countries have favored development of, i. 556–558; precede and succeed conditions and environment, i. 559; knowledge and natural law perpetuates, i. 561–562; consideration of polytheism and mythology in connection with, i. 563–566; examples of in Ruddy and Brown races, i. 566–570; consideration of cranial capacity in connection with, i. 571–572; examples of in Black races, i. 572–573; general views respecting, i. 574–576; of the Iranians considered, i. 612–640; of the Beluchs, i. 635–638; of the Ossetes, i. 639; of the Indicans, i. 716–729; of the Greeks, ii. 124–129; of the modern Greeks, ii. 202–205; of the Albanians, ii. 216–218; of the Romans, ii. 300–306; of the Italians, ii. 402–404, 410–419; of the French, ii. 439–451; of the Spaniards, ii. 477–480; of the Portuguese, ii. 494–496; of the Provençals, ii. 502–506; of the Wallachians, ii. 512–513, 518–520; of the Welsh, ii. 578–580; of the Irish, ii. 620; of the ancient Germans, ii. 645–666; of the Anglo-Saxons, ii. 735–737; of the Swiss, iii. 107–110; of the Russians, iii. 134–139; of the Poles, iii. 184; of the Old Assyrites, iii. 199–201; of the Kurds, iii. 223–225; of the Hebrews, iii. 319–322; of the Arabs, iii. 438–441; of the Abyssinians, iii. 458–459; of the Egyptians, iii. 540–545; of the Basques, iii. 588–592; of the Burmese, iii. 654; of the Siamese, iii. 679–681; of the Cambodians, iii. 691–692; of the Annamese, iii. 703–704; of the Malaccans, iii. 718; of the Sumatrans, iii. 731–732; of the Javanese, iii. 749–750;

of the Chinese, iv. 102–108; of the Japanese, iv. 223–226; of the Mongols, iv. 239–244; of the Buriats, iv. 250; of the Manchus, iv. 255–256; of the Coreans, iv. 268–269; of the Calmucks, iv. 275–276; of the Turks, iv. 310–314; of the Yakuts, iv. 320–322; of the Tunguses, iv. 333; of the Finns, iv. 345–348; of the Lapps, iv. 351–352; of the Tarapons, iv. 383–384; of the Sawaioris, iv. 396–397; of the Esquimaux, iv. 452–456; of American aborigines, iv. 495–497; of the Californians, iv. 515; of the Mexicans, iv. 536–538; of the Caribs, iv. 558; of the Quichuas, iv. 566–569; of the Antisians, iv. 575–577; of the Araucanians, iv. 578–579; of the Nigritians, iv. 658–662; of the Australians, iv. 720–723.

ETHNIC CONTRASTS, Between the Chinese and the Western races, iv. 124–130.

ETHNIC INSTINCTS, Origin of considered, i. 444–445.

ETHNICAL WRITINGS, Of the ancient Egyptians, iii. 507–508.

ETHNOGRAPHY, Definition of, i. 48; bears witness respecting antiquity of man, i. 48–49, 114–127.

ETHNOLOGY, Definition of, i. 47; bears witness respecting antiquity of man, i. 47–48, 114–127; distinction between historic and prehistoric, ii. 229.

ETIQUETTE, Strength of among the Japanese, iv. 166–168.

ETRUSCANS, General account of, ii. 219–229; country occupied by, ii. 219; question of race descent of, ii. 219–220; affinity of with the Pelasgians, ii. 220; old names of, ii. 220; features and characteristics of, ii. 220–221; monumental remains of, ii. 221–222; workmanship of, ii. 222–226; priority of, ii. 226; old cities of, ii. 226–228; rank of in civilization, ii. 229; at war with the Romans, ii. 246–247; give style to Roman architecture, ii. 338–340.

EUPHRATES, Assists race evolution, iii. 205–206.

EUPHRATES VALLEY, Great productiveness of, iii. 227.

EVERLASTING LEAGUE, Of the Swiss, iii. 96–97.

EVOLUTION, Doctrine of considered, i. 183–199; grave mistakes respecting, i. 185–187; gains ground among thinkers, i. 187; genesis of, i. 199–211; true nature of, i. 212–236; application of, i. 236–254; objections to considered, i. 254–264; new features of race-life insured by, ii. 374.

EXCESS, Prohibited among the Chinese, iv. 137–139.

EXECUTION, Method of among the Chinese, iv. 106–109.

EX POTESTATE, Sense of in Roman law, ii. 385.

EXODUS, Of the Irish race considered, ii. 614–615.

EXODUS OF ISRAEL, Story of, iii. 290–292.

EXPEDIENCY, A criterion of political order, ii. 164.

EXPIATIO, Method of in Roman law, ii. 389.

EXPLOSIVES, Invention of by Chinese, iv. 87.

F

Fables, Of the ancient Egyptians, iii. 510.

FABRICS, Of the Japanese, iv. 194–195.

FAKIRS, Presence of in India, i. 736–737.

FALERII, Old city of the Etruscans, ii. 226.

FAMILIA, Rests on the gens, ii. 255; development of among the Romans, ii. 256; complete evolution of at Rome, ii. 295–296; social implements added to, ii. 296; property features of, ii. 296; ancestral element in, ii. 296; classification of members of, ii. 393.

FAMILY, Manner of organizing among the Aryans, i. 595–605; by communal marriage, i. 596–597; by polygamy, i. 597; by polyandry, i. 597; by monogamy, i. 597–599; character of among Greeks and Romans, i. 599–600; among House People of Arya, i. 648–649; evolution of among the Romans, ii. 254–255; usages of among the Germans, ii. 638–639.

FAMINE, Bane of the Tunguses, iv. 331–333.

FAS, Derivation and sense of in Roman law, ii. 378–379; principles of discoverable by right reason, ii. 378–379.

FATALISM, Acceptance of by the Egyptians, iii. 558–559.

FATHERHOOD, Nature of among House People of Arya, i. 647–648.

FEATURES, Of the Germans, ii. 647–648; of the Kurds, iii. 223–225; of the Arabs, iii. 438–439; of the Abyssinians, iii. 443–444, 458; of the Gallas, iii. 460; of the Somalis, iii. 469; of the Egyptians, iii. 540; of the Siamese, iii. 678–679; of the Cambodians, iii. 691; of the Javanese, iii. 748–749; of the Dyaks, iii. 763; of the Celebesians, iii. 770; of the Chinese, iv. 143–144; of the Japanese, iv. 223–225; of the Mongols, iv. 239–244; of the Manchus, iv. 254; of the Calmucks, iv. 275–276; of the Turks, iv. 310–311; of the Lapps, iv. 352; of the Ostiaks, iv. 354–355; of the Samoans, iv. 409; of the Tahitians, iv. 411; of the Fijians, iv. 424; of the Maoris, iv. 430–432; of the Esquimaux, iv. 452–454; of the Mandan Indians, iv. 495; of the Californians, iv. 515; of the Mexicans, iv. 537; of the Antisians, iv. 575; of the Quichuas, iv. 569; of the Patagonians, iv. 584–586; of the Nigritians, iv. 658–662; of the Australians, iv. 722.

FEIYOOM, Supplies markets of Egypt, iii. 482–483.

FELLAHS, Agricultural Arabs, iii. 438–439.

FENECHAS, Professional learning among the Celts, ii. 570.

FESTIVAL, Among the Germans, ii. 650–651.

FETICHES, Forms of, iv. 684. (See *Fetichism.*)

FETICHISM, General account of, iv. 681–690; philosophy of, iv. 681; wide dissemination of, iv. 681–683; difficulty of promoting, iv. 683; inscrutability of concepts in, iv. 683; meaning of term, iv. 683; forms of images in, iv. 684; multiplication of effigies worshiped, iv. 684; beliefs regarding, iv. 684–686; correlations of system of with intellectual conditions, iv. 686; lowest dip of religious practice, iv. 686; dependency of Bushmen on, iv. 686–687; opinion of no religion at all, iv. 687; rudeness of Nigritian ideas respecting, iv. 687–688; persistency of as a superstition, iv. 688; higher forms of among improved aborigines, iv. 688–689; temporary character of, iv. 689; supreme spirit over considered, iv. 689; possibility of civilization connected with, iv. 689–690.

FEUDALISM, Dominion of in France, ii. 427–435; accepted by Gallo-Franks, ii. 427–428; gradually yields to monarchical pressure, ii. 428; struggle of against kings, ii. 437–438; development of in Holland, ii. 718–719; destroyed in Japan, iv. 168; predominates in Old Japan, iv. 199–201.

FIAT, Doctrine of applied to man and nature, i. 183–199.

FICTION, Of the ancient Egyptians, iii. 509; cultivation of by the Japanese, iv. 178.

FIDES, Appealed to in verification of contract, ii. 386.

FIJIANS, THE, Account of, iv. 417–426; productions of, iv. 417; bad reputation of, iv. 418; dispositions of, iv. 418–420; agricultural methods of, iv. 420; native religion of, iv. 420; cannibalism of, iv. 420–422; physiological theories of, iv. 422; slavery of women among, iv. 422–423; arts and industries of, iv. 423; features of, iv. 423–424; costumes of, iv. 424–425; decline of, iv. 425–426.
FILI, Bards of the ancient Celts, ii. 568–569.
FILIDECHT, Polite learning among the Celts, ii. 570.
FINAL CAUSES, Not considered by evolution hypothesis, i. 199–201.
FINNS, THE, Presence of in Norway, iii. 52–53; general account of, iv. 341–348; environment of, iv. 341; agricultural life of, iv. 341; cattle-raising commerce of, iv. 342; misapprehensions respecting, iv. 342–343; marriage system of, iv. 343; language of, iv. 343–344; literature of, iv. 344; religion of, iv. 344; myth and tradition of, iv. 344–345; ethnic characteristics of, iv. 345–348.
FIRBOLGS, Primitive inhabitants of Ireland, ii. 606.
FIRE FESTIVAL, Of the Druids described, ii. 554–555; of the Canaanites, iii. 344.
FIRE WORSHIP, Succeeds Zoroastrianism, i. 611–612; wide prevalence of, i. 612.
FISHERIES, Of Cornwall considered, ii. 583; of Norway, iii. 63–64; products of, iii. 65–66; of the Manchus, iv. 253; of the Alaskans, iv. 459.
FISHING, Skill of the Chinese in, iv. 83; method of among the Japanese, iv. 183.
FISSION, Process of germ development, i. 207–208.
FIVE HUNDRED, The council of at Athens, ii. 113.
FJORDS OF NORWAY, Character of, iii. 61.
FLAMENS, Place of in the Roman hierarchy, ii. 367.
FLATHEADS, Division of Crows, iv. 504.
FLINT IMPLEMENTS, General consideration of, i. 100–109; varieties of, i. 102–108; relations of to human development, i. 278–284, 303–307, 313–316, 321–325, 328–331.
FLORENCE, Birthplace of Magellan, ii. 404; intellectual greatness of, ii. 406.
FLUVIAL DEPOSITS, Character of, i. 327–328.
FLYING PRINCE, Manchu myth of, iv. 253.
FOLKLORE, Of the Esquimaux, iv. 451.
FOOD, An essential of man-life, i. 573–575; determines race character, i. 708–713.
FOOD-SUPPLY, Importance of to human character, i. 707–713; reïctions of on Greek character, ii. 107; effects of on Chaldee character, iii. 231; of the Romans, ii. 239–243; sometimes immaterial, ii. 250–251; of the Hebrews, iii. 261; of the Abyssinians, iii. 452–454; of the Esquimaux, iv. 442–443; of the Australians, iv. 706; correlated with ethnic character, iv. 713.
FOREIGN TRADE, Effects of on the Japanese, iv. 195–196.
FOREST LAPPS, Division of the Lapps, iv. 348–352.
FOREST TUNGUSES, Division of Tungusic race, iv. 330.
FORESTS, Destruction of injurious to the human race, i. 551–552; of Greece remaining, ii. 102; of Germany, character of, ii. 628; prevalence of in Russia, iii. 143–144; absence of in Egypt, iii. 482; of Burmah, iii. 634–635; of Sumatra, iii. 721–723; disappearance of in China, iv. 45–46; of Japan, iv. 151.
FORMOSANS, THE, Account of, iii. 780–787; environment of, iii. 780–781; means of subsistence of, iii. 781–782; classification of, iii. 783; connection of with Chinese, iii. 783–784; language and ethnic features of, iii. 785.
FORT HILL (Ohio), Prehistoric works of described, i. 349.
FOU-HEE, Founder of Chinese civilization, iv. 61.
FOX DEVILS, Belief in by the Japanese, iv. 220.
FRANCI, The French, ii. 420.
FRANKLINS, Civil division of the Icelanders, iii. 43.
FRANKS, THE, Ethnic derivation of, i. 500–501; general account of, ii. 703–711; contact of with Romans, ii. 703–704; divided into Salians and Ripuarians, ii. 705; establishment of a kingdom by, ii. 705–706; character and ethnic traits of, ii. 706–708; laws of, ii. 708; aristocracy among, ii. 708–709; ascendency of House of Clovis among, ii. 709–710.
FRASER, A. C., Description of Arabs by, iii. 438.
FREE CITIES, Of Italy become nesting-places of genius and progress, ii. 406–409; beginnings of in Europe, ii. 760–761; of the Swiss, iii. 94–96.
FREEDOM, Belief in among the Germans, ii. 639–641.
FREEHOLDS, Not alienable among the Germans, ii. 656–657.
FRENCH, THE, General account of, ii. 420–459; ancestry of, ii. 420; Gauls the ethnic originals of, ii. 420; Belgæ tribes influence descent of, ii. 421; Aquitanians constitute an element in, ii. 421; transformed and Latinized, ii. 421–422; Frankish influences affect, ii. 422; amalgamated under new masters, ii. 422–423; composite descent accounts for characteristics of, ii. 423–424; proportional elements in character of, ii. 424; derivation of incidental to life of, ii. 424; decline of after collapse of Rome, ii. 424–425; Church of Rome enters, ii. 426–427; feudalism gains ascendency over, ii. 427–428; socially affected by Crusades, ii. 428; rise of new language and literature of, ii. 428–432; transformation of thought of, ii. 429; diverse linguistic developments of, ii. 429–430; Neustria added to the Normans, ii. 430; Normans absorbed thereby, ii. 430; troubadours and trouveres of, ii. 430; sources of new literature of, ii. 430–431; story-tellers come among, ii. 432; new society of leads Europe, ii. 432–433; become elegant by contact with the south, ii. 433–434; become the transalpine Italians, ii. 434; produce prose fiction, ii. 434–435; new language of supplants Latin, ii. 435–436; Provençal development of, ii. 436–438; enthusiasm of derived from the south, ii. 436–437; struggle of feudalism to withhold monarchy of, ii. 437–438; society of a mixed product, ii. 438; character of court of, ii. 438; difficulty of apprehending spirit of, ii. 439; contrasts of with other peoples, ii. 439; power of to recuperate, ii. 439–440; not appreciated by foreign races, ii. 440; buoyancy of national character of, ii. 442; love of the beautiful among, ii. 442–443; refinement of extends to art and industries, ii. 443; delicacy of succeeds coarseness, ii. 443–444; table of becomes æsthetic, ii. 444; social refinement leads to political development, ii. 444; contrast of with English races, ii. 444–446; devotion of to social accomplishments, ii. 446; desire of for intercourse, ii. 446–447; devotion of to individuality, ii. 447–448; disposition of to generalize, ii.

448–450; French models of excellence in literature and art, ii. 450–451; passion of for things dramatic, ii. 451–452; self-consciousness of, ii. 452; architecture of, ii. 454; lead Latin races in thought and action, ii, 454; support Catholicism, ii. 454–458; patriotism of, ii. 458–459; flourish with free landownership, ii. 459; lead the Latin races in civilization, ii. 518–520.
FRENCH LANGUAGE, Origin of, ii. 334; development of, ii. 428–431.
FRENCH LITERATURE, Rise and development of, ii. 428–431.
FREYR, Place of in German mythology, ii. 676–677.
FRIGGA, Place of in German mythology, ii. 675–676.
FRISIANS, Ethnic origin of, ii. 720–721.
FRÖBEL, Swiss educator, iii. 109.
FROISSART, Place of in French literature, ii. 434; produces the *Chronicles*, ii. 434–435.
FUEGIANS, THE, Account of, iv. 579–583; ethnic affinities of, iv. 579; features of, iv. 580; life and manners of, iv. 580–582; aquatic habits of, iv. 580–582; fishing of, iv. 582; picturesqueness of environment of, iv. 582; superstitions of, iv. 583.
FUNDI-SUDANESE, Ethnic derivation of, i. 527–528.
FUNERAL, Method of among the Germans, ii. 668–669.
FUNERAL CEREMONIES OF PREHISTORIC AGES, Described, i. 337–346.
FUR-BEARING ANIMALS, Abundance of in Alaska, iv. 458.
FUTURE LIFE, Theory of among American aborigines, iv. 492–494.
FYLKIS, Meaning of term, iii. 56.

G

Gael, The, General account of, ii. 590–605; connection of with Basques, ii. 590–591; relation of to the Picts, ii. 591; divisions of in the north, ii. 592; the Three Saints of, ii. 592–593; conversion of to Christianity, ii. 592–593; driven into *ultima thule*, ii. 593; advantage of pressure on, ii. 593–594; condition of Lowland division of, ii. 595; preserve clan organization, ii. 596; aspect of Highlanders among, ii. 597; place of the Rig and the Aire among, ii. 597; system of clan vassalage among, ii. 597–598; principals of succession among, ii. 598–599; manner of life of, ii. 599–600; slave system in relation to clans of, ii. 600; character of preserved in literature, ii. 600; analogy of to feudal conditions, ii. 601; ethnic conservatism of, ii. 601; Church leaders of break with Rome, ii. 601–602; deductive method of thought among, ii. 602–604; absorbed by the English race, ii. 604–605.
GALAM, THE, Myth of, ii. 606–607.
GALATIANS, Consideration of, ii. 65–67; traditional origin of, ii. 67.
GALILEO, Founds scientific astronomy, ii. 405.
GALLALAND, Peopled by Semites and Hamites, i. 453.
GALLANTRY, Rules of among the Romans, ii. 258–259.
GALLAS, THE, General account of, iii. 459–463; origin and descent of, iii. 459; off-grading of toward Aryan types, iii. 459–460; features of, iii. 460; environment of, iii. 460–461; bee-keeping practiced by, iii. 461; marriage usages of, iii. 461; class of, iii. 461; government of, iii. 461–463; religion of, iii. 463–464; snake myth of, iii. 464; tribal divisions of, iii. 464; superstitions of, iii. 464–465.
GALLATIN, ALBERT, Analyzes family of Dakota-Sioux, iv. 497–498.
GALLIA BRACCATA, Place of, ii. 527.
GALLIA CISALPINA, Position of, ii. 527.
GALLIA NARBONENSIS, Position of, ii. 528.
GALLIA TOGATA, Place of, ii. 527.
GALLO-ROMAN RACE, Where distributed, ii. 497–498.
GAMING, Passion for among the Germans, ii. 650–651.
GANGES, Sacrifices to the, i. 675–676.
GASTRULA, Process in development of life from germ, i. 208.
GATH, City of Philistia, iii. 334.
GÂTHÂS, THE, Songs in the Zend-Avesta, i. 583–585.
GAULS, THE, Ethnic derivation of (see *Celts*), i. 497; war of with the Romans, ii. 248; ancestral race of the French, ii. 420–424; cities of, ii. 421–422; receive new masters, ii. 423; ethnic percentage of in the French, ii. 424–426; ascendency of Church of Rome among, ii. 426–427; become a feudal race, ii. 427–428; general account of, ii. 521–535; follow Græco-Italic races in order of development, ii. 523; early ethnic movements of, ii. 523–524; boundaries of, ii. 525–526; position of Aquitanians and Belgians as branches of, ii. 525–526; Ligurians in connection with, ii. 526; Celtiberian division of, ii. 526–527; general tendency of in Western Europe, ii. 527; empire of, ii. 527; contact of with Rome, ii. 527–528; importance of states of, ii. 528; barbarian condition of, ii. 528–530; lack of literary records and laws of, ii. 531–533; lack of general interests among, ii. 533; segregation and clan-life of, ii. 533; stage of agriculture and manufacture among, ii. 533–534; products of country of, ii. 534; character of capital towns of, ii. 534; usage of election among, ii. 534; difficulty of race rally among, ii. 535; nobility and commonalty of, ii. 535; ambition of to become Druids, ii. 539.
GAUTAMA, SAKYA, The Buddha, apparition of in India, i. 669; outline of life of, i. 669–670; becomes the Enlightened, i. 669–670.
GAZA, City of Philistia, iii. 334–335.
GEDYMIN, Chieftain of the Lithuanians, iii. 473–474.
GEËZ LANGUAGE AND LITERATURE, Account of, iii. 448–452.
GENERALIZATION, Passion of the French mind for, ii. 448–450.
GENESIS, Book of preserves tradition of the beginning of man-life on the earth, i. 189–193.
GENESIS OF MANKIND, Views of many races respecting, i. 194–196.
GENEVA, LAKE OF, Refuge for the unhappy, iii. 107–109.
GENGHIS KHAN, Ascendency of among the Mongols, iv. 231.
GENS, Evolution of, i. 545–546.
GEOFFREY OF MONMOUTH, Author of *History of Britain*, ii. 582.
GEOGRAPHICAL ETHNOLOGY, Subject of considered, i. 424–426; races determined by, i. 424–425; unsatisfactory as a method, i. 426.
GEOLOGY, Definition of, i. 43; bears witness respecting antiquity of man, i. 43–44, 83–100.
GEOMETRY, Basis of Arabesque decoration, iii. 418–420.

GERMANIA, General account of, ii. 623–631; force of migration into, ii. 623–625; extent and character of, ii. 628; adaptation of to the German race, ii. 628–629; climate and products of, ii. 629–630; surprises the Romans, ii. 630; solitude of preserves the German race, ii. 630–631.
GERMANS (see *Teutonic Races*), Ethnic derivation of, i. 500–502; original seats of, i. 500; divisions of, i. 500–502.
GEROUSIA, Of the Spartan commonwealth, ii. 165.
"GESTA ROMANORUM," Notice of, ii. 431.
GETÆ, Connection of with the Wallachian stock, ii. 507; probable identity of with the Goths, ii. 689–690.
GEUS URVA, Myth and worship of, i. 589–590.
GHILZAÏS, THE, Tribal division of the Afghans, i. 632–634.
GHIZEH, Rock Temples of, iii. 517.
GIANTS, Appearance of among modern races, ii. 620–621.
GIHON, A river of Eden, i. 154.
GILBERT ISLANDERS, Ethnic derivation of, i. 512–513.
GILBERT ISLANDS, Place of in Polynesia, iv. 377.
GILDAS, Welsh bard, ii. 581.
GITCHE MANITOU, Great Spirit of the Ojibwas, iv. 509.
GLACIAL EPOCH, Considered with respect to man-life on the earth, i. 66–73, 83–100.
GLADIATORIAL SHOWS, General consideration of, ii. 316–320; invented by the Romans, ii. 316; follow in the wake of war, ii. 316–317; preference of Romans for, ii. 317–318; progressive stages in, ii. 318–319; emancipation by means of, ii. 319; man supersedes the beast in, ii. 319; reach climax in the Coliseum, ii. 319–320.
GLUTTON, THE, Contemporaneous with primeval man in Europe, i. 297–298.
GLUTTONY, Of the Esquimaux, iv. 446–447.
GMINA, Village unit of Polish organization, iii. 170–171.
GOLCONDA, Diamond mines of, i. 713.
GOLD, Distribution of in Lydia, ii. 51; distribution of in Sumatra, iii. 724; gathering of in Yakutsk, iv. 322–323.
GOLDEN AGE. (See *Age of Gold.*)
GOMER, Headman of the Japhethites, i. 476.
GONDAR, Capital of Abyssinia, iii. 450.
GOOSE LAKE, Seat of Buriat Lamaism, iv. 249.
GORM, THE OLD, Reign of in Denmark, ii. 759.
GOTHI, Civil division of the Icelanders, iii. 43.
GOTHIC LANGUAGE, Fixed in character by Ulfilas's translation of the Bible, ii. 693–694; development of, ii. 698–699; Runic forms of writing, ii. 700–702.
GOTHINI, Division of the Teutonic races, ii. 687.
GOTHS, THE, Ethnic derivation of, i. 500; divisions of, i. 500; invasion of Greece by, ii. 195–196; supremacy of in Italy, ii. 400; gain ascendency over Spanish races, ii. 462–464; press the Danubian frontier, ii. 509; general account of, ii. 688–703; foremost place of among the Germans, ii. 688–689; probable origin of, ii. 689–690; division of in the East and West, ii. 690–691; historical glimpses of, ii. 691–692; historical adventure of, ii. 692–693; influence of Ulfilas among, ii. 693–694; historical vicissitudes of, ii. 696–697; intermingle with the Latins, ii. 698–699; preserved in Crimea, ii. 699–700; manner of writing among, ii. 700–702; career of in Spain, ii. 702–703.
GOVERNMENT, Of the Iranians, i. 628–629; of the Indicans, i. 739–743; likeness of among the Germans, ii. 659; absence of true forms of among the ancients, iii. 240; of the Arabs, iii. 422–426; of the Gallas, iii. 461; of the Somalis, iii. 468; of the ancient Egyptians, iii. 522–529; of the Thibetans, iii. 612–613; of the Burmese, iii. 644–646; of the Siamese, iii. 671–674; of the Cambodians, iii. 687; of the Annamese, iii. 702–703; of the Sumatrans, iii. 728–731; of the Javanese, iii. 746–748; of the Dyaks, iii. 758–761; of the Madagascans, iii. 798; of the Chinese, iv. 95–110; of the Japanese, iv. 198–205; of the Coreans, iv. 261–265; of the Turks, iv. 302–307; of the Polynesians, iv. 392–393; of the Sawaioris, iv. 403–404; of the Tahitians, iv. 413–415; of the North American Indians considered, iv. 487–491; of the Incas, iv. 564–565; of the Australians, iv. 717.
GRADH ECNA, School of wisdom among the Celts, ii. 568.
GRADH FENE, Professional school among the Celts, ii. 568.
GRADH FILI, School of poetry among the Celts, ii. 568.
GRÆCO-ASIANS, THE, Not wholly Aryan, ii. 33–35; Semitic influences among, ii. 35; Cappadocian branch of, ii. 35–36; Pontian branch of, ii. 36–38; White Syrian branch of, ii. 36–38; Phrygian branch of, ii. 39–48; Lydian branch of, ii. 48–57; Bythynian branch of, ii. 57–58; Mysian branch of, ii. 58–59; Carian branch of, ii. 59–60; Lycian branch of, ii. 61–63; Pamphylian branch of, ii. 63–64; Pisidian branch of, ii. 64; Cilician branch of, ii. 64–65; Galatians among, ii. 65–67; traditional origin of, ii. 67.
GRÆCO-ITALIC RACES, Ethnic derivation of, i. 489–495.
GRAIKOI, Ethnic derivation of, i. 488. (See *Greeks.*)
GRAMMAR, Absence of in Chinese language, iv. 67–69; of the Algonquin language, iv. 481.
GRANADA-GUIANANS, THE. (See *Caribs.*)
GRAND CANAL OF CHINA, Account of, iv. 39.
GRAND LAMA, Pope of the Thibetans, iii. 614; manner of choosing, iii. 622–623; erroneous notions respecting Dalai Lama, iii. 630. (See *Grand Lama*, iii. 614.)
GRAND VIZIER, Place of in Turkish government, iv. 302–303.
GRAPPLING HOOKS, Use of by Roman marines, ii. 341.
GRAVE CREEK (W. Va.), Prehistoric mound at described, i. 350.
GREAT APE, Myth of in Thibet, iii. 613.
GREAT DELTA OF CHINA, Description of, iv. 41.
GREAT HORDE, Division of the Mongols, iv. 246.
GREAT KUREN, Chief Lamasery of the Mongols, iv. 236–238.
GREAT PYRAMID, THE, Account of, iii. 514–516.
GREAT RUSSIANS, THE, Ethnic derivation of, i. 499; account of, iii. 138–139.
GREAT SPIRIT, THE, Belief in by American aborigines, iv. 491.
GREAT THING, Congress of Sweden, iii. 71.
GREAT WALL, Of the Chinese considered, iv. 79–80.
GREEK CATHOLIC CHURCH, Weakness of in Poland, iii. 180–181.
GREEK CATHOLICISM, Prevalence of among the Lithuanians, iii. 124; favors monogamy, iii. 147–150; origin and history of, iii. 164–167; prev-

alence of in Yakutsk, iv. 320; prevalence of in Finland, iv. 344; hold of in Hungary, iv. 366.
GREEK CHURCH, Evolution of, iii. 164–167; liturgies and language of, iii. 166–167; predominance of in Slavic countries, iii. 167; combines with Russian autocracy, iii. 167.
GREEK DIALECTS, Rise of, ii. 131–133.
GREEK LANGUAGE, THE, An element in linguistic ethnology, i. 420–421; throws light on East Aryan departure, i. 479; general consideration of, ii. 129–146; a gymnastic for the brain, ii. 129–131; correspondence to with Greek mind, ii. 131; kinship of with Old Latin, ii. 131; rise of dialects of, ii. 131–133; peculiarities of in utterance, ii. 133–135; distinctions among dialects of, ii. 133–136; historical development of, ii. 136–137; pride of Greeks in, ii. 137–138; purity and copiousness of, ii. 138–140; verbal development of, ii. 140; modifying elements in, ii. 140–141; perspicacity of, ii. 141; all error avoided in, ii. 141–142; capacity of for attenuation, ii. 142–143; syllabic tautology of, ii. 143; power of concentration and expansion of, ii. 143–144; beauty and resonance of, ii. 144–145; proper names in, ii. 145–146.
GREEK RACES, Ethnic derivation of, i. 488–493; ignore precedent races, ii. 68.
GREEK RELIGION, A species of natural philosophy, ii. 179; absence of spirituality in, ii. 180; makes gods of men, ii. 180–182; theory of prayer in, ii. 182–183; absence of priesthood in, ii. 183–184; system of orthodoxy maintained by, ii. 184; beauty of ceremonial of, ii. 186; prophetical office and oracles of, ii. 186; women the medium of inspiration in, ii. 186–187; mocking spirit revealed in, ii. 187; indifference of Greek mind to theory of, ii. 188; mysteries of, ii. 188–189; myths of, ii. 189–190; slight restraints of, ii. 190–191; moral weakness concomitant with, ii. 191.
GREEK TEACHERS, Succeed the pedagogues at Rome, ii. 280–281.
GREEKS, THE, General account of, ii. 33–218; Græco-Asian division of, ii. 33–67; aborigines of in Hellas, ii. 68–77; Hellenic tribes of, ii. 77–100; fields and markets of, ii. 100–114; women of, ii. 115–121; physical training of, ii. 122–129; language of, ii. 129–146; arts of, ii. 146–161; civil society of, ii. 162–178; Olympus and religious life of, ii. 179–192; modern descendants of, ii. 193–208; Albanian branch of, ii. 209–218; division of indicated by language, ii. 99–100; spirit of individuality among, ii. 100; instincts of favored by nature, ii. 101; litigious disposition of, ii. 178; mocking spirit of, ii. 187; at one with their gods, ii. 190; moral weakness of, ii. 191; character and genius of, ii. 192; civilization of affects the Romans, ii. 244–245.
GREENLAND ESQUIMAUX, Superiority of, iv. 455.
GREENWELL, Investigates the British tumuli, i. 344–346.
GREGORY, SAINT, Apostle of Britain, ii. 730–731.
GUANCHES, THE, Account of, iii. 557–580.
GUARANI-BRAZILIANS, THE, General account of, iv. 593–606; place of, iv. 593; distribution of divisions of, iv. 593–594; groups of, iv. 594; similarity of to Polynesia, iv. 596; subdivisions of, iv. 596; complexion and features of, iv. 596–598; symmetry of, iv. 598; abnormal characteristics of, iv. 599; languages of, iv. 599–600; ethnic traits of, iv. 600; buildings of, iv. 600; personal habits of, iv. 600–602; dispositions of, iv. 602; arts and industries of, iv. 602; character of, iv. 602; civilization of retarded, iv. 602–603; skill of in weapons, iv. 603; artifices of in chase and war, iv. 603–604; customs of, iv. 605; territories occupied by, iv. 605.
GUATEMALA, Seat of the Quiche race, iv. 550.
GUCKS, THE, Division of Guarani-Brazilians, iv. 599.
GUIANA, Diverse ethnic elements in, iv. 557.
GUIANANS, THE, Account of, iv. 555–560. (See *Caribs*.)
GUICCIARDINI, Man of Florence, ii. 406.
GUINEANS, Race derivation of, i. 528.
GUNONG-PRA, Ruins of in Java, iii. 744.
GYDA, Romance of, iii. 57–59.
GYPSIES, THE, Account of, i. 744–746; language of, i. 745; mendicant character of, i. 746.

H

Haarfager, Harald, Ascendency of in Norway, iii. 57–59.
HABIT, Determines ethnic traits, iv. 465–466.
HABITS, Of the Australians, iv. 722–723.
HACHIMAN, Japanese Mars, iv. 212.
HADRAMAUT, Physical features of, iii. 394.
HAIKANIC, Language of the Armenians, i. 612.
HAKON I, Reign of in Norway, iii. 59.
HAM, Headman of the Noachites, i. 443–445.
HAMITES, THE, Place of in biblical chronology, i. 414; migrations of, i. 449–463; general account of, iii. 473–580; old Egyptian division of, iii. 473–489; ancient vocations and classes of, iii. 489–500; literature of in Egypt, iii. 500–512; technology and fine arts of in Egypt, iii. 513–522; government and religion of in Egypt, iii. 522–539; ethnic traits of illustrated in Egyptians, iii. 540–545; Coptic evolution of, iii. 545–563; North African divisions of, iii. 563–580.
HAMITIC MIGRATIONS, General consideration of, i. 449–463; associated with dispersion of Black races, i. 449–450; historical reasons for, i. 450; primitive Arabian population derived from, i. 450–452; relations of Southern Arabs and Eastern Africans indicated by, i. 452–453; contribute to populations of Syria, i. 453–454; people Canaan and Asia Minor, i. 454; Winchell's views respecting, i. 454–455; Egyptian stock derived from, i. 455–456; great antiquity of, i. 456; true nature of considered, i. 457–458; extent of to the West, i. 458–459; avoid the sea, i. 459–460; tend toward the equator, i. 460; question of respecting primitive Carthaginians, i. 460–461; extreme limits of, i. 462; summary of results of, i. 462–463.
HAMITIC RACES, Migrations of considered, i. 449–463; lie nearest the Blacks, i. 449–450; possess Old Arabia, i. 450; contribute to Himyaritic writings, i. 450–451; have languages in affinity with Semites, i. 450–452; establish themselves in Eastern Africa, i. 452–453; occupy Syria, Canaan, and Asia Minor, i. 453–454; Winchell's views respecting, i. 454–455; people the Nile valley, i. 455–456; determined in race character by environment, i. 457–458; make their way into Northern Africa and the West, i. 458–459; avoid the sea, i. 459–460; found Carthage, i. 460–461; limits of dispersion of, i. 462–463.
HANDICRAFT, Skill of Chinese in, iv. 80–82.

HARA-KIRI, Enjoined in Japanese education, iv. 164–166.
HARBORS, Lack of in Italy, ii. 249.
HAREM, Evolution of, iii. 214–216; of the Turks considered, iv. 288.
HARMONIA, Tradition of in Hellas, ii. 85.
HAROLD, Loses Britain by an oath, ii. 741–742.
HARVEY, Advocates doctrine of epigenesis, i. 197.
HATASU, QUEEN, Inscription of, iii. 401–402.
HAUG, DR., Translator of the Gâthâs, i. 584.
HAVILAH, A country of Eden, i. 154.
HAWAIIANS, THE, Ethnic derivation of, i. 513; general account of, iv. 398–404; environment of, iv. 399–400; Christian conquest of, iv. 400–401; decline of, iv. 401; bathing and sports of, iv. 401–402; clothing of, iv. 402; building and commerce of, iv. 403; government of, iv. 403–404.
HAWK, Place of in Egyptian idolatry, iii. 536.
HEAD TAKING, Practice of among the Dyaks, iii. 764; among the Formosans, iii. 785–786; practiced by Guarani-Brazilians, iv. 605.
HEBREW LANGUAGE, General consideration of, iii. 264–274; importance of, iii. 264; evolved from monosyllables, iii. 264–265; arrested development of, iii. 265; subordinate place of vowels in, iii. 266–267; divergence of from Aryan language, iii. 267; general character of, iii. 267–269; stages in development of, iii. 269–270; modified by captivity, iii. 271; becomes language of the learned, iii. 271; close affinity of with Phœnician, iii. 272; incapacity of for scientific expression, iii. 273; superiority of for religious usage, iii. 273–274.
HEBREW RELIGION, General account of, iii. 305–322; basis of Hebrew life, iii. 305; monotheism of, iii. 305–308; idolatries in, iii. 309–310; notion of atonement in, iii. 311–312; becomes a ceremonial, iii. 312–313; expects a Deliverer, iii. 313; Christianity springs out of, iii. 314–316; determines race character, iii. 317–322.
HEBREWS, THE, Derivation of, i. 464–469; relation of to the Joktanians, i. 466–467; to the Ishmaelites, i. 467; vicissitudes of in Canaan, i. 469; noncommercial character of, i. 469–470; influence of on Mediterranean, i. 470; limit of westward, i. 470; signification of tribal names of, i. 470–472; mingle with the Hamites, i. 471; summary of distribution of, i. 472–473; lead the commerce of Poland, iii. 178–179; general account of, iii. 243–322; evolution of, iii. 243–252; social and domestic institutions of, iii. 253–264; language of, iii. 264–274; genius and arts of, iii. 274–288; political development of, iii. 288–305; religion of, iii. 305–322.
HEDGE HYSSOP, Superstition of among the Druids, ii. 543–544.
HEJAZ, Character of, iii. 394.
HELA, Deity of the nether world among the Germans, ii. 671.
HELEN, Mythical ancestor of the Greeks, ii. 87; sinned against, ii. 115.
HELHEIM, An abode of misery in German mythology, ii. 671.
HELLENES, Ethnic derivation of, i. 488–492. (See *Greeks.*)
HELLENIC ABORIGINES, General consideration of, ii. 68–77.
HELLENIC MIGRATION, Sources of, i. 488.
HELLENIC TRIBES, General account of, ii. 77–100; question of priority among, ii. 77; order of historical development among, ii. 77–78; routes of migration of, ii. 79–80; distribution of, ii. 80–89; vagrant movements of in Hellas and Asia Minor, ii. 89–100.
HELVETII, Division of among the Germanic races, ii. 680; ancestors of the Swiss, iii. 91–94.
HENGIST, Expedition of into Britain, ii. 722.
HENRY VIII, Attempts to detach Irish Church, ii. 613.
HEPHÆSTUS, Character of, ii. 182.
HEPTARCHY, Establishment of in Britain, ii. 724–725; analogy of with Frankish kingdom, ii. 733.
HERACLIDÆ, Lead the Dorian Greeks, ii. 89.
HERAH, Character of, ii. 182.
HERACLES, Character of, ii. 182.
HERCYNIAN FOREST, Description of, ii. 681.
HEREDITY, Contends with principle of election, iii. 81; develops industrial talent, iii. 493–494.
HEREDIUM, Question of under Roman constitution, ii. 383.
HERESY, Cruel visitations of the Spaniards upon, ii. 473–474.
HERJULFSON, Norse sea king, iii. 49.
HERMES, Character of, ii. 182.
HERMUNDURI, Division of the Teutonic races, ii. 687.
HERNDON, WILLIAM LEWIS, Publishes account of the Antisians, iv. 574.
HERODOTUS, Furnishes names of Persian tribes, i. 581–582; three-son story of, ii. 59–60; views of respecting Macedonians, ii. 83–84; describes the Arabs, iii. 402; comments of on the Egyptians, iii. 540.
HERSIR, Office of among Norwegians, iii. 56.
HERULIANS, Ethnic derivation of, i. 501; incoming of, ii. 400.
HETAIRAI, Place of in Greek society, ii. 119–121.
HIDDEKEL, A river of Eden, i. 154.
HIERATIC WRITING, Nature of considered, iii. 496–497.
HIEROGLYPHICS, True beginning of writing, iv. 61–62; used by the Red Indians, iv. 477.
HIGH-CASTE HINDUS, Account of, i. 687.
HIGH GERMANIC FAMILY, Division of the Teutonic races, ii. 677.
HIGHLANDERS, Manner of life of, ii. 598–600.
HILLTOPS, Chosen as seats of idolatry, iii. 343.
HIMYAR, Meaning of, iii. 391–392; myth and tradition of, iii. 444–446.
HIMYARITIC WRITINGS, Produced by Hamites and Semites, i. 450–452; wide distribution of, i. 452; account of, iii. 447–450.
HINDI, Descendent form of Sanskrit, i. 717; notices of, i. 723–724.
HINDU ARCHITECTURE, Character of, i. 728.
HINDUS (see *Indicans*), Physical form of determined by discipline and nature, i. 712–713; personal characteristics of, i. 724–726; costumes of, i. 748.
HINDUSTANI, A language of India, i. 723.
HIPPARION ELEGANS, Reference to, i. 567–568.
HIPPODROME, Of the Greeks, ii. 129.
HIRAGANA, System of Japanese writing, iv. 174.
HIRAM OF TYRE, Assists Solomon, iii. 282.
HISSARLIK, Revelations from, ii. 47–48.
"HISTORIA BRITONUM," Subject-matter of, ii. 581–582.
HISTORICAL ETHNOLOGY, Subject of considered, i. 415–419; origin and development of, i. 415–416; wide application of, i. 416; Indo-European race determined by, i. 416; Semitic race determined by, i. 416–417; Hamitic race determined by, i.

417; Altaian race determined by, i. 417–418; Western aborigines determined by, i. 418; results of method in, i. 419.
HISTORICAL PERSPECTIVE, Not sufficiently considered, i. 605–608.
HISTORY, Bears witness respecting the antiquity of man, i. 49–55, 128–138; blends with tradition, i. 49–50; arises from traditional law, i. 51–52; definition of, i. 52–54; offices of, i. 53–55.
HITTITES, THE, Contentions of with Israel, iii. 332–333.
HLODWIG, First Emperor of the Franks, ii. 705.
HOANG-HO, THE, Description of, iv. 37.
HOCHZEIT, Of the Germans, ii. 636–637.
HOLLAND, Contended for by sea and land, ii. 713.
HOLY SYNOD, Place of in Russian administration, iii. 160–162.
HOME, Evolution of among the Romans, ii. 254–255.
HONDURAS, Seat of the Chontal race, iv. 554.
HOO-CHEE-NOO, Intoxicant of the Alaskans, iv. 462.
HOODOOISM. (See *Voodooism.*)
HORATIA, Situation and character of, ii. 264–265.
HORATIUS, Case of considered, ii. 264–265.
HORDE, Evolution of, i. 546.
HORNER, LEONARD, Investigations of respecting delta of the Nile, i. 96–97.
HORSA, Expedition of into Britain, ii. 722.
HORSE, THE, Sacred among the Iranians, i. 593; place of among the Germans, ii. 653; use of in Egypt, iii. 486.
HORSEMANSHIP, Suggested by the plateau of Iran, i. 579; declines among the Lydians, ii. 53.
HORSES OF ARABIA, Account of, iii. 399–401; training of, iii. 399–400.
HORUS, Divine sovereign of the Egyptians, iii. 523.
HOSPITALITY, Law of among the Germans, ii. 643–644.
HOTANKE, Name of Sturgeon Indians, iv. 498.
HOTTENTOTS, THE, Place of in geographical ethnology, i. 425; a division of the Black races, i. 433; ethnic derivation of, i. 530–531; general account of, iv. 678–690; methods of chase among, iv. 678; villages and settlements of, iv. 678–680; Pritchard's notes on, iv. 680; fetichism of considered, iv. 681–690.
HOUSE PEOPLE OF ARYA, THE, General consideration of, i. 641–654; reason for the name, i. 641; circumstances tending to isolate, i. 644; become localized, i. 644; find aborigines before them, i. 644–646; house-building instincts of, i. 646; sympathy of with the tree, i. 646; nomenclature and ideas of, i. 646–647; sentiment of single marriage among, i. 647–648; monogamic household of, i. 648; office of mother among, i. 648–649; place of son and daughter among, i. 649; agricultural instincts of, i. 649–652; names of beasts and implements among, i. 652–654; synopsis of aspects of life of, i. 654.
HOUSE PHILOSOPHER, Place of among the Romans, ii. 270–272.
HOVAS, THE, Tribe of the Madagascans, iii. 795–800.
HUGO, VICTOR, Range of literary work of, ii. 451–452.
HUITZILOPOCHTLI, Siva of the Aztecs, iv. 536.
HUMAN SACRIFICES, Prevalence of among the Druids, ii. 540–541; practiced by the Sawaioris, v. 397; of the Mexicans, iv. 536; practiced by the Dahomans, iv. 654.
HUMANITY, Essential element of Greek religion, ii. 179; practical absence of in Greek character, ii. 191–192.
HUMBOLDT, ALEXANDER VON, Studies fluctuation of earth's orbit, i. 69.
HUNGARIANS, THE, Account of, iv. 362–374; language of, iv. 364–365; literature of, iv. 365–366; religion of, iv. 366; ethnic affinities of, iv. 368; music of, iv. 368–370. (See *Magyars.*)
HUNS, THE, Press upon the Teutonic races, ii. 729.
HUNTING LIFE, Predominance of among the Germans, ii. 628.
HURON-IROQUOIS, THE, Dialects of, iv. 482; account of, iv. 505–509; confederation of, iv. 505–506; original seat of, iv. 506; character of, iv. 506; superior civilization of, iv. 506; manners and customs of, iv. 506–507; religion of, iv. 507–508; present conditions of, iv. 509.
HURON-IROQUOIS LANGUAGES, Consideration of, iv. 682.
HUZAREHS, THE, Tribal division of the Afghans, i. 634–635.
HYDRAULIC MINING, Modifying influence of on environment, i. 558.
HYDROCARBONS, One of the classes of foods, i. 707–708.
HYPOTHECATION, Means of enforcing contract in Roman law, ii. 387–388.
HYUY-I, System of Chinese writing, iv. 62.

I

Iapygians, The, Ethnic derivation of, i. 493.
IBERIANS, THE, Ethnic derivation of, i. 517–518; obscure ethnic problem of, ii. 460–462; followed by the Visigoths and Vandals, ii. 489; general account of, iii. 581–586; race descent of, iii. 581–584; controversy respecting, iii. 584; Mongoloid religion of, iii. 585; question of priority of, iii. 586; meager knowledge of, iii. 586.
IBN-BAJAH, Arabian scholar, iii. 415.
IBN-KHALDOUN, Arab historian, iii. 411.
ICELANDERS, THE, General account of, iii. 33–49; kinship of with Low Germans, iii. 33; probable distribution of, iii. 33–34; priority of development of, iii. 34; early intellectual life of, iii. 34–36; chronicles and sagas of, iii. 36; preceded by Celts, iii. 36–37; social divisions of, iii. 37–38; slow growth of, iii. 38; origin of, iii. 38; education of, iii. 38–39; free landownership of, iii. 39; industries of, iii. 39–40; character of, iii. 41; millennial celebration of, iii. 41; aspects of life of, iii. 42–43; civil classes of, iii. 43; influence of Christianity among, iii. 45; disasters of, iii. 48; discovery of America by, iii. 49.
IDEALITY, Lack of in Roman art, ii. 336–338.
IDIOGRAPHIC WRITING, Nature of considered, iii. 494–497; abstract ideas of and how expressed in hieroglyphics, iii. 496.
IDOLATRY, Nature of among Hebrews, iii. 309–310; appearance among the Egyptians, iii. 533–534.
IGAROTES, Race of the Philippines, iii. 780.
"ILIAD," Story of exemplified by Schliemann's discoveries, ii. 43–48.
ILLYRIANS, THE, General account of, ii. 84–87; myth and tradition of, ii. 85; ethnic boundaries of, ii. 85–86; barbarism of, ii. 86; place of women among, ii. 86; war passion of, ii. 87; hostile contact of with Greeks, ii. 87.
IMAM, Governor next to emir, iii. 436.
IMMORTALITY, Not inculcated in nature worship, i. 594–595.

IMOSHAG RACES, Ethnic derivation of considered, i. 460–461.
IMPLEMENTS, Names of among House People of Arya, i. 652–654; of the Japanese, iv. 190–193; of the Fijians, iv. 420; of the Esquimaux, iv. 448–449.
IN POTESTATE, Sense of in Roman law, ii. 385.
INARI, Saves from foxcraft, iv. 221.
INCANTATION, Practice of by the Tunguses, iv. 333.
INCAS, THE, General account of, iv. 560–569; temples and fame of, iv. 565–568; stature and features of, iv. 568–569.
INCINERATION OF DEAD, Practiced by the Alaskans, iv. 462.
INDIA, Meaning of name of, i. 641–642.
INDICAN RACES, General consideration of, i. 641–750; House People of Arya, instincts of, i. 641–654; origin of, i. 654–676; castes and race divisions of, i. 676–689; natural resources of, i. 690–716; ethnic characteristics of, i. 716–726; architecture of, i. 726–732; manners of, i. 732–739; government of, i. 739–743.
INDICANS (see *House People of Arya*), Affected by migration into India, i. 654–656; religious development of, i. 656–676; kinship of with the Germans, ii. 631.
INDIGO, Growth of in India, i. 704.
INDIVIDUAL LIFE, Furnishes clue for investigating race-life, i. 39–41.
INDIVIDUALITY, Promoted by the French, ii. 447–449.
INDO-ARYANS, Mixed varieties of, i. 542.
INDO-CHINESE, THE, General account of, iii. 657–704; Siamese division of, iii. 657–681; Cambodian division of, iii. 681–696; Annamese division of, iii. 696–704.
INDRA, Deity of the Iranians, i. 588; hymn to, i. 659.
INDRAPURA, Volcano of, iii. 721.
INDUSTRIES, Of the Indicans, i. 700–706; of the Greeks, ii. 100–114; of the Romans, ii. 239–244; of the Irish race disparaged, ii. 618–619; of the Icelanders, iii. 39–40; of the Norwegians, iii. 63; of the Swedes, iii. 74; of the Swiss, iii. 100–103; of the Lithuanians, iii. 124; of the Poles, iii. 176–177; of the Wends, iii. 186; of the Czechs, iii. 189; of the Chaldees, iii. 229; of the Hebrews, iii. 282–285; of the Canaanites, iii. 335; of the Phœnicians, iii. 351; of the Arabs, iii. 395–397; of the Abyssinians, iii. 452; of the Gallas, iii. 460–461; of the Egyptians, iii. 482–492; of the Tripolitans, iii. 565; of the Moors, iii. 573; of the Thibetans, iii. 596–604; of the Burmese, iii. 633–634; of the Siamese, iii. 660–663; of the Cambodians, iii. 683–684; of the Annamese, iii. 702; of the Malaccans, iii. 717; of the Javanese, iii. 741–742; of the Dyaks, iii. 761; of the Celebesians, iii. 767; of the Philippine islanders, iii. 775; of the Formosans, iii. 784; of the Madagascans, iii. 797–798; of the Chinese, iv. 77–94; of the Japanese, iv. 193–197; of the Mongols, iv. 238; of the Buriats, iv. 248; of the Coreans, iv. 261; of the Turks, iv. 297–301; of the Yakuts, iv. 319–322; of the Finns, iv. 342; of the Lapps, iv. 349; of the Aleuts, iv. 371–372; of the Tarapons, iv. 384; of the Sawaioris, iv. 394–395; of the Hawaiians, iv. 403; of the Marquesans, iv. 404–405; of the Tahitians, iv. 411; of the Fijians, iv. 423; of the Esquimaux, iv. 449–450; of the Mexicans, iv. 531–535; of the Mayas, iv. 550; of the Antisians, iv. 575; of the Fuegians, iv. 580; of the Guarani-Brazilians, iv. 602; of the African Nigritians, iv. 648; of the Australians, iv. 708–711; of the Papuans, iv. 732–734.
INFANCY OF MAN, Analogy of with infancy of race, i. 39–40.
INFLECTION, A feature of Aryan language, i. 420–421.
INGAVONIANS, THE, Take possession of Holland, ii. 713–715.
IN-MARRIAGE, Fixes ethnic character, iii. 234–235.
INSCRIPTIONS, Of the Old Latins, ii. 325; show attainments of race, iii. 239; of the Himyarites, iii. 447–450; of the Egyptians, iii. 494–497; mine of religious lore, iii. 529–530.
INSURRECTION, Right of among the Chinese, iv. 98.
INTELLECTUAL ACHIEVEMENT, Enduring character of, iii. 239–240.
INTERMEDIATE FORMS OF LIFE, Do not perpetuate themselves, i. 540–541.
INTERMIXTURE OF RACES, Results of, i. 540–544.
INTONATION, A quality of language, iii. 686–687; used in Indo-Chinese dialect, iii. 698–699.
INTOXICANTS, Of the Antisians, iv. 576.
INTOXICATION, Universality of among mankind, i. 590.
INUAS, Spirits of Esquimau mythology, iv. 452.
INVENTION, Suggested by emergency, ii. 341.
ION, Mythical ancestor of the Ionians, ii. 87.
IONIA, Founding of, ii. 93.
IONIAN CONFEDERATION, Origin of, i. 492; site and cities of, ii. 94.
IONIANS, THE, Ethnic derivation of, i. 491–492; origin of, ii. 88; race development of, ii. 92–95; concentrate in Attica, ii. 93; found Asiatic Ionia, ii. 93–94; race battle of with Dorians, ii. 94; democratic domination of, ii. 174.
IONIC GREEK, Consideration of, ii. 136–137.
IPHIGENIA, Sacrifices herself, ii. 115.
IPPAI, Name of social caste among the Australians, iv. 714–716.
IPPATA, Name of social caste among the Australians, iv. 714–716.
IRANIANS, THE, Consideration of ethnic character of, i. 577–640; character and origin of, i. 577–595; sex and marriage among, i. 595–605; historical development of, i. 605–612; divisions and characteristics of, i. 612–640; life of determined by evolution, i. 579–581; tribal divisions of as given by Herodotus, i. 581–582; early literary evolution of, i. 582–586; religious beliefs of, i. 583–595; religious books of considered, i. 583–585; divine hierarchy of, i. 585–593; fire becomes a symbol of, i. 593–594.
IRANIC LANGUAGES, An element in linguistic ethnology, i. 420–421.
IRANIC LITERATURE, Throws light on East Aryan departure, i. 481–482.
IRISH, THE, General account of, ii. 605–622; traces of Orientalism in, ii. 605; tradition of conquest of Ireland by, ii. 605–607; mythical heroes of, ii. 605–607; what the myths of signify, ii. 607–609; colonization of Munster by, ii. 607–608; retaking of Ulster from, ii. 608; Irish Celts turn on England and Wales, ii. 608–609; evolution of, ii. 609; planting of monasteries by, ii. 609; reäction in favor of Druidism among, ii. 610; points at issue between and the Roman clergy, ii. 611; Catholicism accepted by, ii. 611–613; persecutions of by the English, ii. 613–614; futility of rebellions by, ii. 614; prospect of absorption of, ii. 614; extent of the exodus of, ii.

614; direction of movement of toward America, ii. 614–615; race rank determined by material products, ii. 615; material achievement exhibited by, ii. 616; intellectual rank and products of, ii. 616–617; industrial progress bears hard upon, ii. 618; material grandeur of derived from foreign sources, ii. 619–620; personal characteristics of, ii. 620; original stock of disappears, ii. 620–621; diversities of features among, ii. 621–622; distribution of Celtic traits among, ii. 622; objections to theory of considered, ii. 622.

IRISH ELK, Contemporaneous with primeval man in Europe, i. 297–299.

IRON, Different use of in the East and West, iv. 301.

IRRIGATION, Necessary in Egypt, iii. 483.

ISÉ, Sacred city of the Japanese, iv. 208–209.

ISHMAELITES, THE, Derivation of, i. 464–469; connection of with Joktanians, i. 466–467; spread of in Arabia and Africa, i. 467–468.

ISIS, Divine sovereign of the Egyptians, iii. 523.

ISLAM. (See *Mohammedanism.*)

ISRAELITES, THE, Modified by contact of races, i. 543. (See *Hebrew* and *Semitic Races.*)

ITALIAN LANGUAGE, Origin of, ii. 335.

ITALIAN REPUBLICS, Growth and development of, ii. 406–410.

ITALIANS, THE, General account of, ii. 397–419; evolution of the race, ii. 397–401; influence of barbarians in founding, ii. 398–401; amalgamation of peoples to form, ii. 400–401; reversal of ethnic characteristics in, ii. 403; aggressiveness of Rome reäppears in, ii. 403–404; great men of appear as transformed Romans, ii. 404–405; scientific tendencies of, ii. 405; home culture of, ii. 405–406; political order reversed by, ii. 406–408; nature of new society of, ii. 408–409; Church ascendency over, ii. 409–410; highest life of in republican cities, ii. 410–411; sorrows of reflected in letters, ii. 411; art of, ii. 411–412; musical triumphs of, ii. 413–416; baleful influence of hierarchy on, ii. 416; sad condition of the social estate of, ii. 416–419; penury and crime among, ii. 419; impediments to restoration of, ii. 419; impediments to progress of, ii. 419; greatly removed from the Roman type, ii. 519.

ITALICANS, THE OLD, General account of, ii. 229–238; relations of with Latins and Greeks, ii. 229–230; vanguard of Dorian migration, ii. 230; movements by which distributed, ii. 230; Sabellian division of, ii. 230–233; distributed in three belts, ii. 233; Celtic impact upon, ii. 233; Latin stock of, ii. 233–234; vehement energy of, ii. 234–235; strong in male elements, ii. 235; aggressiveness of, ii. 235–236; farming instincts of, ii. 236; buildings of strongholds, ii. 236–239; beauty of country of, ii. 238; commerce retarded among, ii. 238; unanimity of conditions of, ii. 238; accept the Latin language, ii. 322.

IYEYASU, Institutes double empire in Japan, iv. 199.

J

Jackal, The, Abounds in India, i. 691.

JACOBITES, THE, Development of in Egypt, iii. 245–246.

JAPAN, General account of, iv. 147–154.

JAPANESE, THE, Ethnic derivation of, i. 514–515; general account of, iv. 147–226; country of, iv. 147–154; sex and society of, iv. 155–170; language and literature of, iv. 170–183; arts and industries of, iv. 183–197; government and administration of, iv. 198–206; religious institutions of, iv. 207–226; empire of, iv. 147–148; general environment of, iv. 148–150; productions of, iv. 150–153; commerce of, iv. 153–154; rapid development of, iv. 154; freedom of the sexes among, iv. 155–156; bathing customs of, iv. 155–156; place of woman among, iv. 156–164; distinctions of married and unmarried among, iv. 156–158; indifference of to sex relations, iv. 159–160; politeness of, iv. 160–161; notions of modesty among, iv. 161–162; maintenance of family among, iv. 162–163; hygienic ignorance of, iv. 163–164; zeal of in education, iv. 164; duty of hara-kiri inculcated among, iv. 164–165; old habits and new manners among, iv. 166–168; passion of for amusements, iv. 168; distribution of in city and country, iv. 168–169; pursuits and manners of peasants, iv. 169–170; hardships of, iv. 170; language of, iv. 170–177; progress of toward polysyllabic usage among, iv. 171–172; grammar of, iv. 172–173; characters of, iv. 174; syllabary of, iv. 174; systems of writing among, iv. 174–176; project of substituting English alphabet, iv. 176–177; literature of, iv. 177–183; old classics of, iv. 177–178; native poems of, iv. 178; prose fiction of, iv. 178; drama and stage of, iv. 179; periodical literature of, iv. 179–181; censorship among, iv. 181–182; editorial profession among, iv. 182; literary promoters of, iv. 182–183; industries of, iv. 183–192; imitative faculties of, iv. 183–184; successes of by discovery and adaptation, iv. 184; architecture of, iv. 185–190; bridges of, iv. 185–186; old castle of, iv. 186–187; cities and streets of, iv. 187–188; character of country houses of, iv. 188–190; styles of interior decoration among, iv. 190; post-towns and thoroughfares of, iv. 190; agricultural arts of, iv. 190–192; implements of, iv. 192–193; metallurgy of, iv. 193; wood carving of, iv. 193; bronzes of, iv. 193–194; fabrics of, iv. 194–195; industrial aptitudes of, iv. 195; aspirations of, iv. 195–196; progress and ambitions of, iv. 196; naval establishment of, iv. 196–197; methods of rescue among, iv. 197.

JAPANESE LANGUAGE, General account of, iv. 170–177.

"JAPANESE RECORD," Classic of the Japanese, iv. 178.

JAPHETH, Headman of the Noachites, i. 443–445.

JAPHETHITES, Place of in biblical chronology, i. 414; migrations of (see *Hamitic Migrations, Semitic Migrations, East Aryan Migrations,* and *West Aryan Migrations*); affected by climatic surroundings, i. 475–476; seven tribes of, i. 476; descendent races of, i. 476–479.

JARLS, THE, Place of among the Norwegians, iii. 57–59; their discoveries, iii. 58–59; class of among the Swedes, iii. 70–71.

JAVA, Center of Malay empire, iii. 732–734.

JAVAN, Headman of the Japhethites, i. 477–478.

JAVANESE, THE, General account of, iii. 732–750; center of the Malay empire, iii. 732–733; environment of, iii. 733–735; productions of, iii. 736–737; languages of, iii. 738–740; literature of, iii.

740–741; industries and arts of, iii. 741–742; architecture of illustrated in temples, iii. 742–744; relations of with Indicans, iii. 744; antiquities of, iii. 744–746; government of, iii. 746–748; religion of, iii. 748; features of, iii. 748–749; decline of, iii. 750.
JAVANITES, THE, Biblical derivation of, i. 477–478.
JEHOVAH, Invincible King of Israel, iii. 299–300.
JERUSALEM, An epitome of Eastern races, iii. 384.
JEWS. (See *Hebrews.*)
JOCUNDITY, Of the French strikingly manifested, ii. 444–456.
JORDANIS, Writings of, iii. 52.
JOSHUA, General of Israel, iii. 247; battles and wars of, iii. 292.
JOTUNS, THE, Division of the Finns, iv. 344–345.
JUBILEE, Year of among the Hebrews, iii. 255–259.
JUDGESHIP, Institution of in Israel, iii. 292–295.
JUGGERNAUT, City and ceremonial of, i. 673–674.
JULIA, Influence of, ii. 266.
JUPITER, Condition of in planetary system, i. 59–61.
JURAKS, THE, Division of the Samoyeds, iv. 336; account of, iv. 340.
JURISPRUDENCE, Finds natural vehicle in Latin, ii. 333.
JUS, Derivation and sense of in Roman law, ii. 379–381; derivation of justice from, ii. 379–380.
JUS MORIBUS CONSTITUTUM, Sense of in Roman law, ii. 380–381.
JUTE, Growth of in India, i. 703–704.
JUTES, THE, Environment of, ii. 713; lead in barbarian adventure, ii. 721; sentiment of in Britain, ii. 722–724; language and organization of, ii. 758.
JUVENAL, Place of in Latin literature, ii. 329.

K

Kadin, Title of sultan's ladies, iv. 288–290.
KAFFIRS, THE, Classified by geographical ethnology, i. 425; (Indicans), account of, i. 743–744. (See *Zulu-Kaffirs.*)
KAIBALS, THE, Division of the Samoyeds, iv. 340.
KAKARS, THE, Tribal division of the Afghans, i. 634.
KALMAR, Union of considered, ii. 762.
KAMASIANS, THE, Division of the Samoyeds, iv. 340.
KAMCHADALE, Language of the Kamchatkans, iv. 324.
KAMCHATKANS, THE, General account of, iv. 323–324; social and domestic life of, iv. 323; method of travel among, iv. 323–324; language of, iv. 324.
KAMI NO MICHI, Substitute for Shinto by the Japanese, iv. 211.
KAPOTA, Name of social caste among the Australians, iv. 714–716.
KARA-KIRGHEEZ, THE, Division of the Mongols, iv. 244–245.
KARI, Wind god in German mythology, ii. 674.
KARM, LAKE, Character of, iii. 486.
KAROPANI, Sacrificers of the Iranians, i. 592–593.
KATAKANA, System of Japanese writing, iv. 174.
KAVI, THE, Prophets of the Iranians, i. 591.
KAWA, Intoxicant of the Hawaiians, iv. 402.
KAZAN TARTARS, Division of Tartar races, iv. 273.
KENTIGERN, Saint of the Gael, ii. 592.
KERM, Native name of Egypt, iii. 478.
KERMANJI, Language of the Kurds, iii. 225–226.
KHALKA MONGOLS, THE, Division of the Mongol races, iv. 233.
KHESE, Idols of the Samoyeds, iv. 338.
KHOSHOTS, THE, Division of Calmuck race, iv. 274.
KIOWAS, THE, Division of the Appalachians, iv. 524.
KIRGHEEZ, THE, Division of the Mongol race, iv. 234; race divisions of, iv. 244–245.
KIRK, THE, Established in Scotland, ii. 601–604.
KITTIM, Tribe of the Japhethites, i. 478.
KLAMATHS, THE, Account of, iv. 510–512.
KOLARIANS, THE, Division of Indican population, i. 682–683.
KOMAUR, Episcopal title among Abyssinians, iii. 456.
KORAN, Foundation of Turkish constitution, iv. 302–303.
KORIAKS, THE, General account of, iv. 325–327.
KSHATRIYAS, Order of, i. 677.
KUANON, Japanese goddess of mercy, iv. 217.
KUBBI, Name of social caste among the Australians, iv. 714–716.
KUBLAI KHAN, Accepts Buddhism, iii. 619.
KUMBO, Name of social caste among Australians, iv. 714–716.
KURDISTAN, Character of, iii. 221.
KURDS, THE, General account of, iii. 219–226; preserve Aramæan traits, iii. 219; tradition and development of, iii. 219–221; country of, iii. 221; pastoral and sedentary tribes of, iii. 221–223; ancestral pride of, iii. 223; pursuits of, iii. 223; affected by many race influences, iii. 223; features of, iii. 223–225; habits and customs of, iii. 225; bad fame of, iii. 225; language of, iii. 225–226; literature of, iii. 226.

L

Labor, Common lot of the Irish, ii. 619–620.
LADRONES, THE, Place of in Polynesia, iv. 377.
LAKES, Existence of in Egypt, iii. 486.
"L'ALLEGRO," Quotation from, ii. 55.
LAMAISM, Evolution and general account of, iii. 602–626; general consideration of, iv. 239; ascendency of among Mongols, iv. 239.
LAMARCK, Leads in discovering the new theory of life, i. 196–198; his theorems, i. 196.
"LA MARSEILLAISE," War song of the Provençals, ii. 505.
LAMASERIES, Religious institutions of the Mongols, iv. 235–238.
LAND SYSTEM, Of the Lithuanians, iii. 124–126.
LANDOWNERSHIP, Facility of under the Romans, ii. 383; of the French, ii. 459; system of among the Germans, ii. 651–652; allodial titles in, ii. 656–657; of the Icelanders, iii. 39; subject to social conditions, iii. 56–57; system of among the Swiss, iii. 99–100.
LANDSHÖFDING, Place of in the Swedish administration, iii. 79.
LANGUAGE, Bearing of study of on antiquity of man, i. 124–127; principles of study of, i. 202–203; of the Greeks, ii. 129–146; of the Albanians noticed, ii. 209, 216–217; of the French, ii. 428–431; an index of race paternity, ii. 479–480; of the Portuguese, ii. 491–494; of the Celts, ii. 566–569; of the Cornish, ii. 584–585; of the Swedes, iii. 84–90; modified by German, iii. 90; an index of race priority, iii. 113–114; of the Lithuanians, iii. 122–124; of the Russians, iii. 151–156; of the Poles, iii. 172–176; of the Czechs, iii. 189–190; of the Kurds, iii. 225–226; of the

Hebrews, iii. 264–274; of the Canaanites, iii. 336–337; of the Phœnicians, iii. 351–354; of the Arabs, iii. 407–409; of the Gallas, iii. 461; of the Somalis, iii. 467–468; of the Donkalis, iii. 469; of the Moors, iii. 575; of the Iberians, iii. 585; of the Basques, iii. 587; of the Thibetans, iii. 604–611; of the Burmese, iii. 636–638; of the Siamese, iii. 666–668; of the Annamese, iii. 698–699; of the Malays, iii. 714–716; of the Sumatrans, iii. 727; of the Javanese, iii. 738–740; of the Dyaks, iii. 758–759; of the Madagascans, iii. 794; of the Chinese, iv. 58–69; of the Japanese, iv. 170–177; of the Mongols, iv. 234–235; of the Coreans, iv. 260–261; of the Turks, iv. 292–293; of the Samoyeds, iv. 336; of the Finns, iv. 343–344; of the Lapps, iv. 351; of the Esthonians, iv. 356; of the Magyars, iv. 364–365; of the Polynesians, iv. 386; of the Maoris, iv. 433; of the Esquimaux, iv. 451; of the North American Indians considered, iv. 477–482; high development of among American aborigines, iv. 477–478; native tongues bound together, iv. 478; rich in description, iv. 478–479; specializing tendency of, iv. 479; caste denoted by, iv. 479; relation of to latitude, iv. 480; Algonquin grammar of, iv. 481; weakness of Algonquin tongues in reasoning, iv. 481–482; of the Quichuas, iv. 552; of the Australians, iv. 716.

LANGUE D'OC, Division of primitive French, ii. 429–430.

LANGUE D'OIL, Division of primitive French, ii. 429–430.

LAO-TSE, Life and work of, iv. 111–114.

LAPPS, THE, Presence of in Norway, iii. 52–53; general account of, iv. 348–352; tradition of, iv. 348; nicknames of, iv. 348; ethnic relations of, iv. 348–349; environment of, iv. 349–350; absence of political life among, iv. 350; Shamanism of, iv. 350; language of, iv. 351; ethnic characteristics of, iv. 351–352.

LARES, Place of in Roman mythology, ii. 362–363.

LARREY, THE BARON, Description of Arabs by, iii. 439–440.

LARVÆ, Sprites of the Roman mythology, ii. 369.

LASSA, Commercial and political capital of Thibet, iii. 600–605; physical features of, iii. 602.

LATIN LANGUAGE, THE, An element in linguistic ethnology, i. 420–421; throws light on East Aryan departure, i. 479; general consideration of, ii. 320–336; affinity of with Æolic Greek, ii. 320; an example of arrested development, ii. 320; influence of environment and formation of, ii. 320–321; stiff and sharp character of Old Latin, ii. 321–322; becomes language of Italican races, ii. 322; three stages in evolution of, ii. 322–328; transition of second to third stage of, ii. 323; limits of first period of, ii. 323–325; as exemplified in old inscriptions, ii. 325; preservation of antique Latin examples of, ii. 325–326; sharpening of the vowels of, ii. 326; second epoch of, ii. 326–327; various features of, ii. 327–328; recession of accent in, iii. 328; reduction of quality of syllables in, ii. 328; utterance of relate to nervous tension, ii. 329; condition of in literary epoch, ii. 329–332; corruption of, ii. 330–331; strength of in demonstration, ii. 331; severe aspect of, ii. 331; monotony of, ii. 332; sonorousness and dignity of, ii. 332; adapted sound and cadence, ii. 332; an example of linguistic architecture, ii. 333; adaptation of law ii. 333; planted among the barbarians, ii. 333–334; Romance languages issue from, ii. 334–335; carries Roman institutions abroad, ii. 335–336; yields to the French, ii. 435–436, preservation of by the Portuguese, ii. 493; influence of in Polish literature, iii. 174–175.

LATIN RACES, THE, General consideration of, ii. 397–520; Italian division of, ii. 397–419; French division of, ii. 420–459; Spanish division of, ii. 460–488; Portuguese division of, ii. 488–496; Provençal division of, ii. 496–506; Wallachian division of, ii. 506–520.

LATINS, THE, Ethnic derivation of, i. 493–495.

LATIUM, Food-supply of, ii. 243.

LAW, Concomitant with the civilized life, ii. 531.

LAWMAKING, Principal prerogative of Rome, ii. 396.

LEAD, Found in India, i. 716.

LEATHER, Manufacture of by the Turks, iv. 301.

LEFTHANDED MOHAMMED, Notice of, ii. 469–470.

LEFTHANDEDNESS, In writing considered, ii. 40, *Note*.

LEIBNITZ, Holds doctrine of Metamorphosis, i. 197.

LEIF ERICSSON, Discoverer of North America, iii. 49.

LEMURES, Evil spirits of Roman mythology, ii. 369.

LEMURIA, Probable origin of the human race, i. 173–182; probability of existence of, i. 173–175; indications of such a continent, i. 177–179; common origin of races, i. 505.

LEMURS, Distribution of, i. 179–180, abundance of in Borneo, iii. 757.

LENI-LENNAPPES, Division of Eastern Algonquins, iv. 522.

LEONESE DIALECT, Account of, ii. 481.

LESBIAN, A dialect of Æolic, ii. 131–133.

LETTS, THE, Ethnic derivation of, i. 499.

LEX, Sense of in Roman law, ii. 380–381.

LEX TALIONIS, Prevalence of in Jewish law, iii. 301–302.

LIBERTY, Distinguished from freedom among the Germans, ii. 639–641.

LICHTALFHEIM, Middle world of German mythology, ii. 672.

LIFE, Presence of in planetary worlds, i. 56–59; epoch of considered, i. 60–83.

LINGUISTIC ETHNOLOGY, How language becomes basis of classification, i. 419; Aryan races determined by, i. 419–420; race movements traceable by language in, i. 420; inflection of Aryan languages valuable to, i. 420–421; Semitic race determined by, i. 421; differences in Semitic and Aryan languages throw light on, i. 421; Turanian races determined by, i. 422–423; Ganowanian races determined by, i. 423–424.

LION'S GATE, At Mycenæ, ii. 74.

LITERATURE, Of the Indican races, i. 656–669; of the Greeks, ii. 129–146; of the Romans, ii. 329–336; reflects sorrows and conflicts of the mind, ii. 410–412; of the French, ii. 429–430; birth of death of language, ii. 482–484; of the Portuguese, ii. 494–496; of the Celts, ii. 566–569; of the Bretons, ii. 589–590; of the Icelanders, iii. 48–49; of the Danes, iii. 53–54; of the Norwegians, iii. 68; of the Lithuanians, iii. 122; of the Slavs, iii. 156; of the Poles, iii. 173–176; of the Czechs, iii. 190; of the Phœnicians, notice of, iii. 354; of the Arabs, iii. 401–411; of the Somalis, iii. 468; of the Egyptians, iii. 500–512; of the Thibetans, iii. 609–614; of the Burmese, iii. 639; of the Siamese, iii. 668–669; of the Cambodians,

iii. 684–685; of the Annamese, iii. 699–700; of the Malaccans, iii. 713–716; of the Javanese, iii. 740–741; causes fixation of language, iv. 58–59; of the Chinese considered, iv. 70–77; of the Japanese, iv. 177–183; beginnings of among the Mongols, iv. 235; evolution of among the Turks, iv. 295–297; modeled after Persian originals, iv. 295; classical period of, iv. 295; essays, history, and biography in, iv. 295–297; European influences on, iv. 297; of the Finns, iv. 344; of the Magyars, iv. 365–366; of the Maoris, iv. 433–434.

LITHUANIAN LANGUAGES, Account of, iii. 122–124.

LITHUANIANS, THE, General account of, iii. 111–126; division of, iii. 111–115; first mention of, iii. 115; oldest of Slavic races, iii. 115; environment of, iii. 115–116; ethnic analysis of, iii. 117–118; localism of, iii. 118; rise of to power, iii. 118–119; historical evolution of, iii. 119–121; absorbed by the Poles, iii. 121; similarity of language of to Sanskrit, iii. 121–122; hostility of to foreign influence, iii. 122; aspirations of, iii. 122; relation of to Letts, iii. 122–124; agricultural life of, iii. 124; land system of, iii. 124–126.

LITTLE HORDE, Division of the Mongols, iii. 246.

LITTLE RUSSIANS, THE, Ethnic derivation of, i. 499; account of, iii. 138–139.

LIVINGSTONE, Makes Africa known, iv. 626.

LIVY, Place of in Latin literature, ii. 329.

LLEWELLYN AP GRYFFYTH, Treats with Henry III, ii. 576.

LOCALISM, Tends to preserve ethnic character, ii. 584–589.

LOGIC, Not well supported by the Indian languages, iv. 481–482.

LOHITO TRIBES, Place of, i. 510.

LONDON, Condition of in sixth century, ii. 731–732.

LONGEVITY, Promoted by Hebrew manner of life, iii. 252.

LONGOBARDS (Lombards), Ethnic derivation of, i. 502; division of the Teutonic races, ii. 685–686.

"LORD NANN," Breton poem quoted from, ii. 590.

LORE, Substitute for signs among the Germans, ii. 668–669.

LOW GERMANIC FAMILY, Division of the Germanic races, ii. 677.

LOW GERMANS, Ethnic derivation of, i. 502–503.

LOWER CASPIAN, Point of departure for Aryan migration, i. 474–475.

LOWLANDERS, Place of in the ethnic scheme, ii. 595.

LOYALTY, An attribute of the Provençals, ii. 503.

LUBBOCK, SIR JOHN, Investigates condition of primeval man, i. 320–323.

LUCAN, Place of in Latin literature, ii. 313; quotation from, ii. 553–554.

LUCERNE, Refuge for the unhappy, iii. 107–109.

LUCK, Belief in among Coreans, iv. 267.

LUCRINE LAKE, A summer resort of the Romans, ii. 304.

LUCUS DEÆ DIE, Sacred grove at Rome, ii. 374–375.

LUNEMANN, Describes the Basques, iii. 588–592.

LURES, THE, Preserve ancient Iranian types, i. 616–617; wandering life of, i. 618.

LYCIANS, THE, Ethnic derivation of, i. 486–487; consideration of, ii. 60–62; antiquities of, iii. 61; architectural remains of, ii. 61–62; bilingual tablets of, ii. 62; language of, ii. 62.

LYCURGIAN CONSTITUTION, Account of, ii. 164–169.

LYCURGUS, Legislation of for the Dorians, ii. 165–169.

LYDIANS, THE, Ethnic derivation of, i. 487; general account of, ii. 48–57; tradition of, ii. 48; invent money, ii. 48–49; beginnings of secular society among, ii. 49–51; first-grade industrial people, ii. 51; gold treasures of, ii. 51; beginning of nationality of, ii. 51–52; name of in art, ii. 52; costumes of, ii. 52–53; horse-riding passion of, ii. 53; want of literature, ii. 53–54; love of gain of, ii. 54; games and music of, ii. 54; society of, ii. 54–55; luxury and refinement of, ii. 55; royal tombs of, ii. 56–57; capital city of, ii. 57.

LYDUS, Mythological founder of Lydia, ii. 48.

LYELL, SIR CHARLES, Investigations of respecting delta of the Mississippi, i. 94–96.

M

Macassars, The, Character of, iii. 767–769.

MACCHIAVELLI, Man of Florence, ii. 406.

MACEDO, Tradition of, ii. 83.

MACEDONIANS, THE, General account of, ii. 82–84; race relationships of, ii. 82–83; historical obscurity of, ii. 83; poetical traditions of, ii. 83–84; later character and genius of, ii. 84.

MADAGASCANS, THE, General account of, iii. 787–802; environment of, iii. 787–789; means of subsistence of, iii. 789–790; ethnic affinities of, iii. 791–792; traces of African admixture with, iii. 792–794; language of, iii. 794; picture writing of, iii. 794; place of in ethnic scale, iii. 794–795; agricultural life of, iii. 796–797; industries of, iii. 797; commerce of, iii. 797–798; government of, iii. 798; superstitions of, iii. 798–800; low morals of, iii. 800; traits of, iii. 801–802.

MADAI, Tribe of the Japhethites, i. 477.

MADIS, Race of African giants, iv. 662.

MAGELLAN, Man of Florence, ii. 404; discoveries of, ii. 491.

MAGIC, Practice of among the Egyptians, iii. 509.

MAGNA GRÆCIA, Seat of culture in Italy, ii. 327.

MAGOG, Headman of the Japhethites, i. 477

MAGYARS, THE, General account of, iv. 360–374; tradition of, iv. 369; dispersion of, iv. 360; development of, iv. 361; marriage system of, iv. 361–362; recent evolution of, iv. 362–363; language of, iv. 364–365; literature of, iv. 365–366; constitution and government of, iv. 366; religion of, iv. 366; descent of, iv. 366–368; music of, iv. 368–370; genius of, v. 370.

MAHRATTAS, THE, Distribution of in India, i. 719–723; compared with the Sudras, i. 722.

MAHRATTI LANGUAGE, Consideration of, i. 721.

MALACCANS, THE, General account of, iii. 705–720; environment of, iii. 705–707; original seat of, iii. 707; influence of climate on, iii. 707–708; productions of, iii. 709–710; movements of, iii. 711; determined by geological conditions, iii. 711–712; family development of, iii. 712–713; marriage system of, iii. 713; language of, iii. 713–715; literature of, iii. 716–717; antiquities and ruins of, iii. 717; industries of, iii. 717; religion of, iii. 717–718; ethnic character of, iii. 718–720.

MALAGASY RACES, Derivation of, i. 518.

MALAGASY, THE. (See *Madagascans.*)

MALAY PENINSULA, How peopled, i. 510.

MALAYANS, THE, Classified by geographical ethnology, i. 425.

MALAYO CHINESE RACES, Distribution of, i. 510–512.

MALAYO-MONGOLOIDS, General account of, iii. 581–802; Thibetan and Burmese divisions of, iii. 581–656; Indo-Chinese divisions of, iii. 657–704; Malays proper, iii. 705–802.

MALAYS, THE, General account of, iii. 705–802; Malaccan division of, iii. 705–720; Sumatran division of, iii. 721–732; Javanese division of, iii. 732–750; Bornean division of, iii. 751–764; Celebesian division of, iii. 765–770; Philippine islanders, iii. 770–780; Formosan division of, iii. 780–787; Madagascan division of, iii. 787–802; summary of characteristics of, iii. 801–802.

MALAYSIA, Extent and character of, iii. 705–707.

MALPIGHI Investigates the nature of tissue, i. 197.

MAMMOTH, THE, Contemporaneous with primeval man in Europe, i. 111, 296.

MAN CAVERNS, Situation of, i. 90; formation and character of considered, i. 91–92, 97–98, 275–307; place of in geological formations, i. 276–277; show the coëxistence of man and certain extinct animals, i. 277–278; materials contained in, i. 278–280; demonstrate the character of prehistoric life, i. 280–307; reveal the use of the metals, i. 284–288; most primitive of human habitations, i. 289; character of reviewed, i. 289–290; kinds of animal remains found in, i. 290–300; human remains found in, i. 290–295; variety of implements found in, i. 303–305.

MANCHURIA, General character of, iv. 250–254.

MANCHUS, THE, Ethnic derivation of, i. 514–515; general account of, iv. 250–256; ascendency of in Eastern Asia, iv. 250; environment of, iv. 250–253; productions of, iv. 253; myth and tradition of, iv. 253; clans of, iv. 253–254; ethnic relations of, iv. 254; characteristics and features of, iv. 254–255; superior intellect of, iv. 255; ascendency of in China, iv. 255–256.

MANDANS, THE, Tradition of, iv. 500–502; comments of Catlin respecting, iv. 503.

MANDARINS, Place of in Chinese society, iv. 140–141.

MANDHARS, Tribe of the Celebes, iii. 769.

MANHATTANS, THE, Division of Eastern Algonquins, iv. 520.

MANNER OF THE BEGINNING, General discussion of, i. 183–264; the hypotheses regarding, i. 183–199; preconceptions respecting, i. 183–184; interesting question of, i. 185; general agreement of doctrines respecting, i. 193–199; Lamarckian theory of, i. 196–198; Darwinian views of, i. 198–199; genesis of new doctrine respecting, i. 199–211; true evolution explains, i. 212–236; application of doctrine of, i. 236–254; objections to theory considered, i. 254–264.

MANNERS AND CUSTOMS, Of the Iranians, i. 579–580, 631–632; of the Indicans, i. 732, 748; of the Lydians, ii. 53–55; of the Albanians, ii. 216; of the Romans, ii. 276; of the French, ii. 445–448; of the Gael, ii. 600; of the Icelanders, iii. 42–43; of the Norwegians, iii. 54; of the Kurds, iii. 225; of the Arabs, iii. 436–437; of the Egyptians, iii. 542; of the Copts, iii. 546, 556; of the Siamese, iii. 679; of the Cambodians, iii. 691; of the Sumatrans, iii. 731; of the Dyaks, iii. 763; of the Philippine islanders, iii. 777; of the Chinese, iv. 124–146; of the Japanese, iv. 156–166; of the Coreans, iv. 270; of the Chukchees, iv. 325; of the Lapps, iv. 349; of the Hawaiians, iv. 402; of the Marquesans, iv. 405; of the Tahitians, iv. 416; of the Fijians, iv. 425; of the Maoris, iv. 432; of the Esquimaux, iv. 449; of the Dakota-Sioux, iv. 504–505; of the Iroquois, iv. 506–507; of the Ojibwas, iv. 509; of the Zunis, iv. 514; of the Californians, iv. 517; of the Antisians, iv. 575–576; of the Araucanos, iv. 578; of the Puelches, iv. 586; of the Guarani-Brazilians, iv. 600–602; of the Natalese and Damaras, iv. 672; of the Veddahs, iv. 693–695; of the Papuans, iv. 733.

MANNHEIM, Earthly abode of man in German mythology, ii. 674–676.

MANNUS, Deity of the German race, ii. 630–631.

MANU, Laws of among the Burmese, iii. 646.

MANUFACTURES, Of the Swiss, iii. 102–103; of Tyre and Sidon, iii. 354–355; of the Abyssinians, iii. 452; of the Thibetans, iii. 597–598; of the Burmese, iii. 643; of the Annamese, iii. 702; of the Javanese, iii. 741–742; of the Japanese, iv. 193; of the Turks, iv. 297–301; of the American aborigines, iv. 483–484, 486–487; of the Mexicans, iv. 535; of the Australians, iv. 708–711.

MANUS INJECTIO, Meaning of in Roman law, ii. 391–392.

MAORIS, THE, Ethnic derivation of, i. 512–513; general account of, iv. 426–436; environment of, iv. 426–428; productions of, iv. 428; animal life connected with, iv. 428–429; European influences among, iv. 429–430; subject to Great Britain, iv. 430; character and features of, iv. 430–431; complexion of, iv. 431–432; diffusion of ethnic qualities among, iv. 432; tattooing among, iv. 432–433; marriage system among, iv. 433; social divisions of, iv. 433; language of, iv. 433; literature of, iv. 433–434; religion of, iv. 434–435; original condition of, iv. 435; modifications of, iv. 435–436.

MARBLE, Found in India, i. 716; use of by the Romans as building material, ii. 354–355.

MARCELLINUS, Describes the Gauls, ii. 620–621; describes the Arabs, iii. 403.

MARCOMANNI, THE, Division of the Teutonic races, ii. 687.

MARGARET OF DENMARK, Mention of, ii. 762.

MARINER'S COMPASS, Invention of by Chinese, iv. 86.

MARKET OF THE GREEKS, THE, Center of society, ii. 109–114.

MARQUESANS, THE, General account of, iv. 404–406; productions of, iv. 404–405; manner of life of, iv. 405–406.

MARRIAGE, Four methods of among races, i. 596–598; bearing of systems of on proportion of sexes, i. 604; system of among House People of Arya, i. 647–649; ceremonies of among the Hindus, i. 732–734; among the modern Greeks, ii. 208; rules of among the Romans, ii. 258–259; postponement of among the Romans, ii. 269; usage of among the Germans, ii. 632–639; sentiments determining, ii. 632–634; common sense respecting, ii. 634; indissolubility of, ii. 634–635; postponement of, ii. 635–636; regarded as climax of life, ii. 636–637; peculiar usages regarding, ii. 637–638; rigorous rules respecting, ii. 638–639.

MARRIAGE GIFT, Nature of among the Germans, ii. 637.

MARRIAGE SYSTEM, Of the House People of Arya, i. 647–649; of the Romans, ii. 255; of the Old Asshurites, iii. 213–215; of the Chaldees, iii. 231–

236; of the Hebrews, iii. 261–264; of the Arabs, iii. 404–406; of the Abyssinians, iii. 447; of the Old Egyptians, iii. 493–494; of the Copts, iii. 554–556; of the Thibetans, iii. 604–607; of the Burmese, iii. 636; of the Annamese, iii. 696–698; of the Malaccans, iii. 713; of the Sumatrans, iii. 726–727; of the Chinese, iv. 51–55; of the Japanese, iv. 155–156; of the Mongols, iv. 234; of the Turks, iv. 288–290; of the Samoyeds, iv. 334–336; of the Finns, iv. 343; of the Magyars, iv. 361–362; of the Sawaioris, iv. 391–392; of the Maoris, iv. 433; of the Esquimaux, iv. 443–444; of the Alaskan Tinnehs, iv. 460; of the Algonquins, iv. 469–471; of the Californians, iv. 517; of the Chiquitos and Moxos, iv. 592; of the Nigritians, iv. 638–642; of the Australians, iv. 714–716; based on system of caste, iv. 714–716; results of, iv. 715–716; of the Papuans, iv. 728.

MARRIED WOMEN, Rights of among the Romans, ii. 262–263.

MARS, Condition of in planetary system, i. 59–61.

MARSIGNI, THE, Division of the Teutonic races, ii. 687.

MARSHALL ISLANDERS, Ethnic derivation of, i. 512–513; place of in Polynesia, iv. 377.

MARSHWORT, Superstition of among the Druids, ii. 543–544.

MARTIAL, Place of in Latin literature, ii. 329.

MARUTS, THE, Hymn to, i. 660.

MASSACHUSETTS, THE, Division of Eastern Algonquins, iv. 520.

MASSOWAH, Emporium of Abyssinia, iii. 454.

MATA, Name of social caste among the Australians, iv. 714–716.

MATCH MAKER, THE, Work of among the Chinese, iv. 51–52.

MATCHI MANITOU, Evil spirit of the Ojibwas, iv. 509.

MATHEMATICS, Developed by the Arabs, iii. 411–412.

MA TWAN-LIN, Compiler of Chinese encyclopædia, iv. 76.

MAUSOLEUM, THE, One of the seven wonders, ii. 159.

MAXIMUS (the circus), Scenes in at Rome, ii. 311–320.

MAYA QUICHES, THE. (See *Mayas* and *Quiches*.)

MAYAS, THE, General account of, iv. 546–551; race affiliations of, iv. 546; connections of with Aztecs, iv. 548; remarkable achievements of, iv. 548; richness of in antiquities, iv. 550; industries and arts of, iv. 550; religion of, iv. 550–551.

MEDES, THE, Precede Persians in development, i. 482; as types of the Iranian evolution, i. 608.

MEDICINE, Knowledge of among the Egyptians, iii. 508.

MEDICINE MAN, THE, Place of in Indian society, iv. 491–492.

MEDITERRANEAN NATIONS, THE, Classified by geographical ethnology, i. 425.

MEDO-PERSIAN DEVELOPMENT, Order of, i. 609.

MEGACEROS HIBERNICUS. (See *Irish Elk*.)

MEKONG, THE, River of Siam, iii. 659; annual flood in, iii. 681–683, 692–694.

MELANESIA, Position and character of, iv. 377; native seat of the Sea Negroes, iv. 740.

MELANESIANS, THE, Distribution of in Malaysia, iii. 712.

MELKARTH, Myth and worship of, iii. 369–370.

MENAM, THE, Annual flood in, iii. 657–659.

MENCIUS, Philosopher of the Chinese, iv. 123.

MENDACITY, Prevalence of among the Chinese, iv. 136.

MENHIRS, Character of described, i. 331–337.

MENNIUS, Welsh bard and historian, ii. 581–582.

MERCHANT MARINE, THE, Care of by the Japanese, iv. 197.

MERCURY, Favorite deity of the Gaulish pantheon, ii. 540.

MERMNADÆ, Dynastic name of the Lydians, ii. 49.

MESHECH, Headman of the Japhethites, i. 478.

MESOPOTAMIA, A Semitic country, i. 463.

MESSINA, Capital of Norman kingdom, ii. 749.

MESTIZOS, THE, Characteristics of, i. 543.

METALLURGY, Of the Slavic races, iii. 157; of the Chinese, iv. 87–88.

METALS, Civilization begins with use of, i. 284–289; use of succeeds that of stone, i. 284; art of combining discovered, i. 285–286; manner of working originates in India, i. 713–714; smelting of, i. 715–716; use of among the primitive Romans, ii. 243–244; abundance of in Wales, ii 577–578.

METEMPSYCHOSIS, Doctrine of among Eastern races, iv. 219–220.

MEXI, Old ethnic name of Aztecs, iv. 531.

MEXICAN ABORIGINES, General account of, iv. 525–545; included in ethnic term Nahuatl, iv. 525; relationships of, iv. 525–526; Pueblo division of, iv. 526–529; superiority of, iv. 529; Aztec evolution of, iv. 529–538; Toltec evolution of, iv. 538–540; Chichimec evolution of, iv. 540–541; Cholulan division of, iv. 541–544; religious antiquities of, iv. 544–545; succeed preëxisting races, iv. 545.

MEXICAN RACES, Derivation of, i. 524.

MEXICO, General character of, iv. 531.

MICHAEL ANGELO, Man of Florence, ii. 406.

MICRONESIA, Place and character of, iv. 377.

MIDAS, Old king name of the Phrygians, ii. 41.

MIDDLE HORDE, Division of the Mongols, iv. 246.

MIDIANITES, Ethnic place of, iii. 393.

MIGRATION, Use of as argument respecting place of beginning, i. 158–172; governed by law, i. 159–160; indications of starting point of, i. 160; movement of Indo-Europeans by, i. 160–162; movement of African races by, i. 162–163; of Mongolians by, i. 163–165; did not proceed from the Americas, i. 165–166; exceptional movements by considered, i. 167–168; general reflections respecting, i. 168–172; sense in which understood, i. 483; prevents development of art, iii. 276.

MIGRATION, COURSE OF, Germanic movement into Europe, ii. 623–625; not impeded in Russia, iii. 133–134.

MIGRATION OF RACES, Nature of considered, i. 536–537; into Europe not coincident, ii. 523–524; of the Celts in their European distribution, ii. 524–525.

MIKADO, Place of in Japanese society, iv. 198.

MILARASPA, The hundred thousand songs of, iii. 609–610.

MILLET, Growth of in India, i. 701.

MILTON, Quotation from, iii. 341.

MINERALS, Of Switzerland, iii. 101–102; of Thibet, iii. 596–597; of Siam, iii. 662.

MINES, Of Wales, ii. 577–578.

MINNETAREES, THE, Division of the Dakota-Sioux, iv. 500.

MINOR ASIANS, Ethnic derivation of, i. 485–488.
MIRABEAU, COMTE DE, Notice of, ii. 504.
MIRTH, Absence of among the Spartans, ii. 169.
MISSING LINKS, Not to be expected in nature, iii. 86–90.
MISSIONARY QUESTION, Among the Burmese, iii. 650–652; among the Polynesians, iv. 388–389; among the Hawaiians, iv. 400–401.
MISSISSIPPI VALLEY, Abounds in prehistoric remains, i. 348–356.
MISTLETOE, Becomes an object of adoration to the Druids, ii. 537–539; parasitical plant of darkness and mystery, ii. 541–542; belief in virtues of, ii. 542–543; ceremonial of cutting, ii. 542–543.
MITHRA, Deity of the Iranians, i. 588.
MIXED RACES OF MANKIND, General consideration of, i. 540–548; derived from both lines of ancestry, i. 540; are varieties of a single species, i. 541; short-lived character of, i. 541–542; Indo-Aryan varieties of, i. 542; West Asian varieties of, i. 542–543; wide diffusion of, i. 543; instability of, i. 543–544; American varieties of, i. 543–544; evolution of gens in connection with, i. 545–546; consideration of horde in connection with, i. 546–547.
MNESICLES, Architect of the Propylæa, ii. 153.
MOABITES, Ethnic place of, iii. 393.
MODERN GREEKS, THE, General account of, ii. 193–208; evolution of from ancient race, ii. 193–195; affected by barbarian invasions, ii. 195–196; religious force affected, ii. 196–198; analysis of, ii. 198–199; persistency of with respect to locality, ii. 199–200; centers of development of, ii. 201; preserve ancient traits, ii. 201; may inherit intellectual qualities of Old Greeks, ii. 201–202; physical characteristics of, ii. 202; personal traits of, ii. 202–203; temperance and chastity of, ii. 203–204; patriotism and democracy of, ii. 204–205; discipline of schools, ii. 205; national spirit of, ii. 205; survival of subtlety among, ii. 205; lack of artistic genius among, ii. 205–207; admiration of for ancestors, ii. 207–208; marriage union among, ii. 208; distribution of populations of, ii. 208.
MODESTY, Notion of among the Germans, ii. 633; the Japanese, iv. 161–162.
MODOCS, THE, Account of, iv. 510–512.
MOERIS, LAKE, Character of, iii. 486.
MŒSO-GOTHIC LANGUAGE, Account of, ii. 697; development of, ii. 698–699; written in Runic characters, ii. 700.
MOHAMMED, Influence of in Arabian evolution, iii. 403–405, 407–408, 412–413, 416, 423–424, 426–433; his struggles, iii. 430; his moral sternness, iii. 432; general aspects of his career, iii. 432–433.
MOHAMMEDANISM, Determines character of the Persian races, i. 623–625, 639; kept at bay in Greece, ii. 197–198; contends for possession of Sicily, ii. 749–751; sanctioned polygamy, iii. 404–407; existence of in Abyssinia, iii. 455; accepted by the Somalis, iii. 468; prevalence of in North Africa, iii. 566–567; prejudice against in Thibet, iii. 649; ascendency of in Malacca, iii. 713; prevails among Celebesians, iii. 769–770; introduction of into China, iv. 118–119; infects the Turcomans, iv. 284 286; basis of civil polity of the Turks, iv. 366.
MOHAMMEDANS, THE, Constituted a division of Indican population, i. 687; gain ascendency over the Spanish race, ii. 465; ease of conquest of, ii. 465; liberal spirit and method of, ii. 465; expelled by the Greeks, ii. 465–466; traces of in Spain, ii. 467; intellectual and artistic life of transmitted, ii. 467; learning of diffused through Europe, ii. 467–470.
MOHAWKS, THE, Division of the Huron-Iroquois, iv. 506–507.
MOHICANS, THE, Division of Eastern Algonquins, iv. 520.
MOLOCH, Worship of by Canaanites, iii. 341.
MOLOSSIANS, THE, Tribe of ancient Greeks, ii. 97.
MONA. (See *Anglesea*.)
MONARCHY, Rudimentary forms of among the Celts, ii. 558–560; arises out of patriarchical forms iii. 240–242; institution of established in Israel, iii. 295–296; institution of among the Abyssinians, iii. 454–455; character of among the Egyptians, iii. 527–529.
MONASTERIES, Planting and development of in Ireland, ii. 609.
MONASTICISM, Existence of in Abyssinia, iii. 455, founding of among the Thibetans, iii. 618–619.
MONGOLIANS, THE, Classified by geographical ethnology, i. 425.
MONGOLS (proper), THE, General account of, iv. 227–314; ethnic evolution of, iv. 227–238; Cossack division of, iv. 239–248; Buriat division of, iv. 248–250; Manchu division of, iv. 250–256; Corean division of, iv. 256–270; Tartar division of, iv. 271–281; Ottoman division of, iv. 281–291; literature and arts of, iv. 292–301; government and society of, iv. 302–314; race fertility of, iv. 227; environment of, iv. 227–230; historical evolution of, iv. 230–232; ethnic divisions of, iv. 233–234; early marriage among, iv. 234; subjection of woman among, iv. 234–235; language of, iv. 235; beginnings of literature among, iv. 235; insignificance of arts among, iv. 235–236; building of, iv. 236–238; constitution of society among, iv. 238; theory of supernal powers among, iv. 239; ascendency of Lamaism among, iv. 239; ethnic characteristics of, iv. 239–242; features of, iv. 244; ascendency of in Asia, iv. 244; associated tribes of, iv. 244; Kirghee divisions of, iv. 244–245; religious life and superstitions of, iv. 245; hordes of, iv. 246; Cossack divisions of, iv. 246–247; promise of civilization among, iv. 247–248; superiority of Buriats among, iv. 248; animal industries of, iv. 248; Buddhist ascendency among, iv. 248–249; Shamanism among, iv. 249–250.
MONKS, Succeed the Druids in Britain and Gaul, ii. 549–550.
MONOGAMY, One of the four systems of marriage considered, i. 597–598; prevails among the Romans, i. 599; among other Indo-Europeans, i. 599; difficulty of maintaining, i. 599–600; conditions antecedent to, i. 600; circumstances confirming, i. 600; reïnforced by Iranian prophets, i. 604–605; accepted by modern Greeks, ii. 195; instituted by the Romans, ii. 255; marriage law of the Russians, iii. 147–150; marriage rule of the Egyptians, iii. 493–494; marriage law of the Japanese, iv. 155; marriage law of the Coreans, iv. 257; marriage law of the Finns, iv. 343; marriage law of the Magyars, iv. 361–362.

MONOGENESIS, Accepted as the law of man-life, i. 120; theory of considered, i. 535–536.
MONOSYLLABIC CHARACTER, Of words illustrated, iii. 666–667; prevails in Cambodia, iii. 686.
MONOTHEISM, A product of the Semitic mind, i. 563; essential element of Semitic faith, iii. 305; Renan's views regarding, iii. 306–307; instinctive with Hebrew race, iii 307; Max Müller's views respecting, iii. 307–308; universality of among Semites, iii. 308–310; promulgated by Hebrews, iii. 311.
MONOTONY, In nature affects character of mankind, iii. 480.
MOON, Condition of in planetary system, i. 60; preserves notion of femininity in nature, iii. 534.
MOON CYCLE, Of the Celts, ii. 554.
MOORS, THE, Liberal spirit of, ii. 464; gain ascendency over the Spanish race, ii. 465–467; intellectual life of diffused throughout Europe, ii. 467; learning of transmitted to the north, ii. 467–470; architectural glory of, ii. 468–470; account of, iii. 572–576; historical interest of, iii. 573; Arabian influence among, iii. 574; repulsiveness of, iii. 574–575; language of, iii. 575; bad reputation of, iii. 575–576.
MOQUIS, THE, Account of, iv. 514.
MORESQUE ARCHITECTURE, Evolution of, iii. 416–422.
MOROCCO, Character of, iii. 576.
MORRIS, Describes customs of the Amazonians, iv. 603.
MOSES, Leader of Israel, iii. 291–292.
MOSQUE, THE, Evolution of among the Arabs, iii. 416–422; peculiar features of, iii. 416–417; embellishments of, iii. 418; plan and decorations of, iii. 418; examples of, iii. 420–421.
MOTHERHOOD, Nature of among House People of Arya, i. 649–650.
MOUKDEN, Old capital of Manchuria, iv. 252.
MOUND BUILDERS, General account of, i. 346–356; remains left by in Mississippi and Ohio valleys, i. 348–353; indications of character of, i. 349–354; stages in development of, i. 352–355; antiquity of, i. 353–354; physical character of indicated, i. 354–356; little knowledge of manners of, i. 355–356.
MOUNTAIN LAPPS, Division of the Lapps, iv. 348–352.
MOUNTAINS, THE, Resist the agency of man, i. 553–554.
MOXOS, THE, Division of the Patagonians, iv. 588; account of, iv. 592.
MULATTOES, Characteristics of, i. 543.
MULBERRY, A product of Greece, ii. 103.
MÜLLER, MAX, Views of respecting the Veda, i. 658–663.
MULTIPLE ORIGIN OF MANKIND, Considered, i. 151–152.
MURRI, Name of social caste among the Australians, iv. 714–716.
MUSIC, Absence of the genius for among the Greeks, ii. 156; ascendency of in Italy, ii. 413–414; political unhappiness reflected in, ii. 413–414; instruments of, ii. 414; of the Magyars, iv. 368–370; of the Antisians, iv. 575.
MUSKOGEES, THE, Division of Appalachians, iv. 522. (See *Creeks.*)
MUSPELHEIM, World of light in German mythology, ii. 671.
MUSTAREB ARABS, THE, Division of Arab race, iii. 391–393.
MYCENÆ, Ruins of considered, ii. 74–76.
MYSIANS, THE, General consideration of, ii. 58–59.
MYSTERIES, Of the Greeks considered, ii. 188–189; of the Druids, ii. 546.
MYTHOLOGY, Of the Greeks imported into Italy, ii. 366; political character of among the Romans, ii. 372–373; of the Germans compared with that of the Græco Italicans, ii. 631; of the Germans, ii. 667–677; use of twigs in, ii. 667; specific forms of, ii. 669–671; general evolution of, ii. 671–674; poetical character of, ii. 674–677; of the Phœnicians, iii. 367–371.
"MYVYRNIAN ARCHAIOLOGY OF WALES," Purport and subject-matter of, ii. 574.

N

Nahoas, The, Account of, iv. 553; place of in ethnic scheme, iv. 553; sprang from Toltec stock, iv. 553.
NAHUATL, Ethnic term descriptive of Mexican aborigines, iv. 525; tribes of conquer Mexico, iv. 538–540.
NATCHEZ, THE, Division of Appalachians, iv. 522.
NATURAL SCIENCE, A product of the Aryan mind, i. 556–563; a condition of perpetuity, i. 561–562.
NATURAL SELECTION, Law of discussed, i. 212–236; Darwin's explication of, i. 212–227; proceeds by variation of form, i. 213–214; special examples of, i. 215–216; three laws of, i. 217; holds of individual and species, i. 219–222; wide differences produced by, i. 225–226; works powerfully by sex choice, i. 226–227; extends to all nature, i. 229–231; human species one of the results of, i. 231–236.
NATURE, Laws of not understood by the Romans, ii. 359–360; more easily understood in major than in minor aspects, ii. 370–371; reactions of in song and sentiment, iii. 144–145.
NAVAJOES, THE, Account of, iv. 514.
NAVIGATION, Practice of by the Phœnicians, iii. 356–359; invention of by Chinese, iv. 86; of the Polynesians, iv. 384–386.
NAVY, Of the Japanese considered, iv. 196–197.
NEANDERTHAL SKULL, Description of, i. 293–295.
NEAPOLIS, A bathing resort of the Romans, ii. 304.
NEFAS, Derivation and sense of in Roman law, ii. 379.
NEGROES, THE, Classified by geographical ethnology, i. 425; a division of the Black races, i. 433.
NEGRITOS, THE, Fall back before stronger races, iii. 775.
NEJD, Physical features of, iii. 394–395; horses of, iii. 399–401.
NEMED, Myth and tradition of, ii. 606–607.
NEO-SYRIANS, Account of, iii. 380–386; genesis of, iii. 381; foreign invasions against, iii. 382; districts and capital towns of, iii. 383; reduced by Turcomans and Christians, iii. 384; literature of, iii. 384–386.
NERVOUS TENSION, Shown in utterance, ii. 329
NESTORIAN, Influence of in Syria, iii. 386.
NEUSTRIA, Conquered by the Normans, ii. 430; becomes Normandy, ii. 430; conquest of by the Normans, ii. 739.
NEW ZEALAND, General character of, iv. 426–428.
NEW ZEALANDERS, THE. (See *Papuans* and *Maoris.*)

NEWARK (Ohio), Prehistoric works of described, i. 349.
NEXUM, Sense of in Roman law, ii. 295.
NEZ PERCÉZ, Account of, iv. 510.
NIAGARA FALLS, Furnishes basis of time measurement, i. 86–87.
NICARAGUA, Seat of the Nahoas, iv. 553.
NIDWALD, Canton of mentioned, iii. 96.
NIEBUHR, Description of Arabs by, iii. 439.
NIEMEN, THE, Races inhabited, iii. 117–118.
NIFLHEIM, World of darkness in German mythology, ii. 671.
NIGRITIAN DISTRIBUTION, Considered, i. 525–527.
NIGRITIANS, THE, General account of, iv. 607–690; general view of, iv. 607–617; environment and limitations of, iv. 617–628; ethnic classification of, iv. 628–638; social institutions and languages of, iv. 638–646; arts, government, and characteristics of, iv. 646–662; ethnic comparisons of, iv. 662–666; Zulu-Kaffir divisions of, iv. 666–675; Bushman and Hottentot divisions of, iv. 675–680; fetichism of, iv. 681–690; parts of Africa occupied by, iv. 608; boundaries of, iv. 608; inferior rank of, iv. 610; priority or recency of considered, iv. 612; individual activities of, iv. 612–614; power of vocality among, iv. 614; reproductive instincts of, iv. 614–615; slight ethnic differences among, iv. 615–616; narrowing lines of interest in, iv. 616–617; general environment of, iv. 617–621; political divisions of, iv. 618–620; vegetable resources of, iv. 620–621; European connections with, iv. 621–624; water supply of, iv. 622–624; small influence of on physical condition, iv. 626; unprogressiveness of, iv. 626–628; ethnic classification of, iv. 628–632; four groups of, iv. 628–629; detailed tribal scheme of, iv. 629–631; most diverse and most identical of people, iv. 633–634; community of form and features of, iv. 634; effects of foreign intercourse on, iv. 635–636; Zulu-Kaffir divisions of, iv. 634–638; social laws undeveloped by, iv. 638–639; indifference of to marriage ties, iv. 639–640; immorality of, iv. 640; polygamy of, iv. 640–641; American development of, iv. 641–642; languages of, iv. 642–646; absence of art among, iv. 646; building abilities of, iv. 646–648; native governments of, iv. 648; prevalence of slavery among, iv. 649–650; Dahoman evolution of, iv. 650–656; strongly distinctive traits of, iv. 656; cranial development of, iv. 658–659; bodily characteristics of, iv. 659–660; coloration of, iv. 660; variations of stature among, iv. 660–662; down-grading of on lines of progress, iv. 662–664; place of highest development of, iv. 664–665; avoidance of sea by, iv. 666; affinities of with Brown races, iv. 666; name and features of Kaffirs considered, iv. 667–668; Bechuanas considered, iv. 668; customs of analogous to Semitic usages, iv. 668–670; ethnic place of Zulus considered, iv. 670–672; character of Natalese considered, iv. 672–675; condition of Bushmen considered, iv. 675–676; controversy about improvability of, iv. 677; Hottentot abilities considered, iv. 677; methods of chase among, iv. 678; huts and villages of, iv. 678–680; Pritchard's notes respecting, iv. 680; Shamanic beliefs prevail among, iv. 681–683; fetichism of considered, iv. 683–690.
NIHILISM, Evolution and theory of, iii. 167–168.
NILE VALLEY, Formation of considered, i. 87, 96–97; peopled by Hamites, i. 455–456; character of, iii. 478–479; invited primitive tribes, iii. 481.
NILOTES, THE, Ethnic derivation of, i. 528–529.
NIMES, Amphitheater of described, ii. 359.
NINEVEH, City of the Asshurites, iii. 208, 210–212, 216.
NINIAN, Saint of the Gael, ii. 592.
NIPPON. (See *Dai Nippon.*)
NITROGENOUS FOODS, One of the elements of human sustenance, i. 707–713.
NOACHITE DISPERSION, THE, General consideration of, i. 435–449; point of origin for, i. 435–436; outline of in Genesis, i. 436–437; outline of according to Berosus, i. 437; headmen of, i. 437–438; tradition of Deluge in connection with, i. 439–441; uncertainties relating to, i. 441; associations of tribes in, i. 443; threefold division of, i. 443–444; significance of patronymics in, i. 445; rise of priority relative to, i. 445–447; chronology at fault respecting, i. 447; antiquity of Hamites in connection with, i. 447–448; effects of environment on, i. 448–449.
NOACHITES, THE, Place of in biblical chronology, i. 414; dispersion of considered, i. 435–449.
NOBILITY, Condition of among the Gauls, ii. 535.
NOCTURNAL RIGHTS, Of the Druids, ii. 546.
NOGAI TARTARS, THE, Division of Tartar race, iv. 273.
NOMEN, Signification of among the Romans, ii. 255.
NORMAN FRENCH, Rise of, ii. 430–431; influence of on English language and literature, ii. 744.
NORMANS, THE, General account of, ii. 732–752; origin and evolution of, ii. 737–738; conquest of Neustria by, ii. 739; assimilate with Gallo-Romans, ii. 740; reasons of conquest by, ii. 740–741; disappoint expectations, ii. 742; rapidity of rise of, ii. 742–743; survival of among modern peoples, ii. 743–744; yield to Anglo-Saxons, ii. 744–745; architecture of, ii. 745–747; race influences proceeding from, ii. 747–748; career of in Sicily, ii. 748–751.
NORSE LANGUAGES, Character of, iii. 66–68.
NORSE RACES, THE, Ethnic derivation of, i. 502–503; general account of, iii. 33–90; Icelandic division of, iii. 33–49; Norwegian division of, iii. 50–68; Swedish division of, iii. 68–90.
NORTH AFRICAN RACES, THE, Derivation of considered, i. 458–462.
NORTH AFRICANS, General account of, iii. 563–580; Tripolitan division of, iii. 563–569; Berber division of, iii. 569–573; Moorish division of, iii. 573–576; Guanche division of, iii. 576–580.
NORTH ARYAN DISPERSION, Limits of, i. 483–484.
NORTHERN ASIATICS, THE, Ethnic derivation of, i. 514–515; general account of, iv. 315–374; Yakut division of, iv. 315–323; Kamchatkan division of, iv. 323–324; Chuk-chee division of, iv. 325–328; Tungusic division of, iv. 329–333; Samoyed division of, iv. 334–340; Ural-Altaic division of, iv. 340–352; Ostiak division of, iv. 352–355; Esth division of, iv. 356–357; Magyar division of, iv. 357–370; Aleut division of, iv. 370–374.
NORTH-GERMAN TRIBES, THE, General account of, ii. 713–721; environment of, ii. 713; take to the ocean, ii. 713–715; modified features of, ii. 715; Batavian division of, ii. 715–718; become converts to Christianity, ii. 718; accept feudalism, ii. 718–719; become freebooters, ii. 720; relations of with Romans, ii. 720–721.

NOTATION, System of invented by the Arabs, iii. 411.
NORWEGIANS, THE, General account of, ii. 50–68; ethnical relations of, iii. 50; first knowledge respecting, iii. 52; ascendency of, iii. 53; derivation from Danish originally, iii. 53; literature of derived from the Danish, iii. 53–54; manners from same origin, iii. 54; influenced by love of booty, iii. 55; social conditions of, iii. 55–56; organization of government of, iii. 56–57; ascendency of Harald Haarfager among, iii. 57–58; turn to piracy, iii. 57; influence of Eric Blood-axe over, iii. 59–60; environment of, iii. 60–63; industries of, iii. 63; surpass in management of fisheries, iii. 65–66; language of and branch of Scandinavian speech, iii. 66–67; literature of, iii. 68.
NORWEGIAN LANGUAGE, Character of, iii. 66–68.
NUBIANS, THE, Classified by geographical ethnology, i. 425.

O

O Tento Sama, Sun god of the Japanese, iv. 211–212.
O TSUKI SAMA, Moon god of the Japanese, iv. 211–212
OAK TREE, Associated with the origin of Druidism, ii. 536.
OCEAN, THE, Resists the influence of man, i. 553.
OCTAVIA, Influence of, ii. 266–267.
OCTOBER FESTIVAL OF THE DAHOMANS, Account of, iv. 652–654.
OCTROI, Among the Roumanians, ii. 516.
ODALISQUES, Members of sultan's harem, iv. 290.
ODOACER, Dynasty established by in Italy, ii. 399–400.
OFF-GRADING, Of races considered, i. 538; of the Armenians, i. 613.
OGAM, Old style of Celtic writing, ii. 572.
OHIO VALLEY, Abounds in prehistoric remains, i. 348–353.
OIL, Use of by the Esquimaux, iv. 447–448.
OJIBWAS, THE, Account of, iv. 509.
OLD GERMANS, THE, Life and character of, ii. 645–657; passions and sentiments of, ii. 645–646; desire of physical perfection among, ii. 645–646; strength and stature of, ii. 647; form and features of, ii. 647–648; drinking habits of, ii. 650; love of hazard among, ii. 650–651; three leading vocations of, ii. 651–652; notions of respecting property, ii. 653–654; funeral methods of, ii. 654–655; absence of commercial spirit among, ii. 655; views of respecting freehold, ii. 655–657.
OLYMPIA, Art glories of, ii. 157–160.
OMAN, Physical features of, iii. 394.
OMAR, MOSQUE OF, Notice of, iii. 420.
OMENS, Belief in among the Germans, ii. 669–670; belief in among American aborigines, iv. 492–493.
OMNIS GALLIA, Meaning of in Cæsar, ii. 526.
ONEIDAS, THE, Division of the Huron-Iroquois, iv. 506.
ONONDAGAS, THE, Division of the Huron-Iroquois, iv. 506.
OPIUM, Production of in India, i. 704–705; bane of Chinese civilization, iv. 132–133; use of by the Turks, iv. 309.
ORACLES, Place of in Greek religion, ii. 186.
ORANG BENUA, Aborigines of Malacca, iii. 711–712.
ORANG-OUTANG, Native of Borneo, iii. 756.
ORARIANS, Division of the Esquimaux, iv. 439.
ORATORY, Place of in Roman schools, ii. 281–283.
ORDER OF LIFE, Discovered in palæontology, i. 111–113.
ORGETORIX, Leader of the Helvetians, iii. 93.
ORNAMENTATION, In Roman architecture, ii. 348.
ORTHODOXY, Maintained in Greece, ii. 184.
OSAGES, THE, Division of Dakota-Sioux, iv. 503.
OSCANS, Ethnic derivation of, i. 495.
OSIRIS, Divine sovereign of the Egyptians, iii. 523.
OSMANLIANS, Influence in Egypt, iii. 562–563.
OSSETES, THE, General sketch of, i. 639–640.
OSTIAKS, THE, Division of the Ugro-Finns, iv, 340–341; general account of, iv. 352–353; compared with Lapps, iv. 352–354; means of subsistence of, iv. 354; features of, iv. 354–355.
OSTROGOTHS, THE, Ethnic derivation of, i. 500–501; rule of established in Italy, ii. 400.
OTTOMANS, THE, General account of, iv. 281–291; empire of, iv. 281–283; extent of dominions, iv. 283–284; numbers of, iv. 284; origin and social development of, iv. 284; infected with Persian Mohammedanism, iv 284–286; erroneous judgments respecting, iv. 286–288; prevalence of polygamy among, iv. 288; harem of, iv. 288; household organization of, iv. 288–290; intellectual and moral qualities of, iv. 290; educational system of, iv. 290–291; literature and arts of, iv. 292–301; language of, iv. 292–293; literary evolution of, iv. 293–297; indebted to Persian originals, iv. 295; classical period of, iv. 295; histories and biographies of, iv. 295; European influences among, iv. 297; industries of, iv. 297–299; manufactures of in particular, iv. 299–301; government of, iv. 302–303; administration of, iv. 303–305; landed aristocracy of, iv. 305–306; representations of Islam, iv. 307; merits and demerits of, iv. 309; wide distribution of, iv. 309; features of, iv. 310–311; seraglios of, iv. 311–312.
OTTOMITES, THE, Account of, iv. 541.
OUT-MARRIAGE, Possible effects of on Hebrews, iii. 318–319.
OVER-WATER HABITATIONS OF PRIMEVAL MAN, i. 326–327.
OVID, Place of in Latin literature, ii. 329.
OVUM ANGUINEUM, Superstition of among the Druids, ii. 543.
OWEN GLENDOWER, In war for independence, ii. 577.

P

Pachacamac, Great spirit of the Quichuas, iv. 564.
PACIFIC TRIBES, THE, Of North American aborigines, general account of, iv. 510–520; Selish division of, iv. 510; Nez Percéz division of, iv. 510; Californian division of, iv. 510; Klamath division of, iv. 510; Pomo division of, iv. 510; Modoc subdivision of, iv. 510–512; Runsien division of, iv. 510–512; Shoshone division of, iv. 512–513; Ricaree division of, vi. 513; name Digger applied to, iv. 513; Zunic division of, iv. 514; Navajo division of, iv. 514; ethnic characteristics of, iv. 515; building of, iv. 516; religious ideas of, iv. 517; monogamy of, iv. 517; Yuma division of, iv. 517–520.
PÆAN, Singing of in German battle, ii. 663.
PAGANISM, Effect of on moral character, iv. 434–435
PAGANISM OF OLYMPUS, Not known to primitive Romans, ii. 363–364.
PAINTING, Reflects condition of mediæval Italy, ii. 412.
PALÆONTOLOGY, Definition of, i. 45; bears witness respecting antiquity of man, i. 45–46, 107–113.

PALÆOZOÏC AGE OF THE WORLD, Considered, i. 83-100.
PALESTINE, Poetical descriptions of, iii. 253; beauty and abundance in, iii. 254.
PALESTRINA, Musical works of, ii. 414.
PALI, Source of Cambodian alphabet, iii. 687; sacred speech of the Annamese, iii. 699.
PALLAS, Describes the Mongols, iv. 241.
PAMPHYLIANS, Consideration of, ii. 63-64.
PANATHENAÏC FESTIVAL, Represented in sculptures of the Acropolis, ii. 155-156; mystery and ceremonial of, ii. 189.
PAN-SLAVIC POPULATIONS, Enumeration of, iii. 130.
PANTSHEN LAMA, Place of in Thibetan system, iii. 621-622.
PAPHLAGONIANS, THE, Ethnic derivation of, i. 486.
PAPUANS, THE, Place of in geographical ethnology, i. 424-425; a division of the Black races, i. 433; race derivation of, i. 534-535; general account of, iv. 724-742; divergence of from Black stock, iv. 724; dispersion of, iv. 726-727; likeness of to Australians, iv. 727; mixture of with Sea Negroes, iv. 727; social estate of, iv. 727-728; marriage system of, iv. 728; language of, iv. 728; building of, iv. 729-732; weaponry of, iv. 732; mental and physical progress of, iv. 732; industries of, iv. 732-733; bodily ornaments of, iv. 733; industries of derived from Malays, iv. 733; boats and boating of, vi. 734; piratical habits of, iv. 734; government of, iv. 735; superstition of, iv. 735-736; Shamanism of, iv. 736; views of respecting death, iv. 736-737; limits of distribution of, iv. 737.
PAPYRI, Of the Egyptians preserve accounts of complexion, iii. 542.
PARCHMENTS, Value of in preserving records, iii. 504.
PARIS, Leads in French civilization, ii. 436.
PARIS OF TROY, Story of, ii. 45-47.
PARTHENON, THE, Splendors of, ii. 153-155.
PARTHOLAN, Hero of the Erse, ii. 605-606.
PARTICLES, Lack of in Latin, ii. 330-331.
PASSAMAQUODDIES, THE, Division of Eastern Algonquins, iv. 520.
PASTORAL LIFE, Prevalence of among Eberites, iii. 249-251; predominance of among the Thibetans, iii. 594-596.
PATAGONIANS, THE, General account of, iv. 583-586; geographical place of, iv. 583-584; nomadic disposition of, iv. 584; ethnic divisions of, iv. 584; features and stature of, iv. 584; fierceness of, iv. 584; tribes of, iv. 586; Puelche division of, iv. 566; Chaco division of, iv. 586; minor divisions of, iv. 586-587; Chiquito division of, iv. 588-590; Moxo division of, iv. 590-591.
PATERFAMILIAS, Rights of under Roman law, ii. 394.
PATRIA POTESTAS, Meaning of in Roman law, ii. 377-378.
PATRICIAN, One of the divisions of Roman society, ii. 283-285.
PATRICK (Saint), Accepts certain parts of Druidism, ii. 569-570; Christianizes the Irish, ii. 609-611.
PATRIOTISM, Prevalence of among modern Greeks, ii. 204; ethnic trait of the French, ii. 458-459.
PATRONUS, Meaning of in Roman society, ii. 286; duties of clients to, ii. 287-288; obligations of, ii. 288-289.
PATRONYMICS, Of the Gael, ii. 597.
PAWNEES, THE BLACK, Division of Dakota-Sioux, iv. 503.
PEASANT LIFE, Of the Japanese, iv. 168-170.
PEAT BOGS, Formation of considered, i. 93.
PEDAGOGUE, Prerogatives of among the Romans, ii. 279-280.
PELAGIAN BLACKS, iv. 740. (See *Sea Negroes.*)
PELASGIANS, THE, Probable residue of Celtic migration, ii. 70; Greek sketches of, ii. 70; seat of in Epirus, ii. 70; worship of Zeus by, ii. 70-71; superiority manifested in Argos, ii. 72; architectural remains of, ii. 72-77; influence of on other Greeks, ii. 77; affinity of with the Etruscans, ii. 220.
PELOPONNESUS, Central seat of the Dorians, ii. 93.
PENATES, Place of in Roman mythology, ii. 362-363.
PENELOPE, Heroine of the *Odyssey*, ii. 115.
PEQUODS, THE, Division of Eastern Algonquins, iv. 520.
PERI, Florentine musician, ii. 414.
PERIHELION, Relation of to vital phenomena, i. 63-69.
PERIODICAL LITERATURE, Cultivated by the Japanese, iv. 179-182.
PERIŒCI, Underclass of Spartans, ii. 168-169.
PERSECUTION, Of the Irish Church by England, ii. 613-614.
PERSEPHONE, Mysteries of, ii. 189.
PERSIANS, THE, Preceded by Medes in development, i. 482; race character of, i. 620-632; Iliyat division of, i. 621-623; under dominion of Mohammedanism, i. 623-625; adopt polygamy, i. 623; character of women of, i. 623; architecture of, i. 623-627; tomb-building of, i. 625; house and decorations of, i. 625-627; linguistic evolution of, i. 628; governmental system of, i. 628-629; army organization of, i. 629; manners and customs of, i. 631; slavery and the slave market of, i. 631; arms and arm-bearing of, i. 632.
PERSONALITY AS A CAUSE, Sought by the Semitic mind, i. 562-563.
PERUSIA, Old city of the Etruscans, ii. 227.
PERUVIANS, THE, General account of, iv. 562-569; intellectual attainments of, iv. 562-564; religious development of, iv. 564-565; temples and palaces of, iv. 565-566; fame of, iv. 566-568; stature of, iv. 568-569; features of, iv. 569; superstitions of, iv. 569.
PESTALOZZI, Swiss teacher, iii. 109.
PETCHENEGS, THE, Division of the Turkish races, iv. 279. (See *Turks.*)
PETER THE GREAT, Contends with nature, iii. 158-159.
PHARAOH, Place of in Egyptian society, iii. 516; worship of by the people, iii. 523.
PHAROS, Commercial *entrepôt* of Egypt, iii. 490.
PHAROS OF ALEXANDRIA, One of the seven wonders, ii. 159.
PHASA THAI, Language of the Siamese, iii. 666-668.
PHIDIAS, Works of in sculpture, ii. 155-159.
PHILIPPINE ISLANDERS, Account of, iii. 770-780; environment of, iii. 772-773; food-supply of, iii. 477; early character of, iii. 775; industries of, iii. 775-777; government of, iii. 777; traces of paganism among, iii. 777; commerce of, iii. 777-778; low grade of, iii. 778.
PHILISTINES, Place of among Semites, iii. 334-335.
PHILOSOPHY, Substituted for society in Rome, ii. 272-275; a ferment in Russian mind, iii. 150-

151; absence of spirit of among the Hebrews, iii. 287–288; schools of in Arabia, iii. 411.
PHŒNICIA, Character of, iii. 347–348.
PHŒNICIAN LANGUAGE, THE, Account of, iii. 351–354; preserved in fragments, iii. 351; alphabet of, iii. 351–353; diffusion of, iii. 353.
PHŒNICIANS, THE, General account of, iii. 345–372; favored by Hebrews, iii. 345; antiquity of, iii. 345; meaning of name of, iii. 345–346; primitive tribes of, iii. 347; favored by environment, iii. 347–348; become merchants and voyagers, iii. 349; countries visited by, iii. 349; gain affluence and power, iii. 349–350; mental activity of, iii. 350–351; skill of in practical arts, iii. 351; language of, iii. 351–353; diffusion of alphabet of, iii. 353; literature of, iii. 354; art work of, iii. 354–355; industries of, iii. 355; maritime commerce of, iii. 355–356; skill of as navigators, iii. 356–358; as shipbuilders, iii. 358; as mariners, iii. 358; surpass the Greeks, iii. 358–359; wealth of, iii. 359; colonization by, iii. 359; extent of excursion of, iii. 359–360; Cadiz and Tarshish founded by, iii. 361–362; how regarded by the Greeks, iii. 362; government of, iii. 362–364; civic monarchies of, iii. 366–367; absence of federation among, iii. 367; religion and myth of, iii. 367–372; sacrifices of, iii. 371; close affiliation of religion with the secular power, iii. 372.
PHŒNIX ISLANDERS, THE, Notice of, iv. 406–408.
PHONETIC WRITING, Follows the demotic, iii. 498.
PHRYGIANS, THE, Ethnic derivation of, i. 486; general consideration of, ii. 39–48; country of, ii. 39; mythology of, ii. 39; kinship of in art with the Greeks, ii. 39; boustrophedon writing of, ii. 39–40; inscriptions of, ii. 40; social system of, ii. 40–41; reäctions of nature on, ii. 41–42; religious system of, ii. 42–43; art evolution of, ii. 43–48; epic story of, ii. 43–48; ancient society as depicted in the *Iliad*, ii. 43–48; preëminence of character of, ii. 45–46; Trojan episode of, ii. 47–48; diffusion of arts of, ii. 47–48.
PHRYNE, Influence of, ii. 121.
PHYSICAL ENVIRONMENT, Modified by man, i. 549–559; determines elasticity of vocal organs, ii. 321.
PHYSICAL TRAINING, Manner of among the Greeks considered, ii. 123–129; subordinates man to the state, ii. 123–124; first physical and then intellectual, ii. 125; evolution of the gymnasia, ii. 125–127; particular forms of, ii. 127–129.
PICTI, Place of among the Gael, ii. 591–592.
PICTORIAL REPRESENTATIONS, Interdicted by the Hebrews, iii. 278.
PICTURE WRITING, Of the Madagascans, iii. 794; of the Indians considered, iv. 475–478.
PIGMENTS, Use of in Greek statuary, ii. 152–153; used by the Etruscans, ii. 224.
PILGRIMAGES, Beginning of among the Spaniards, ii. 471.
PISIDIANS, THE, Ethnic derivation of, i. 486–487; consideration of, ii. 64.
PITAR, Sense of among House People of Arya, i. 647–648.
PLACE OF THE BEGINNING, Question of considered, i. 150–182; quest of, i. 150–158; argument from migration respecting, i. 158–172; Lemuria, the probable locality of, i. 173–182.
PLAGUE, Ravages of in Iceland, iii. 48; bane of the Tunguses, iv. 331; ravages of in Siberia, iv. 338.
PLEASURE, Delight of the Japanese in, iv. 226.
PLEBEIAN, One of the divisions of Roman society, ii. 283–285; triumph of, ii. 285.
PLINY (the Younger), Place of in Latin literature, ii. 329; quotation from respecting the Germans, ii. 650.
PLINY (the Elder), Place of in Latin literature, ii. 329.
PLOW, Place of in the human evolution, iii. 283–284.
POETRY, Beginning of modern among the French, ii. 430–432; of the Welsh, ii. 580–582; subject-matter of, ii. 582; character of the Hebrew, iii. 288; of the Japanese, iv. 178.
POLES, THE, Ethnic derivation of, i. 499; general account of, iii. 168–184; country of, iii. 168; resistance of to political dismemberment, iii. 169–170; verge ethnically toward the Germans, iii. 170; affected by political conditions, iii. 171; primitive stock of, iii. 171; occupy an ethnic whorl, iii. 172; language of, iii. 172–173; literature of, iii. 173–176; adopt Roman Catholicism, iii. 174–175; literary centers of, iii. 176; industries of, iii. 176–177; preference of for agriculture, iii. 177; mining interests of, iii. 177–178; averse to commerce and manufactures, iii. 178; survive political dismemberment, iii. 178–180; ethnic analysis of, iii. 180; union of with Russian liberals, iii. 181–182; characteristics of, iii. 182–184; features and personality of, iii. 184.
POLISH LANGUAGE, Account of, iii. 172–176.
POLITENESS, Prevalence of among Japanese, iv. 160–161.
POLOS, THE, Visit of to China, iv. 36.
POLYANDRY, One of the four forms of marriage considered, i. 597; preceded by paucity of females, i. 602–603; favored by tribal organization, i. 603–604; prevalence of in Thibetans, iii. 605–607; existence of in Burmah, iii. 636; prevalence of among the Malaccans, iii. 713; marriage system of the Sawaioris, iv. 390–391.
POLYGAMY, One of the four forms of marriage, i. 597; conditions tending to establish, i. 602; of the Old Asshurites, iii. 213–216; of the Chaldees, iii. 231–236; tends to perpetuate itself, iii. 234; justified by Luther and Melanchthon, iii. 236; prevalence of among the Hebrews, iii. 261; of the Arabs, iii. 404–407; sanctioned by Islam, iii. 404–405; of the Abyssinians, iii. 447; usage of among the Gallas, iii. 461; of the Egyptians, iii. 556–557; existence of among the Thibetans, iii. 607; existence of in Burmah, iii. 636; of the Cambodians, iii. 684; marriage system of the Annamese, iii. 696–698; use of among the Malaccans, iii. 713; prevalence of among the Chinese, iv. 52–54; disallowed by the Japanese, iv. 155; corner-stone of Turkish society, iv. 288–290; practiced by the Australians, iv. 716.
POLYGENESIS OF MANKIND, Belief in by Agassiz, iii. 707.
POLYNESIA, General character of, iv. 375–381.
POLYNESIAN MONGOLOIDS, THE, A division of the Brown races, i. 433; general account of, iv. 375–436; Tarapon division of, iv. 375–389; Sawaiori division of, iv. 389–436.
POLYNESIANS, THE, Ethnic derivation of, i. 512–514; mixed with Asiatic Mongoloids, i. 521.
POLYTHEISM, Nature of discussed, iii. 308–309; belongs to infancy of mankind, iii. 310–311; of the Egyptians, iii. 502.

Pomos, The, Account of, iv. 512.
Pontians, The, General consideration of, ii. 36–39; noticed by Xenophon, ii. 36–37; race sympathy of with the Greeks, ii. 38.
Pontifex Maximus, Place of in Roman hierarchy, ii. 365; becomes state historian, ii. 370.
Populonia, Old city of the Etruscans, ii. 227.
Populus Romanus, Meaning of among the Romans, ii. 283–285.
Portuguese, The, General account of, ii. 488–496; more distinct than the country, ii. 488; ethnic admixture in constitution of, ii. 488–489; succession of ancestral races of, ii. 489; outline of development of, ii. 490–491; distinguished by adventures, ii. 491; Spanish ascendency over, ii. 491; evolution of language of, ii. 491–494; revival of rustic Latin among, ii. 442; Lingua Romana Rustica old folkspeech of, ii. 492; preservation of Latin among, ii. 493; characteristics of Latin language of, ii. 493–494; literary evolution of, ii. 494; preserve their ethnic vigor, ii. 496; spirit of Rome among, ii. 496.
Portuguese Language, Origin of, ii. 335; account of, ii. 491–494.
Poseidon, Character of, ii. 182.
Posen, A literary center of Poland, iii. 176.
Post-towns, Of the Japanese, iv. 190.
Pot-a-lach, Council of the Alaskans, iv. 462.
Pottery, produced with difficulty in India, i. 716; of the Burmese, iii. 643.
Practical Arts, Imported by the Romans, ii. 342–343.
Practicality, Of the Roman race considered, ii. 359–361.
Prenomen, Signification of among the Romans, ii. 255.
Prayer, Place of in Greek religion, ii. 182, 186, 190.
Precious Stones, Abundance of in India, i. 713.
Precipitation, Relations of it to death rate, i. 706.
Prehistoric Races of America, General account of, i. 346–365; abundance of remains of, i. 346–350; place of mounds left by, i. 347–349; military character of indicated, i. 349–351; high development of in Ohio valley, i. 349–351; indications of mythology and origin of, i. 350–351; far-reaching intercourse of, i. 351; materials deposited by, i. 352; deductions as to character of, i. 352–355; pygmy races of, i. 355; southern tribes of, i. 356–357; Mexican races of, i. 358–360; South American divisions of, i. 360–362; masonry and architecture of, i. 362–365.
Priesthood, Absence of in Greek religion, ii. 183–184; of the Romans secularized, ii. 368.
Priesthood of Israel, Evolution of, iii. 291–296.
Priests of Egypt, Place of in hierarchy, iii. 524–525; language employed by, iii. 530.
Primary Schools, Of the Swiss, iii. 105.
Primate Animals, Distribution of, i. 178–181.
Primeval Man, General account of, i. 265–410; divers aspects of life of, i. 265–274; as a cave dweller, i. 275–307; as a lake villager, i. 307–320; as a kitchen middener, i. 320–331; as revealed in the tumuli, i. 331–346; in prehistoric America, i. 346–365; general conditions of life of, i. 365–384; barbarism of illustrated, i. 384–410.
Priesthood, Follows military chieftainship, i. 737–739.
Pulo Hajis, Account of respecting the Malays, iii. 718; describes the Mongols, iv. 241–242.
Productions, Of Siamese, iii. 659–662; of the Cambodians, iii. 683–684; of the Annamese, iii. 696; of Malacca, iii. 709–710; of Java, iii. 736–737; of Borneo, iii. 754–757; of the Madagascans, iii. 789–790; of the Chinese, iv. 43; of Japan, iv. 150–151; of Manchuria, iv. 253; of the Coreans, iv. 256–257; of the Yakuts, iv. 319; of the Finns, iv. 341–342; of the Marquesans, iv. 405–406; of the Tahitians, iv. 411; of New Zealand, iv. 428–429; of the Alaskans, iv. 458–459; of the Quiches, iv. 552.
Products, Of Greece considered, ii. 102–109.
Promos, The, Art glory of, ii. 155.
Property, Nature of among the Germans, ii. 652–655.
Property Rights, Consideration of under Roman law, ii. 385–386.
Prostitution, Legalization of by the Japanese, iv. 159–160.
Protestantism, Triumph of among the Swedes, iii. 75.
Provençal Language, Origin of, ii. 335; account of, ii. 498–500
Provençals, The, General account of, ii. 496–506; geographical limits of, ii. 497–498; divided from the French by language, ii. 498–500; rapid development of literature of, ii. 500; transformation of language of, ii. 500–501; literary evolution of, ii. 501–503; chivalry of embodies song, ii. 503; persistency of race instincts among, ii. 503; conflicting loyalty and liberal sentiments of, ii. 503–504; give themselves to the revolution, ii. 504–505; lend their refinement to the French, ii. 505.
Proverbs, Literary form of the Arabs, iii. 411.
Ptah, Place of in Egyptian pantheon, iii. 534–535.
Public Opinion, Prevalence of among the Germans, ii. 665.
Pueblos, The, General account of, iv. 525–529; meaning of term, iv. 525–526; architecture of, iv. 526–527; rock dwellings and cliff towns of, iv. 526–527; languages of, iv. 527–529; agricultural life of, iv. 529.
Puelches, The, Division of the Patagonians, iv. 584; account of, iv. 586.
Punishment, Forms of recognized in Roman law, ii. 389; nature of among the Celts, ii. 562; system of among the Chinese, iv. 102–109; cruelty of among the Coreans, iv. 265–266.
Punjabi, A language of India, i. 723.
Punt, Ancient name of Arabia, iii. 401.
Pure Arabians, Division of Arab race, iii. 391–393.
Pyramid, Of Cholula described, iv. 542–544.
Pyramids, The, Of Egypt, one of the seven wonders, ii. 159.

Q

Quadi, The, Division of the Teutonic races, ii. 687.
Quantity, Of Latin syllables, ii. 328.
Queue, Origin of among Manchus, iv. 255.
Quetzalcoatl, God of the Cholulans, iv. 544.
Quiches, The, General account of, iv. 546–552; countries occupied by, iv. 546; connection of with Mayas, iv. 548; antiquities and industries of, iv. 550; religion of, iv. 551; civil organization of, iv. 551; tradition of, iv. 551–552; language and ethnic characteristics of, iv. 552; architectural ability of, iv. 552.
Quichuas, The, General account of, iv. 560–569; early civilization of, iv. 560–562; intellectual

attainments of, iv. 562–564; religious development of, iv. 564–566; fame of, iv. 566; stature of, iv. 566–568; effects of environment on, iv. 569; features of, iv. 569; superstitions of, iv. 569.
QUINTILIAN, Place of in Latin literature, ii. 329.

R

Ra, Divine sovereign of the Egyptians, iii. 523.
RACE CHARACTER, Depending largely on food, i. 708–713.
RADIEN ATHZIE, Chief god of the Lapps, iv. 351.
RADUL NEGRU, Establishes capital at Roumania, ii. 510.
RAGUSA, Aspires to become a seat of culture, iii. 195.
RAJPUTS, An Indican caste, i. 677.
RANAVALONA II, Conversion of to Christianity, iii. 800–801.
RAPHAEL, Man of Florence, ii. 406.
RAS, Royal title among the Abyssinians, iii. 454.
RECLUS, JEAN, Draws the limits of anthropology, i. 117–118.
RED, THE, Sect of among Thibetans, iii. 624.
REFORMATION, THE, Makes no headway among the Spaniards, ii. 477; small influence of among the Icelanders, iii. 45–46.
REINDEER, Contemporaneous with primeval man in Europe, i. 111, 298–300.
RELIGION, Of the Iranians, i. 582–595; of the Indicans, i. 654–676; of the Phrygians, ii. 42–43; of the Greeks, ii. 179–192; Syrian forms of introduced at Rome, ii. 272–275; of the Romans, ii. 361–377; fruitful seat of among the Chaldees, iii. 242; of the Hebrews, i.i. 305–322; of the Canaanites, iii. 338–340; of the Phœnicians, iii. 367–372; of the Carthaginians, iii. 377–379; human sacrifices practiced by the Phœnicians, iii. 371–372; by the Carthaginians, iii. 379; of the Abyssinians, iii. 456–559; of the Gallas, iii. 463–464; of the Siamese, iii. 674–677; of the Annamese, iii. 702; of the Malaccans, iii. 717–718; of the Javanese, iii. 748; of the Dyaks, iii. 761; of the Chinese, iv. 110–124; different meaning of among different peoples, iv. 110–111; of the Japanese, iv. 207–226; of the Finns, iv. 344; of the Esthonians, iv. 356; of the Polynesians, iv. 388–391; of the Marquesans, iv. 405–406; of the Fijians, iv. 420; of the Maoris, iv. 434–435; of the Alaskans, iv. 463–464; of the North American Indians, iv. 491–495; of the Dakota-Sioux, iv. 505; of the Californians, iv. 517; of the Mexicans, iv. 535–536; of the Veddahs, iv. 697; of the Australians, iv. 719–720.
RENAN, M. ERNEST, Views of respecting monotheism, iii. 306–307; views of respecting the Egyptian language, iii. 494–500.
RENEGADES, Embarrassments of, ii. 470–471.
REPRODUCTIVE INSTINCTS, Related with ethnic promise, iv. 614–615.
REPTILES, Abound in India, i. 694–697; loss of life by, i. 694–695; of Arabia, iii. 399.
RESOURCES, Of the Romans considered, ii. 239–244.
REVERSION, Right of under Roman law, ii. 385.
RHETORIC, Place of in Roman schools, ii. 281.
RHINOCEROS (The Hairy), Contemporaneous with primeval man in Europe, i. 296; abounds in India, i. 693.
RHODES, COLOSSUS OF, One of the seven wonders, ii. 159.
RICARees, THE, Account of, iv. 513.
RICE, Abounds in India, i. 699–700; great staple of Siam, iii. 660–662; production of in China, iv. 43; production of in Japan, iv. 150.
RICIKHS, Sages of the Iranians, i. 593–594.
RIG, Chieftain of the Gael, ii. 597.
RIGHTHANDEDNESS, In writing considered, ii. 40, *Note.*
RIG-VEDA, Extract from, i. 662. (See *Veda.*)
RIKSDAG, Place of in Swedish government, iii. 76–79.
RIPHATH, Headman of the Japhethites, i. 476–477.
RIPUARIAN FRANKS, Ethnic derivation of, i. 501.
RIPUARIAN LAW, Derivation of, ii. 708.
RIPUARIANS, Division of the Frankish race, ii. 703–704.
ROBBERY, Substituted for taxation among the Arabs, iii. 435.
ROCK VEDDAHS, Division of the Veddahs, iv. 693–694.
RODERIC, Last of the Gothic kings, ii. 706.
ROLF THE GANGER, Leads in the conquest of Neustria, ii. 430; conquests of, ii. 720, 739.
ROMAN CHURCH, Triumphant in Ireland, ii. 611–613; contends with the Greek schism, iii. 164–168; ascendency of in Poland, iii. 174–176.
ROMAN CONSTITUTION, Borne abroad by Latin, ii. 335–336.
ROMAN INSTITUTIONS, Possible restoration of by language, i. 596–597.
ROMAN LAW, General consideration of, ii. 377–396; arises out of prerogative of fatherhood, ii. 377–378; based on fas, jus, and boni mores, ii. 378–379; theory of nefas in, ii. 379; justice according to, ii. 379–380; sense of jus moribus constitutum and lex in, ii. 380–381; intermingling of elements in, ii. 381–383; theory of regarding ager publicus and ager privatus, ii. 383–384; freeholds and landownership under, ii. 383; cattle, slaves, and personalty under, ii. 383–384; rule of succession under, ii. 385; reversional rights under, ii. 385; principal of testament according to, ii. 385; general property rights under, ii. 385–386; contract under, ii. 386; rule of Fides under, ii. 386–387; rule of hypothecation under, ii. 387–388; personal compulsion permitted by, ii. 388; private avengement of injuries allowed by, ii. 388; three forms of punishment recognized by, ii. 388; meaning of supplicium and consecratio capitis in, ii. 389; capital punishment under, ii. 389; mixture of morals and jurisprudence in, ii. 389–390; evolution of legislation by, ii. 390; nature of sacramentum under, ii. 390–391; legal actions under, ii. 391; meaning of manus in, ii. 391; fiction of caput in, ii. 392; fiction of married women in, ii. 393; rules of relating to familia, ii. 393–394; place of paterfamilias according to, ii. 394; theory of debt under, ii. 394–395; borrowing and use of coin and balance according to, ii. 395–396; prevalence of, ii. 396.
ROMANCE LANGUAGES, Spring out of Latin, ii. 334–335.
ROMANOFF, Oppressions of in Poland, iii. 181–182.
ROMANS, THE, General account of, ii. 219–396; Etruscan precedence of, ii. 219–229; Italican ancestors of, ii. 229–238; subsistence and primitive conditions of, ii. 239–252; social estate of, ii. 252–278; culture and development of, ii. 278–289; slavery among, ii. 289–295; familia of, ii. 295–296; baths and luxurious living of, ii. 297–306;

excessive appetites of, ii. 305–306; drama and public sports of, ii. 307–320; language of, ii. 320–336; arts of, ii. 336–361; origin of, ii. 361–377; laws and constitution of, ii. 377–396; gain ascendency over Spanish races, ii. 462.
ROME, Early character of, ii. 241–243.
ROWENA, Tradition of, ii. 722.
ROYAL PREROGATIVE, Restrictions laid on by the Germans, ii. 665–666.
RUDDY RACES, THE, Determined by scientific ethnology, i. 431–432; distribution of, i. 434; planted themselves in Mesopotamia, i. 449; general view of dispersion of, i. 504; effect great changes in their environment, i. 549–559; general consideration of, i. 577–750, ii. 33–762, iii. 33–580; East Aryan division of considered, i. 577–750; West Aryan division of considered (see Vols. ii. and iii. 33–98); Semitic division of considered, iii. 199–472; Hamitic division of considered, iii. 473–580.
RUDIMENTARY ORGANS, Significance of in the human body, i. 114–117.
RUDRA, Place of in Indican religion, i. 668.
RUIZ, JUAN, Literary works of, ii. 484.
RUNES, Employment of by the Goths in writing, ii. 700.
RUNSIENS, THE, Account of, iv. 512.
RUSSELLE, Old city of the Etruscans, ii. 227–228.
RUSSIANS, THE, Ethnic derivation of, i. 499–500; general account of, iii. 126–139; emergence of, iii. 126; vastness of territories of, iii. 126–128; place of distribution of, iii. 128; indifference of the maritime possessions, iii. 130; uniform development of, iii. 130–131; races preceding, iii. 131; fountain of dispersion of, iii. 131; hardiness and fecundity of, iii. 131–133; ethnic contributions to, iii. 133–134; type of becomes permanent, iii. 134–135; circumstances preservative of features of, iii. 135–137; absorb qualities of other races, iii. 137–138; divisions and subdivisions of, iii. 138–139; environment of, iii. 140–147; inland character of territories of, iii. 140; climate of country of, iii. 140; the Russian season, iii. 142–143; reaction of nature on, iii. 144–145; large product of cereals by, iii. 145; disposition of against municipality, iii. 146–147; preference of for village communities, iii. 147.
RUSTIC LATIN, Prevalence of in Portugal, ii. 492.
RUTLI, Conjuration of, iii. 96.
RYNGOLD, Lithuanian chieftain, iii. 118–119.

S

Sabæans, The, Division of the Arabians, iii. 446–447 (see *Arabs*); divided from Somalis, iii. 466–467.
SABINES, THE, Early contact with Romans, ii. 242–243; contribute religious ideas to Romans, ii. 376–377.
SAEMI, Native name of Lapland, iv. 348.
SACHEMSHIP, Follows mother in Indian descent, iv. 506.
SACRAMENTUM, Nature of in Roman law, ii. 390–391.
SACRIFICE, Naturalness of notion of, iii. 251–252; of the Phœnicians, iii. 371.
SACRIFICIAL MOUNDS, Abundance of in Western Europe, ii. 541.
SAGAS, Of the Norse considered, iii. 36–49.
SAINT COLUMBA, Ruins of, ii. 584.
SAKÉ, Production of in Japan, iv. 150–151.
SALIAN FRANKS, THE, Ethnic derivation of, i. 501.
SALIANS, THE, Division of the Frankish race, ii. 704–705.
SALIC LAW, Derivation of, ii. 708.
SAMAN-VEDA. (See *Veda.*)
SAMNITES, THE, At war with the Romans, ii. 245–246.
SAMOANS, THE, Ethnic derivation of, i. 512–513; account of, iv. 408–409; decline in race character of, iv. 408–409; features of, iv. 409.
SAMOYEDS, THE, Ethnic derivation of, i. 516; general account of, iv. 334–340; relation of to Ural-Altaïcs, iv. 334; ethnic divisions of, iv. 334; name of, iv. 334; social system and language of, iv. 334–336; Twagi and Jurak divisions of, iv. 336; superstitions of, iv. 336–338; sufferings of, iv. 338–340.
SAMUEL, Judge in Israel, iii. 294.
SAND DUNES, Formation of considered, i. 93–94.
SANDWICH ISLANDERS. (See *Hawaiians.*)
SANSKRIT LANGUAGE, An element in linguistic ethnology, i. 420–421; throws light on East Aryan departure, i. 479; original of Hindu languages, i. 717.
SARDIS, Capital of Lydia, ii. 57.
SARMATIANS, THE, Predecessors of the Russians, iii. 131.
SATURN, Condition of in planetary system, i. 59–61.
SAUL, King of Israel, iii. 296.
SAVAGE LIFE, General conditions of, i. 365–384; use of metals connected with, i. 368; evanescent traditions of, i. 368–369; perpetuates customs and habits, i. 370–371; illustrations of nature of, i. 371–372; inquiry into origin of, i. 374–375; theory of an age of gold beyond, i. 376–380; slow emergency from, i. 381; differs from deteriorated race-life, i. 383.
SAVAGERY, Divers aspects of, i. 265–274; contention of with wild beasts, i. 266; varying conditions of, i. 270–274; migratory disposition of, i. 274.
SAVARS, THE, Division of Indican population, i. 684.
SAWAIORIS, THE, General account of, iv. 389–398; ethnic relations of, iv. 389; dispersion of, iv. 389; traditions of, iv. 390; domestic estate of, iv. 390–392; property rights among, iv. 392; government of, iv. 392–393; industries and arts of, iv. 393–395; manufacturing skill of, iv. 394–395; Shamanism of, iv. 395–396; ethnic characteristics of, iv. 396; place of woman among, iv. 396–397; human sacrifices of, iv. 397; cannibalism of, iv. 397–398.
SAXONS, THE, Drive back Celts in Britain, ii. 564–565. (See *Anglo-Saxons.*)
SCANDINAVIAN, Meaning of the term, iii. 50.
SCHLIEMANN, HENRY, Explores Troy, ii. 47–48; explorations of in Argos, ii. 74–76.
SCHMERLING, DR., Explores the Engis cavern, i. 290–293.
SCHOLASTICISM, Development of among the Arabs, iii. 412–415.
SCHOOLS, Of the Romans, ii. 279–283; of the Roumanians, ii. 516–517.
SCHWARTALFAHEIM, Land of bad elves in German mythology, ii. 672–674.
SCHWYTZ, Canton of mentioned, iii. 96.
SCIENCE, Development of in Italy, ii. 404–406; absence of spirit of among the Semites, iii. 285–286; of the Arabs, iii. 411–412; developed by the Egyptians, iii. 502–503; hampered by dogmatism, iii. 503; makes way for the civilized life, iii. 655–656; of the Mexicans, iv. 533.

SCIENCES, THE, Testify respecting time and place of the beginning, i. 42–150.
SCIENTIFIC ETHNOLOGY, Subject of considered, i. 426–435; methods employed in, i. 428–431; tests used in establishing, i. 428–429; recognizes three colors of the human body, i. 429–430; rejects the term white, i. 430–431; Ruddy races determined by, i. 431–432; Brown races determined by, i. 432–433; Black races determined by, i. 433–434.
SCOTCH MIND, The peculiarities of, ii. 602–605.
SCOTS, THE, Colonize Ulster, ii. 607–608. (See *Gael.*)
SCULPTURE, Triumphs of among the Greeks, ii. 150–161; flourishes in mediæval Italy, ii. 412–413; perpetuated to modern times, ii. 413; of the Ninevites, iii. 218; value of in preserving records, iii. 504.
SCYTHIANS, THE, Predecessors of the Russians, iii. 131; ancestors of the Calmucks, iv. 276.
SEA BATHING, Passion for among the Romans, ii. 302–304.
SEA LAPPS, Division of the Lapps, iv. 348–352.
SEA NEGROES, THE, Account of, iv. 740.
SECRETIVENESS, A quality of the Druidical seers, ii. 544.
SEDENTARY LIFE, Succeeds the nomadic in Iran, i. 580.
SEED PLANTING, Siamese festival of, iii. 676–677.
SELISH FAMILY, THE, Aboriginal race of Pacific group, iv. 510.
SELJUKIANS, THE, Division of the Turkish race, iv. 281. (See *Turks.*)
SEMINOLES, THE, Ethnic derivation of, i. 524; division of Appalachians, iv. 522.
SEMITES, THE, Place of in biblical chronology, i. 414; in linguistic chronology, i. 421; in scientific chronology, i. 432; migrations of, i. 463–473; primitive low concepts of in religion, i. 591–592; general account of, iii. 199–472; Aramæan division of, iii. 199–242; incompetency of in legislation, iii. 242; Hebrew division of, iii. 243–322; Canaanitish and Syrian divisions of, iii. 323–386; Arabic division of, iii. 387–441; Abyssinian division of, iii. 441–459; Galla and Somali divisions of, iii. 459–472; summary view and statistics of, iii. 471; possibilities and prospects of, iii. 471–472.
SEMITIC COUNTRIES, Modified by agency of man, i. 555.
SEMITIC MIGRATIONS, General account of, i. 463–473; central direction of, i. 463–464; tradition of Abrahamites respecting, i. 464–470; significance of patronymics in connection with, i. 464–470; contribute races to Canaan, i. 465–466; send out the Joktanians, i. 466–467; Ishmaelites a result of, i. 467–468; primitive Hebrews descended from, i. 470–472; Cypriotes a result of, i. 471; Ethiopians derived from, i. 472; Aram the central seat of, i. 472–473.
SEMITIC NOMENCLATURE, Significance of, iii. 204.
SEMNONES, THE, Division of the Teutonic races, ii. 684–685; rites of, iii. 685.
SEMPACH, Battle of, iii. 97.
SENA, Temple of destroyed and rebuilt by the Druids, ii. 546.
SENECA, Place of in Latin literature, ii. 329.
SENECAS, THE, Division of the Huron-Iroquois, iv. 506.
SERAGLIO, Institution of among the Turks, iv. 311–312.
SERBONIS, LAKE, Character of, iii. 486.
SERBS, THE, Ethnic derivation of, i. 499; general account of, iii. 192–198; characteristics of, iii. 193; intellectual development of, iii. 194–195; aspire to culture, iii. 195; literature of, iii. 195–196.
SERVETUS, Holds doctrine of epigenesis, i. 197.
SEX AND MARRIAGE, Among the Aryans, consideration of, i. 595–605; in Roman society, ii. 252–263.
SEXUAL UNION, Nature of considered, i. 596–605; all races have code of, i. 598–599.
SHAH, THE, Place of in Persian system, i. 628–629.
SHAMANISM, Succeeded by Buddhism among Buriats, iv. 248–250; prevalence of in Polynesia, iv. 388; practiced by the Sawaioris, iv. 397–398; prevalence of in Yakutsk, iv. 320; displaced in Lapland, iv. 350–351; of the Esquimaux, iv. 452–456; of the Huron-Iroquois, iv. 507; general prevalence of among the Brown races, iv. 606; of the African Nigritians, iv. 681–686.
SHAN STATES, Character of productions of, iii. 662–663.
SHEIKU-UL-ISLAM, High court of Turkey, iv. 302.
SHELL MOUNDS, Character and contents of discussed, i. 320–331.
SHELTER, An essential of man-life, i. 573–576.
SHEM, Headman of the Noachites, i. 443–445; tradition of, iii. 201–204.
SHIELD, Sacredness of among the Germans, ii. 660–661.
SHINTO, Principal element in Japanese religion, iv. 207–208.
SHIPBUILDING, Lags among the Romans, ii. 341; practice of by the Phœnicians, iii. 358; early development of among the Chinese, iv. 493–494.
SHOGUNATE, Rise of in Japan, iv. 198–199.
SHOSHONES, THE, Account of, iv. 512–513.
SIAM, Meaning of name of, iii. 671.
SIAMESE, THE, General account of, iii. 657–681; geographical position of, iii. 657; environment of, iii. 657–659; productions of, iii. 659–662; mineral wealth of, iii. 662; foreign trade of, iii. 662–663; impeded by, iii. 663; climate, iii. 663; social divisions of, iii. 663; slavery among, iii. 665; temper of, iii. 665; architecture of, iii. 666; language of, iii. 666–668; literature of, iii. 668–669; metallurgy of, iii. 669; capital city of, iii. 669–670; government of, iii. 671–672; judiciary of, iii. 672–674; religion of, iii. 674–677; numbers of, iii. 677–678; ethnic characteristics of, iii. 678–681.
SIDON, Antiquity of, iii. 348; appearance and glory of, iii. 366–367.
SIDONIANS, THE, Enterprises of, iii. 348–349; nobility among, iii. 363–364. (See *Phœnicians.*)
SIGISMUND, King of Poland, iii. 121.
SIGNS, Belief in among the Germans, ii. 665–670; believed in by American aborigines, iv. 492.
SILK, Production of in China, iv. 45, 85–86.
SILKWORM, THE, A native of Greece, ii. 103.
SILURIAN PERIOD IN GEOLOGY, Considered, i. 84.
SILVER AGE, Of Latin literature, ii. 329–330.
SIN, Not distinguished from crime in Jewish law, iii. 300–301.
SIOUX, THE, General account of, iv. 497–505. (See *Dakota-Sioux.*)
SIVA, Bad spirit of the Iranians, i. 590; place of in Indican religion, i. 668.
SIX NATIONS, THE, Enumeration of, iv. 497. (See *Huron-Iroquois.*)

SLAVERY, Among the Persians, i. 631; among the Greeks, ii. 191; system of among the Romans, ii. 289–295; origin and prevalence of at Rome, ii. 289; kinds of labor peculiar to, ii. 289–291; skill manifested in, ii. 291; a result of cruel race disposition, ii. 291; severe forms of at Rome, ii. 291–292; horrors of, ii. 292; mitigated by humane disposition, ii. 292–293; special alleviation of at Rome, ii. 293; respectable services required of, ii. 293–294; political aspects of, ii. 294; historical course and end of, ii. 294–295; hostility of Christianity to, ii. 295; of the Gael, ii. 600; among the Germans, iii. 637–638; among the Arabs, iii. 433; among the Burmese, iii. 648; of the Siamese, iii. 663–665; attempts to abolish, iii. 665; of the Cambodians, iii. 684–685; among the African Nigritians, iv. 650.

SLAVES, Property rights in under Roman constitution, ii. 383–384.

SLAVIC LANGUAGES, Account of, iii. 151–156; races speaking, iii. 153; variety of development of, iii. 153–154; possible basis of Slavic union, iii. 154–155; relations of to other Aryan tongues, iii. 155–156; phonetic peculiarities of, iii. 156.

SLAVIC RACES, THE, Ethnic derivation of, i. 499–500.

SLAVS, THE, General account of, iii. 111–198; Lithuanian division of, iii. 111–126; Russians proper, iii. 126–139; environment of, iii. 140–147; society of, iii. 147–151; languages of, iii. 151–156; arts of, iii. 157–159; civil institutions of, iii. 159–168; Polish division of, iii. 168–184; Wendish and Czech divisions of, iii. 185–193; Croatian division of, iii. 193–195; Serb division of, iii. 195–198.

SLEDGE DOGS, Of the Esquimaux, iv. 449.

SLOVENES, Ethnic name of the Wends, iii. 185.

SMINTHEUS, Title of Apollo, ii. 46.

SOCIETY, Of the Romans, condition of, ii. 252–278; rude virtues of, ii. 253–254; tends to institution of home and family, ii. 254; institutes monogamy, ii. 255; tends to three conditions, ii. 255–256; courtship in, ii. 256–258; disparagement of girls in, ii. 257–258; freedom of the sexes in, ii. 258; rules of gallantry in, ii. 258–259; early marriages in, ii. 259; wedding formalities in, ii. 260; divorce made easy in, ii. 260–261; rights of married women in, ii. 262; heroism of primitive matrons in, ii. 262–263; influence of Roman women in controlling violence, ii. 263–264; devotion of women in, ii. 265–266; deterioration of under the empire, ii. 266–267; obliteration of social virtues in, ii. 268–269; substitution of pride on the surface of, ii. 270–271; turns to philosophy, ii. 272–275; revival of under the Antonines, ii. 276; infected by Greek culture, ii. 277–278; of Provence leads in refinement, ii. 436; of the French holds out against monarchy, ii. 437; of the Hebrews, iii. 253–264.

SOLAR SYSTEM, Consideration of as an abode of life, i. 56–83.

SOLITUDE, Effects of on German character, ii. 630.

SOLOMON'S TEMPLE, Character of, iii. 278–281.

SOLON, Prepares constitution for the Ionian Greeks, ii. 171–176.

SOLONIAN CONSTITUTION, Account of, ii. 171–176.

SOMA, Deity of the Iranians, i. 588; myth and worship of among the Iranians, i. 590.

SOMALIS, THE, General account of, iii. 465–469; ethnic connections of, iii. 465; division of from Sabæans, iii. 466; traditions of, iii. 466–467; language of, iii. 467–468; fiction and poetry of, iii. 468; government of, iii. 468; country of, iii. 468; religion of, iii. 468–469; features of, iii. 469.

SOMME VALLEY, Character of, i. 328–329.

SONG, Gift of related with ethnic promise, iv. 614.

"SONG OF HIAWATHA," Perpetuates fame of Dakota-Sioux, iv. 497.

SONTALS, THE, Division of Indican population, i. 682–684.

SOPHETIM. (See *Suffetes.*)

SORBS, Ethnic name of the Wends, iii. 185.

SOUTH AFRICAN NIGRITIANS, Groups of, iv. 629; general account of, iv. 631–638.

SOUTHERN SEMITES, Distribution of, iii. 387–389.

SPANIARDS, THE, General account of, ii. 460–488; melancholy decline of, ii. 460; relations of Iberians and Basques to origin of, ii. 460–462; Celtic element in, ii. 462; ascendency of Rome over, ii. 462; are Latinized, ii. 462; conquered by the Goths, ii. 462–464; influence of Visigoths among, ii. 464–465; subjected to the Mohammedans, ii. 465; relieved therefrom, ii. 465–466; slight traces of Moorish ascendency among, ii. 467; diffusion of learning from, ii. 467–468; Moorish architecture survives among, ii. 468–470; alienation of from Islamites, ii. 470; place of the renegades among, ii. 470–471; chivalry and pilgrimages among, ii. 470; later antecedents of character of, ii. 471; spirit and adventure of, ii. 471–473; lust of gold among, ii. 473; reach their ethnic acme, ii. 473; dark record of respecting heritages, ii. 473; Alva's campaigns illustrate depravity of, ii. 473–474; fatal climax in career of, ii. 474–476; decadence of, ii. 476; shipbuilding and commerce decline among, ii. 476–477; reject the Reformation, ii. 477; summary of race elements of, ii. 477–478; language of, ii. 479–480; Castilian and Catalan dialects spoken by, ii. 480; subvarieties of speech of, ii. 480–481; place of Catalan in speech of, ii. 481–482; influences fixing language of, ii. 482; easiness of intercourse with peoples of the north, ii. 482; relations of literature and language of, ii. 482–484; literary evolution of, ii. 484–486; failure of political crises among, ii. 486–488; preserve in good manner the Roman type, ii. 519.

SPANISH LANGUAGE, Origin of, ii. 335.

SPARTA, Market place of described, ii. 109–110.

SPARTANS, THE, Institutions of hinted at, ii. 113, 116; discipline of children of, ii. 116–118; evolution of civil society among, ii. 164–169; tend to aristocracy and oligarchy, ii. 165; develop military constitution, ii. 166; system of land-ownership among, ii. 167; oppose the amassing of wealth, ii. 167–169; regard war as the honorable estate, ii. 168; communal table instituted among, ii. 169; diverge from the Athenians, ii. 169–170.

SPECIES, Origin of considered, i. 183–264; Darwin's treatise on, i. 198–199, 211; history of considered, i. 204–236; true evolution of, i. 212–236; term a misnomer in nature, i. 538–539; all human varieties fall within a single, i. 541.

SPECTROSCOPE, Influence of in promoting new concept of nature, i. 210–211.

SPHEROIDAL FORM OF EARTH, Furnishes data of time measurement, i. 87–88.

SPICES, Collocation of with venomous reptiles and insects, iii. 737.
SPINNING DERVISHES, Account of, iii. 562.
SPIRITUAL CAUSATION, Sought by the Semitic mind, i. 563.
SPIRITUALITY, Absence of from Greek theology, ii. 180.
SPORTS OF THE ROMANS, Considered, ii. 307–320; pass from the drama to the circus, ii. 308–309; amphitheater demanded by, ii. 309–311; culminated in the Maximus, ii. 311–312; take character of races, ii. 312–314; companies organized to promote, ii. 313–314; patronized by the great, ii. 314; political results from, ii. 314; scenes in connection with, ii. 316; become bloody, ii. 316–317; progress to gladiatorial shows, ii. 318–320.
"SPRING AND AUTUMN ANNALS," One of the Confucian classics, iv. 75.
SRAOSHA, Angel of light to the Iranians, i. 586.
STANDARDS, Used in German battle, ii. 663.
STANLEY, Reveals the Dark Continent, iv. 626; African map of referred to, iv. 633; discovers the Pygmies, iv. 660.
STANNARY COURTS, Juridical institutions of the Cornish, ii. 586.
STATURE OF MAN, Diversity in, i. 567–571; in relation to geographical elevation, ii. 754; of the Egyptians, iii. 542–544; of the Quichuas, iv. 566.
STEPPES, THE, Character of, iii. 145.
STONE, Use of by the Romans as building material, ii. 353–355.
STONE IMPLEMENTS, General consideration of, i. 100–109; varieties of, i. 102–108; relations of to human development, i. 278–284, 303–307, 313–316, 321–325, 328–331.
STONEHENGE, Ruins of described, i. 333–336.
"STORY OF MOHAR," Classic of the ancient Egyptians, iii. 512.
STORY-TELLING, Influences career of French literature, ii. 432–434.
STREENSTRUP, Investigates shell mounds of the north, i. 321–322.
STRUCTURE OF LIVING FORMS, Identity of, i. 208–209.
STRUGGLE FOR EXISTENCE, Darwin's explication of, i. 212–231; how manifested, i. 214–223; examples of, i. 216–222; Malthusian laws a part of, i. 216; three general forms of, i. 217; begins with germ life, i. 217–219; extends to plants, i. 219; variations of in individual and species, i. 219–221; example of in cats and red clover, i. 219–221; reïnforced by disease and death, i. 221–224; assisted also by climate and domestication, i. 222–226; strongest on the line of sexual selection, i. 226–228; holds alike of the individual and the race, i. 228–229; man-life a result of, i. 232–236; applied to man and nature, i. 236–254.
SUCCESSION, Principals of among the Gael, ii. 598.
SUDANESE RACES, THE, General account of, iv. 617–634; environment of, iv. 620; influence of Europe among, iv. 621–622; classification of, iv. 628–629.
SUDRA, Caste of the Indicans, i. 678; represents extreme of Hindu development, i. 724.
SUEVI, THE, Place of among the Teutonic races, ii. 678–680.
SUFFETES, Consuls of the Carthaginians, iii. 376–377.
SUGAR CANE, Production of in China, iv. 43.
SUIIOTES, THE, Notice of character of, ii. 212.
SULTAN, Place of among the Arabs, iii. 436; organization of household of, iv. 288–290.
SUMATRANS, THE, General account of, iii. 721–732; tropical situation of, iii. 721; environment of, iii. 721–724; minerals of, iii. 724; contrast of with Europeans, iii. 726; likeness of to Malaccans, iii. 726; domestic institutions of, iii. 726–727; language of, iii. 727–728; government of, iii. 728–730; features of, iii. 730–731; cannibalism of, iii. 731; piracy of, iii. 731–732; courage and ferocity of, iii. 732.
SUN, THE, First object of natural adoration, iii. 532–533.
SUN WORSHIP, Practiced by the Incas, iv. 564.
SUNRISE KINGDOM. (See *Dai Nippon.*)
SUPERSTITION, Of the Iranians, i. 582–595; of the Indicans, i. 654–676, 735–737; associated with the empire, ii. 352–353; originates in dread of nature, ii. 370; engendered in the dark, ii. 371–372; prevalence of among the Romans, ii. 372; grows into augury, ii. 372; infects literature, ii. 376; predominant over the Druids, ii. 540; of the Gael, ii. 600–601; nature of among the Germans, ii. 667–677; of the Madagascans, iii. 798–800; prevalence of among the Coreans, iv. 267–268; of the Samoyeds, iv. 336–338; of the Alaskans, iv. 463–464; of the American aborigines, iv. 491–495; of the Huron-Iroquois, iv. 507; of the Quichuas, iv. 569; of the Veddahs, iv. 697; of the Australians, iv. 719–720.
SUPPLICIUM, Method of in Roman law, ii. 389.
SURVIVAL OF FITTEST FORMS, Fundamental law of evolution, i. 212–226.
SUTTEEISM, Rite of considered, i. 671–672.
SWEDES, THE, General account of, iii. 68–90; primitive distribution of, iii. 68; relation of to the Goths, iii. 68–70; condition and classes of, iii. 70; kingship among, iii. 71; social conflict of, iii. 71; growth of, iii. 71; monarchy among, iii. 71–72; rank and race connections of, iii. 74; means of subsistence of, iii. 74; rural character of, iii. 74; intellectual condition of, iii. 74–75; accept Protestantism, iii. 75; constitution of, iii. 75; struggle of classes among, iii. 76; ascendency of king over, iii. 77–78; administrative system of, iii. 78; Riksdag of, iii. 78; senate and judiciary of, iii. 78–79; courts of, iii. 79–80; heredity and election among, iii. 81; historical vicissitudes of, iii. 81–83; language of, iii. 84–90.
SWEDISH LANGUAGE, Account of, iii. 84–90.
SWERKERS, THE, Struggle of with the Bonder, iii 81–83.
SWISS, THE, General account of, iii. 91–110; intermediate between Celt and German, iii. 91; of Helvetian descent, iii. 91–94; Germanic elements in, iii. 94; free cities and confederation of, iii. 94–96; Everlasting League of, iii. 96; struggle of with Austrians, iii. 96–97; affected by mountainous environment, iii. 98–99; vital statistics of, iii. 99; relation of to land system, iii. 99–100; architecture of, iii. 100–101; vigor of, iii. 101; manufacturers of, iii. 102–103; educational system of, iii. 103–107; intellectual freedom of, iii. 107–109; teachers among, iii. 108–110; character of, iii. 110.
SYLLABARY, Of the Japanese, iv. 174.
SYLLOGISM, Use of by the Scotch and English, ii. 604–605.
SYRIAC LITERATURE, Rise of, iii. 384–386.
SYSSITIA, Institution of among the Spartans, ii. 169.

T

Taboo, Theory and practice of, iv. 397.
TACITUS, Place of in Latin literature, ii. 329; account of the Germans given by, ii. 630–631; imperfect views of respecting the Goths, ii. 702–703.
TAGALS, THE, Tribe of Philippines, iii. 778.
TAHITIANS, THE, General account of, iv. 409–417; isolation of, iv. 409; productions of, iv. 411; physical superiority of, iv. 411; chiefs and priests of, iv. 411; means of subsistence of, iv. 411–413; language of, iv. 413; government of, iv. 413–415; decline of, iv. 415–416; manner of life of, iv. 416; ethnic traits of, iv. 416–417.
TAJ MAHAL OF AGRA, Description of, i. 731–732.
TAJIKS, THE, Place and character of, i. 618–619; ethnic traits of, i. 619.
TAMERLANE, Empire of over the Mongols, iv. 232.
TAMILS, THE, Notices of, iv. 695.
TANAH MALAYU, Meaning of, iii. 705.
"TAO TEH KING," Bible of Taöism, iv. 113.
TARAPONS, THE, General account of, iv. 375–389; place of in Polynesia, iv. 375–379; classification of, iv. 377; productions of, iv. 377–379; meaning of name of, iv. 381; general distribution of, iv. 381–383; ethnic characteristics of, iv. 383; naturalness of development of, iv. 383–384; degradation of women among, iv. 384; navigation of, iv. 384; language of, iv. 386; religion of, iv. 386–388; missionary cause among, iv. 388–389.
TARQUINII, Old city of the Etruscans, ii. 226.
TARSHISH, Founded by the Phœnicians, iii. 361.
TARTARS, THE, Division of the Mongol race, iv. 233–234; general account of, iv. 271–281; without possession of territory, iv. 271; numbers and distribution of, iv. 271; divisions of, iv. 273; typified in Calmucks, iv. 273; slight departure of from barbarism, iv. 275; forbidding aspects of, iv. 275; described by Pallas, iv. 275–276; features of, iv. 276; offspring of Scythians, iv. 276; race affinity with Turcomans, iv. 276–278; Uigur division of, iv. 278; Petcheneg division of, iv. 279–280; Seljukian division of, iv. 281.
TASMANIANS, THE, General account of, iv. 737–742; affinities of with Papuans, iv. 738; Erskine's investigations respecting, iv. 739–740.
TATTOOING, Process of among the Maoris described, iv. 432–433; process of by the Australians, iv. 710–716.
TAXATION, Adjusted according to wealth among the Greeks, ii. 172–174; Siamese system of, iii. 680.
TAYLOR, BAYARD, Extract from relative to Icelandic millennial, iii. 41.
TEA, Production of in India, i. 706.
TELL, WILLIAM, Historical episode of, iii. 96.
TEMPERANCE, Enjoined by the Koran, iii. 437–438; of the Chinese, iv. 130.
TENNESSEE VALLEY, Abounds in prehistoric remains, i. 348–353.
TEPRA-COTTA WORK, Of the Etruscans, ii. 223–224.
TESTAMENT, Nature of under Roman law, ii. 385.
TETRARCHS OF JUDÆA, Notice of, iii. 298–299.
TEUTON Race of considered, ii. 45–48.
TEUTONIC LANGUAGES, An element in linguistic ethnology, i. 420–421.
TEUTONIC PEOPLES, THE, Comparison of with the Celts, ii. 580–581; general account of, ii. 623–762; Germania the home of, ii. 623–631; women and society of, ii. 632–645; life and character of the ancient, ii. 645–657; spirit of war among, ii. 658–666; mythology of, ii. 667–677; distribution of, ii. 677–688; Goths as a division of, ii. 688–703; Franks and Vandals divisions of, ii. 703–712; North German tribes of, ii. 713–721; Anglo-Saxon division of, ii. 721–737; Norman division of, ii. 737–752; Danish division of, ii. 752–762; contradictory methods of, iii. 81–82.
TEUTONIC RACES, THE, Ethnic derivation of, i. 498–502; connection of with Slavs considered, i. 498–499; divergence between Teutons and Slavs, i. 499.
TEZCATLIPOCA, Brahma of the Aztecs, iv. 536.
THEATERS, Structure of among the Romans, ii. 358–359.
THEOCRACY, Establishment of by Israel, iii. 248; outline of, iii. 291–296; prevalence of in Egypt, iii. 525.
THEODORE II, Notice of, iii. 454.
THEODORIC THE GREAT, Emperor of the Goths, ii. 706.
THEOGONY, Of the Germans considered, ii. 671–677.
THEOLOGY, Schools of in Arabia, iii. 411.
THERMÆ, Building of under the Romans, ii. 301–304.
THIBETANS, THE, General account of, iii. 592–630; resources of, iii. 592–605; social institutions of, iii. 605–607; language of, iii. 608–610; literature of, iii. 610–612; religion of, iii. 612–626; ethnic characteristics of, iii. 627–630.
THOR, The thunderer of German mythology, ii. 676–677.
THORFINN KARLSEFNE, Norse sea king, iii. 49.
THOROUGHFARES, Of the Japanese, iv. 190.
THORSTEIN, Norse sea king, iii. 49.
THORWALD, Norse sea king, iii. 49.
THRACIANS, THE, General account of, ii. 79–82; linguistic monuments of, ii. 79; primitive condition of, ii. 79–80; tribal names of, ii. 80; superstition and myth of, ii. 82.
THRALL, Civil division of the Icelanders, iii. 43.
TIGER, THE, Abounds in India, i. 690; hunt of, i. 697; elephants used to take, i. 697.
TIGREANS, THE, Account of, iii. 448–451.
TIGRIS, Assists race evolution, iii. 205–206.
TILES, Use of in mosque building, iii. 418.
TIME AND PLACE OF THE BEGINNING, General discussion of, i. 37–182; sources of information respecting, i. 37–55; astronomical argument respecting, i. 55–83; argument from geology respecting, i. 83–100; archæological proofs respecting, i. 100–108; palæontological proofs respecting, i. 108–113; ethnological argument respecting, i. 114–127; bearing of history and tradition on, i. 128–138; chronological inquiry respecting, i. 138–150; final estimate of, i. 150; quest of Eden, i. 150–158; argument from migration respecting, i. 158–182; location of Lemuria, i. 173–182.
TIME MEASUREMENT, Means of determining, i. 85–100.
TIMUR LENCK. (See *Tamerlane.*)
TINNEHS, THE, Coast people of the Northwest, iv. 439; general account of, iv. 456–466. (See *Alaskan Tinnehs.*)
TINNIERE, THE, Furnishes evidence of the antiquity of man, i. 98.

TIRAS, Headman of the Japhethites, i. 478.
TIRYNS, Seat of Pelasgian culture, ii. 72–76; citadel of, ii. 73.
TITICACA LAKE, Antiquities associated with, iv. 565–566, 577.
TOBACCO, Production of in India, i. 705–706.
TODAS, THE, Notices of, iv. 695.
TOGARMAH, Headman of the Japhethites, i. 477.
TOILET, Of Japanese women described, iv. 156–159.
TOKIO, Architecture of, iv. 187–188.
TOLTECS, THE, General account of, iv. 538–541; primacy of in American civilization, iv. 538–539; affinity of with Aztecs, iv. 539–540; language of, iv. 540–541.
TOMBS, Structure of among the Arabs, iii. 421–422.
TOMBS OF THE ANCIENT EGYPTIANS, Account of, iii. 514–517.
TONMI SAMBHOTA, Brings alphabet into Thibet, iii. 610–611.
TORTURE, Use of among the Chinese, iv. 104–109; employment of by the Coreans, iv. 266.
TRADE, In Chinese cities, iv. 92–94.
TRADITION, Definition of, i. 49–51; bears witness respecting the antiquity of man, i. 49–51, 128–138.
TRAJAN'S COLUMN, Erected at Rome, ii. 508.
TRIAD, Of the Druidical priesthood, ii. 544–546; form of poetical expression among the Welsh, ii. 582; form of same among the Bretons, ii. 589–590.
TRIAL, A criterion of government, ii. 164.
TROJAN WAR, Origin and story of, ii. 43–48.
TROTTER, COUTTS, Extract from, iii. 667.
TROUBADOURS, Character of in mediæval France, ii. 430–432; age of in Provence, ii. 502.
TROY, Story of, ii. 43–48; arts of, ii. 47.
TSCHUWANZES, THE, Account of, iv. 328.
TSONGKHAPA, Leads reformation among the Thibetans, iii. 619–621.
TUARIKS, THE, Ethnic derivation of considered, i. 460–461; character of, iii. 570–572.
TUATHA DÉ DANANN, Invaders of Ireland, ii. 606–607.
TUBAL, Headman of the Japhethites, i. 478.
TUELCHES, THE, Division of Patagonians, iv. 534.
TUISCO, Deity of the German race, ii. 630–631.
TUMULI OF GREAT BRITAIN AND THE NORTH, Character of described, i. 331–346; different kinds of, i. 331–332; abundance of remains in, i. 332; belong to age of bronze, i. 333; illustrate condition of mediæval life, i. 335–346; exemplify methods of disposing of the dead, i. 337–340; kinds of skulls found therein, i. 339–340; sarcophagi and contents in the mounds, i. 340–342; practice of incineration illustrated in, i. 343–344; classification of skeletons and implements in, i. 344–346.
TUNGUSES, THE, General account of, iv. 329–333; division of, iv. 329; religion of, iv. 329; divisions of, iv. 329; Siberian branch of, iv. 329–330; Dog division of, iv. 330; Forest division of, iv. 330; Shamanism of, iv. 333; prejudice of against Russians, iv. 333; race affinities of, iv. 333.
TUNGUSIC RACES, Ethnic derivation of, i. 517.
TUNISIANS, THE, Religion of, iii. 380; character of, iii. 568–569.
TUPIS, THE, General account of, iv. 593–600; divisions of, iv. 594; subgroups of, iv. 596; features of, iv. 596–598; languages of, iv. 599–600; ethnic traits of, iv. 600; abilities of, iv. 600; personal habits of, iv. 600–602; arts and industries of, iv. 602; skill of in weapons and war, iv. 602–603. (See *Guarani-Brazilians.*)
TURANIAN, Nomenclature and place of, iii. 583.
TURANIAN LANGUAGES, Used only monosyllables, iv. 171.
TURCOMANS, THE, Ascendency of in Syria, iii. 384; begin as iron forgers, iv. 297; industries and manufactures of, iv. 297–301. (See *Turks.*)
TURKISH LANGUAGE, Account of, iv. 292–293.
TURKS, THE, General account of, iv. 276–281; evolution of, iv. 281–291; literature and arts of, iv. 292–301; government and society of, iv. 302–314; race affinities of, iv. 276–278; name of, iv. 278; geographical origin of, iv. 278; Uigur ancestry of, iv. 278; Petcheneg division of, iv. 279; diffusion of from the Altais, iv. 279; Seljukian division of, iv. 280–281; become known as Turcomans, iv. 281; Ottoman empire of, iv. 281–284; extent of territories of, iv. 283–284; areas and numbers included in, iv. 284; domestic estate of accounted for, iv. 284; infected with Persian Mohammedanism, iv. 284–286; false judgment of Western peoples regarding, iv. 286–288; former barbarity and coldness of, iv. 288; prevalence of polygamy among, iv. 288; harem of, iv. 288; household organization of, iv. 288–290; intellectual and moral qualities of, iv. 290; educational system of, iv. 290–291; language of, iv. 292–293; rise of literature among, iv. 293–297; arts and industries of, iv. 297–299; manufacturing interests of, iv. 299–301; autocracy of, iv. 302; theocratic element in government of, iv. 302–303; administration of, iv. 303–304; vices of political system of, iv. 304–305; landed aristocracy of, iv. 305–306; civil polity of, iv. 306; standing armies of, iv. 306–307; representations of Islam, iv. 307; bad features of civilization of, iv. 307; misrepresentations of, iv. 309; merits and demerits of, iv. 309; wide distribution of, iv. 309; features of, iv. 310; approximation of to European standards, iv. 310; effect of harem on, iv. 310–311; seraglios of, iv. 311–312; ancient race qualities preserved by, iv. 314.
TUSCAN STYLE OF ARCHITECTURE, Examples of, ii. 345–346.
TUSCARORAS THE, Division of the Huron-Iroquois, iv. 506.
TWAGI, Division of the Samoyeds, iv. 336.
TWELVE TABLES, Basis of Roman jurisprudence, ii. 390; in compilation, ii. 393.
TYRE, Appearance and glory of, iii. 366–367.
TYRIANS, THE, Dependence of Hebrews on, iii. 282; enterprises of, iii. 348–349; nobility among, iii. 363–364. (See *Phœnicians.*)

U

Ugro-Finns, The, General account of, iv. 340–352.
UIGURS, THE, Division of the Turkish race, iv. 278. (See *Turks.*)
ULFILAS, Translates the Scriptures into Gothic, ii. 510; life and work of, ii. 693–694.
UMBRO-SABELLIANS, THE, Ethnic derivation of, i. 493.
UNIFORMITY OF NATURE, Law of considered, i. 85–87.

UNITY, Of design throughout the universe, i. 208–211.
UNIVERSITIES, Of the Swiss, iii. 105–107.
UPSALA, Seat of worship of Wodin, iii. 70.
URAL-ALTAÏC RACES, Derivation of, i. 510–517.
URAL-ALTAÏCS, THE, General account of, iv. 340–352.
URI, Canton of mentioned, iii. 96.
USHAS, Hymn to, i. 661.
UXMAL, Architectural remains of, iv. 559.

V

Vaisya, Caste of the Indicans, i. 677–678.
VALHALLA, Home of the immortal in German mythology, ii. 674.
VALOIS, House and court of described, ii. 438.
VANDALS, THE, Ethnic derivation of, i. 500–501; general account of, ii. 711–712; emergence of, ii. 711; plant a state in Africa, ii. 712.
VANITY, Of American aborigines, iv. 496.
VARIATION, LAW OF, Explained and applied, i. 213–224; intensified by growth, i. 214; examples of, i. 215–216; results from struggle for existence, i. 217–224; results from secular and climatic causes, i. 222–224.
VARRO, Transmits examples of ancient Latin, ii. 325.
VARUNA, Hymns to, i. 661.
VASCO DA GAMA, Discoveries of, ii. 491.
VASES, Of the Etruscans, ii. 224; of primitive Rome, ii. 339–340.
VAYU, Deity of the Iranians, i. 588.
VEDA, THE, Nature of considered, i. 656–658; extracts from, i. 658–660; speculations and refinement growing out of, i. 662–669.
VEDDAHS, THE, Notices of, iii. 786–787; features of, iii. 786; mythology of, iii. 786–787; general account of, iv. 691–701; place of affinities of, iv. 693; distribution of in Ceylon, iv. 693; divisions of, iv. 693–694; varying progress of, iv. 695; relations of to Todas, iv. 695; traits of, iv. 695; mental ability of, iv. 695–697; superstitions of, iv. 697; ceremonials of, iv. 697; affinities of with other Blacks, iv. 697; decline of, iv. 699; possible route of to Australia, iv. 699–701.
VEDIC LITERATURE, Throws light on East Aryan departure, i. 481–482; account of, i. 656–662.
VEGETATION, Of Arabia, iii. 305–397.
VEII, Old city of the Etruscans, ii. 226.
VENDIDAD, THE, Corresponds to the Hebrew Pentateuch, i. 583.
VENETIANS, THE, Ethnic derivation of, i. 495.
VENICE, Republic of in Middle Ages, ii. 417–419.
VERDUN, Treaty of considered, ii. 719.
VERGIL, Describes the Gauls, ii. 620.
VERRAZZANO, Man of Florence, ii. 496.
VESPUCCI, Man of Florence, ii. 496.
VICEROYALTY, System of in Chinese government, iv. 101–102.
VIKINGS, THE, Seats of in Iceland, iii. 37; origin of, iii. 57.
VILAYET, Political division among the Turks, iv. 394.
VILLAGE COMMUNITY, Preference of Russians for, iii. 147–150.
VILLAGE SYSTEM, Of the Russians, iii. 162–163.
VILLAGE VEDDAHS, THE, Division of the Veddahs, iv. 694.
VINE, THE, A product of Greece, ii. 103; prevalence of in Italy, ii. 230.
VINEYARDS, Of the Hebrews, iii. 252.
VIOLIN, Perfected by the Armati, ii. 414.
VIRTUE, Place of in Roman society, ii. 258; absence of among the Australians, iv. 722.
VISHNU, Place of in Indican religion, i. 668.
VISIGOTHS, THE, Ethnic derivation of, i. 500–502; gain ascendency over the Spanish race, ii. 462–464; kingdom established by, ii. 464; excellence of administration of, ii. 464–465; evolution of in the fifth and sixth centuries, ii. 696–697; supremacy of in Spain, ii. 696–698; system of writing of, ii. 700–702; relation of to Christianity, ii. 703.
VITI LEVU, Greatest of the Fiji islands, iv. 417.
VLACH, Language of the Wallachians, ii. 510–511.
VOCABULARY, Nature of in Algonquin languages, iv. 481.
VOCAL ORGANS, Affected by physical conditions, ii. 321.
VOLATERRÆ, Old city of the Etruscans, ii. 227.
VOLCANIUS, Architect of primitive Rome, ii. 339.
VOLCANOES, Of Java, ii. 733; extinct in Borneo, iii. 753.
VOLGAN CALMUCKS, Division of Calmuck race, iv. 273–274.
VOLSCIANS, THE, Ethnic derivation of, i. 495.
VOLSINII, Old city of the Etruscans, ii. 226.
VOODOOISM, Prevalence of among American Negritians, iv. 688.
VORTIGERN, Tradition of, ii. 722.
VOWELS OF LATIN, Sharpened in development, ii. 326; preferred for ultimate syllables, ii. 327–328.

W

Wales, Contended for by Celts and Saxons, ii. 726–727.
WALI, Place of among the Arabs, iii. 436.
WALLACE, ALFRED RUSSEL, Competes with Darwin as discoverer of the laws of evolution, i. 198.
WALLACHIANS, THE, Origin of, ii. 335; general account of, ii. 506–520; geographical limitations of, ii. 506; relations of with Dacians and Romans, ii. 506–507; connection of with ancient Getæ, ii. 507; contact of with Daci, ii. 507–508; ethnic evolution of, ii. 508–509; under Turkish domination, ii. 510; historical vicissitudes of, ii. 510–513; at bottom a Roman people, ii. 510; language of, ii. 510–511; outspreading of into surrounding regions, ii. 511–513; predominance of original elements in, ii. 512; lack of geographical demarkation, ii. 513; development of retarded, ii. 514; modern race of kept back by want of repose, ii. 515–516; resources of, ii. 516; physical improvements and progress of, ii. 516; distribution of, ii. 516–518; comparison of with other Latin races in development, ii. 518; strongly deflected from Roman type, ii. 519; scientific attainments of, ii. 520.
WALLS AND HANGING GARDENS OF BABYLON, One of the seven wonders, ii. 159.
WAR, Method of among the Hindus, i. 739–743; spirit of among the Germans, ii. 658–666; destructive influence of, ii. 668–659; methods of, ii. 660–664; influenced by presence of women, ii. 664; public opinion prevails over, ii. 665–666.
WARSAW, A literary center of Poland, iii. 176.
WEALTH, Opposition to among the Spartans, ii. 167.
WEAPONRY, Character of among the Germans, ii. 661

WEAPONS, Of the Dyaks, iii. 763–764.
WEAPONS AND IMPLEMENTS, Of the North American Indians, iv. 484.
WELSH, THE, General account of, ii. 573–582; classification of, ii. 573; sources of knowledge respecting, ii. 573–575; principal tribes of, ii. 574–575; not much affected by Roman conquest, ii. 575; fusion of with Anglo-Saxons, ii. 575–576; abolition of constitution of, ii. 577–578; ethnic characteristics of, ii. 578–579; rank of among races, ii. 579–580; comparison of with Teutonic peoples, ii. 580–582; authors and literature of, ii. 581–582; poetry of, ii. 582.
WELSH POEMS, Source of historical information, ii. 573–574.
WENDS, THE, General account of, iii. 185–187; ethnic names of, iii. 185; resist Germanic influences, iii. 185; lose nationality, iii. 185–186; preferences of for agriculture and mining, iii. 186–187; absence of national spirit among, iii. 187; adhere to Roman Church, iii. 187.
WEST ARYAN MIGRATION, THE, General account of, i. 482–504; sense of "migration" in connection with, i. 483; northern limits of in Asia, i. 483–484; source of into Europe, i. 484; first race planted by, i. 485; many results of in Asia Minor, i. 485; Cilicians result from, i. 486; Cappadocians and Paphlagonians result from, i. 486; Phrygians result from, i. 486; Carians and Lycians result from, i. 486–487; Lydians result from, i. 487; course of into the Cyclades and Hellas, i. 488; contributes the Græco-Italic races, i. 489–499; leads to ancestral mythology, i. 490; Æolians and Dorians result from, i. 491; Ionians result from, i. 492; the Dodecapolis results from, i. 492; Achæans result from, i. 492; Iapygians result from, i. 493; Umbro-Sabellians result from, i. 493; the Latini result from, i. 493–495; Volscians and Oscans result from, i. 495; Venetians result from, i. 495; origin of northern system of, i. 496; Celtic Galatians result from, i. 496; Celtic races of Western Europe result from, i. 496–498; Teutonic races result from, i. 498–499; Slavonic races result from, i. 499–500; barbarian German races result from, i. 500–502; Low Germans and Norse result from, i. 502–503; limits of, i. 503; general view of, i. 503–504.
WEST ARYANS, THE, General account of, ii. 33–762; iii. 33–198; Greek division of, ii. 33–218; Roman division of, ii. 219–396; Latin division of, ii. 397–520; Celtic division of, ii. 521–622; Teutonic division of, ii. 623–762, iii. 33–110; Slavic division of, iii. 111–198; unlikeness of to East Aryans, ii. 100; honor of women among, ii. 115–116.
WEST INDIAN RACES, THE, Ethnic derivation of, i. 524.
WEST MONGOLS, THE, Division of the Mongol race, iv. 233.
WEST SUDANESE NATIONS, THE, Groups of, iv. 628.
WESTERN SLAVS, THE, Political decline of, iii. 196; pressed by other races, iii. 196–198. (See *Poles*, also *Wends* and *Czechs*.)
WESTERN SUDANESE, THE, Ethnic derivation of, i. 528.
WHEEL CARRIAGES, Evolution of, iii. 282–283; of the Semites, iii. 283.
WHITE HORSE, Superstition of among the Germans, ii. 667–668.
WHITE RUSSIANS, THE, Ethnic derivation of, iii. 121–122; account of, iii. 138–141.
WIGWAM, Of the North American Indians considered, iv. 484–485.
WILLIAM OF POITIERS, Provençal poet, ii. 501.
WILLIAM OF RUBRUCK, Gives account of the Chinese, iv. 35–36.
WILLIAM THE CONQUEROR, Gains possession of England, ii. 740–742.
WILNA, A literary center of Poland, iii. 176.
WINCHELL, ALEXANDER, Citation of views of, i. 178–179; views of respecting Hamitic dispersion, i. 454–455.
WINE-MAKING, Oldest of the arts, ii. 239.
WINGED VICTORY, THE, Statues of at Athens and Olympia, ii. 155, 159.
WINKELRIED, ARNOLD VON, Tradition of, iii. 97.
WINNEBAGOES, THE, Division of Dakota-Sioux, iv. 498–499.
WISCONSIN, Abounds in prehistoric remains, i. 350.
WITCHCRAFT, Native place of in Bretagne, ii. 587–588.
WODANABL, Festival of among the Gallas, iii. 404–465.
WODIN, Place of in German mythology, ii. 671–675.
WOLF, THE, Abounds in India, i. 691.
WOLFGANG, Name of the year in German mythology, ii. 675.
WOMAN, Place of among the Iranians, i. 595–605; among House People of Arya, i. 647–649; among the Greeks, ii. 115–122; decline of influence of, ii. 121–122; becomes medium of inspiration to the Greeks, ii. 186; abuse of by Albanians, ii. 216; estimate of in America, ii. 253; admitted to participation in religious rights of the Romans, ii. 367; laws for punishment of among the Celts, ii. 562; laws for among the Celts, ii. 562–564; condition of among the Germans, ii. 632–645; sentiments respecting among Germans, ii. 633–634; natural modesty of, ii. 633; common sense of respecting marriage, ii. 634; repugnance of to violation of purity, ii. 636; fidelity demanded of among the Arabs, iii. 405; place of among the Egyptians, iii. 492–494, 556–557; place of in Thibet, iii. 604–607; place of in Burmese, iii. 636; place of among the Chinese, iv. 51–57; seclusion of among the Chinese, iv. 141–143; place of among the Japanese, iv. 155–164; place of among the Mongols, iv. 234; place of among the Coreans, iv. 257–259; place of among the Turks, iv. 288–290; place of among the Polynesians, iv. 384; slavery of among the Fijians, iv. 422–423; place of among the Alaskans, iv. 462; place of in Indian government, iv. 489; place of among the Australians, iv. 714–716.
WONDERS OF THE WORLD, Enumerated, ii. 159.
WOOD CARVING, Skill of the Chinese in, iv. 88.
WORLDHOOD, Plan of considered, i. 65–83.
WORLDS, Birth, development, and death of considered, i. 57–83.
WORSHIP, Duty of and office among the Greeks and Romans, ii. 364.
WRITING, Proceeds from pictures to alphabet, iii. 238; relation of to spoken language, iii. 272; system of among the Chinese, iv. 61–64; of the Japanese, iv. 174–176; of the North American Indians considered, iv. 475–478; skill of Indians in producing, iv. 476; easiness of understanding, iv. 477; philosophy of system of, iv. 477.

X

Xanthous, Meaning of the term, ii. 620.
XEBEKS, THE, Race origin of, ii. 60.

Y

Yaçna, The, Division of the Zend-Avesta, i. 583–584; hymns of, i. 584–585.
YAJUSH-VEDA. (See *Veda.*)
YAKKOS, Native name of Veddahs, iii. 786.
YAKUTS, THE, General account of, iv. 315–323; environment of, iv. 315–318; relation of to Russia, iv. 318–319; and affinities of, iv. 319; industries of, iv. 319; productions of, iv. 319; beginnings of civilization among, iv. 319–320; religion of, iv. 320; ethnic characteristics of, iv. 320–323.
YANG-TSE, THE, Description of, iv. 37.
YASSY, City of Roumania, ii. 518.
YEDO, Center of Japanese nationality, iv. 201. (See *Tokio.*)
YEMEN, Physical features of, iii. 394.
YEMMA, Hell god of the Japanese Buddhists, iv. 217–218.
YMER, God of brute force among the Germans, ii. 671.
"YNGLINGA SAGA," Stories of the, iii. 72–73.
YORITOMO, Great general of the Japanese, iv. 198.
YUCATAN, Seat of the Maya race, iv. 551.
YUKAGIRS, THE, Account of, iv. 327–328.
YUMAS, THE, Account of, iv. 517–520; classification of, iv. 517–520; manner of life of, iv. 520; arts of, iv. 520; features of, iv. 520.
YURTAS, Log huts of the Yakuts, iv. 320.

Z

Zaluskis, The Two, Lead literary revolt in Poland, iii. 175.
ZAMBOS, Characteristics of, i. 544.
ZARATHUSTRA. (See *Zoroaster.*)
ZEAL, Absence of in the Orient, iv. 222–223.
ZEND-AVESTA, THE, A Bible of the Iranians, i. 582–583; language of, i. 582–583.
ZEUS OLYMPIOS, Statue of one of the seven wonders, ii. 159; character of, ii. 182.
ZEUS OF DODONA, Worship of, ii. 97–98; temple of at Olympia, ii. 157–159; closely allied with the origin of Druidism, ii. 550–551.
ZOBAAH, Prevalence of in Egypt, iii. 479–480.
ZOROASTER, Founder of the religious belief of the Iranians, i. 585–595; probable epoch of, i. 605.
ZOROASTRIANISM, Elements and evolution of, i. 582–595; deteriorates into fire worship, i. 611–612.
ZULU-KAFFIR RACES, THE, Derivation of, i. 530.
ZULU-KAFFIRS, THE, General account of, iv. 665–675; relationship of, iv. 665–666; affinity of with Brown races, iv. 666; name and features of, iv. 667; superiority of, iv. 668; clothing and weapons of, iv. 668; ethnic customs of, iv. 668–670; subdivisions of, iv. 670; probable East African origin of, iv. 671–672; government of, iv. 672; Natalese and Damara divisions of, iv. 672–675.
ZULUS, THE. (See *Zulu-Kaffirs.*)
ZUNIS, THE, Account of, iv. 514.

BOSTON UNIVERSITY
1 1719 01544 5929